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THE

FRIEND.

A

RELIGIOUS AND LITERARY JOURNAL.

EDITED BY ROBERT SMITH.

VOLUME XV.

PHILADELPHIA---PRINTED BY JOSEPH & WILLIAM KITE.

1842.



INDEX.

Antidote to rum, 10.
 Arrival of W. P. Foster, Stoke Newington, 27.
 Animalcule for the microscope, to procure, 44.
 An angling scene, 55.
 Anasterg, extract from, 72.
 Aurora, magnificent, 82.
 Anthracite, 102.
 Amistad Africans, 114.
 Adams, Abigail, letter from, 136.
 Absorption of liquid solutions by the sap vessels of plants, 190.
 An affectionate address to the Society of Friends, &c., 197.
 Amber, 224.
 Asylum, Friends', twenty-fifth annual report of, 237.
 A curiosity, 245.
 Association of Friends for free instruction of coloured persons, report of, 262.
 Animals, contrivances of, 280.
 Asparagus, 280.
 Angora and Cashmir goat, 284.
 American antiquities, 285.
 Anecdote of a cat, 290.
 A good suggestion, 335.
 Another city discovered in Central America, 303.
 Apprentices' Library, circular, 319.
 Abba, 327.
 Abednego, 325.
 Alexander 1st of Russia, 330, 333, 315.
 Appeal on the subject of slavery, 342, 310.
 Apealitic churches, 355, 361, 369.
 Affectionate appeal, 390.
 Attachment of a dog, 392.
 Allotments of Providence, 399.
 American aphorisms, 403.

Barometer, vulgar errors respecting, 19.
 Bridge across the Thames, a new, 200.
 Boy rescued by a horse from the attack of a bull, 30.
 British India, slavery in, 67, 78.
 Bacon, to keep skippers from, 76.
 British India, 78.
 Bridgman, Laura, 83, 298, 306, 314, 362.
 Biblical researches in Palestine, &c., by Edward Robinson, 97, 105, 113, 121, 129, 137, 145, 153, 161, 169, 177, 185, 193, 201, 209, 215, 225, 233, 241, 249, 257, 265, 276, 281, 289, 297, 305.
 Bewley, Mongo, a testimony concerning, 111.
 Bedridden mechanic, extraordinary, 128.
 Bathing, 151.
 Barrington, Edward, his views of Friends, 151.
 Beautiful discovery, 164.
 Bridge of ice at Niagara Falls, 172.
 Benevolence in birds, 175.
 Bird-architecture, curious instance of, 191.
 Baths of Pfeifers, 210.
 Bruyere, extract, 155.
 Birds of spring, 242.
 Be kind to your sister, 258.
 Bible Association, report of, 270.
 Brotherton Indians, 285.
 Barclay, John, letters and papers of, 294, 301, 310.
 Buffaloes of India, 304.
 Barclay's Apology, 319.
 Bible for the blind, 324.
 Birds, sociability of, 331.
 Book-keeping, 337.
 Books, to preserve, 360.
 Bee swarming, 380.
 Beautiful reply, 406.
 Burial of a young Indian, 415.

Corn sugar, 3.
 Clarkson, Thomas, letter from, 24.

Clarke, Samuel W., memoir of, 30.
 Children, 35.
 Chinese at home, 36.
 Calcutta, 46.
 Canine charity, 63.
 Como, lake, 81.
 Coal, 74.
 Cherokees, 104.
 Coloured orphan, association for the benefit of, 115, 132.
 Candles, Stearie, 136.
 Coloured aged indigent persons, report of the Society for the relief of, 157.
 Clarkson, Thomas, his interview with the Emperor of Russia, 152.
 Conservatory at Chatsworth, 164.
 Charity begins at home, 153.
 Church rates, 183.
 Cutton in India, 196.
 Creole case, 200.
 Chemical process of petrifying human flesh, 205.
 Cobb, Edward, testimony concerning, 206.
 Cullingsworth, Rachel, 213.
 Courage, 221.
 Courage of a Christian, 222.
 Comanche peak, 223.
 Captain Ross's discoveries, 236.
 Cock, Luke, 278.
 Catholicism, progress of, 285.
 Crisp, Stephen, extract from, 327.
 Cotton aqueduct, 329.
 Cotton in India, 335.
 Christian warrior, 353.
 Cycle of the seasons, 360.
 Caswell, Oliver, 377, 387.
 Canal, connecting the Atlantic and Pacific, 392.
 Caterpillar, curious habit of, a, 395.

Dilwyn, George, extract from, 8.
 Dysentery, 36.
 Documents illustrative of the early discipline and testimonies of the Society of Friends, 61, 69, 77, 85, 93, 101, 109, 134, 153.
 Diving bell, 117.
 Dorling, Grace, 113.
 Dead letters, 261.
 Denial, stability, first principles, 262.
 Doonung's Creek Quarterly Meeting, 263.
 Dignity of labour, 272.
 Discovery of Islands in the Pacific ocean, 296.
 Dangerous situation, 311.
 Duchobertzi, 313, 321.
 Drought in 1782, 347.
 Desert, stage coaches in, 357.
 Dangers from chimneys on fire, 408.
 Dudley, Mary, incident in the life of, 405.
 Dudley, Mary, to the French prisoners, 414.
 Dial-herby, set of, 415.

Deaths.—Nicholas Jones, 8; Joseph Stevenson, Mercy Webster, William Allinson, 12; Jesse Spencer, Joseph Townsend, 24; Samuel Atkinson, 40; William Webster, 41; Charles Bruff, Edmund Thorp, Heli-dia Jenkins, 64; Elizabeth Thorp, Elizabeth Dickerson, Andrew Nichols, John B. Dockray, Lydia Brantingham, 72; Samuel Parsons, Phebe Congdon, Mary Sinton, Andrew Nichols, Franklin Miller, 89; Rachel C. Bartram, Thomas H. Dawson, Ann Waterhouse, Samuel Ashton, 92; Thomas Akin, 104; Lewis Neill, 112; Ann H. Swett, Daniel S. Dean, 130; George Matlack, Elizabeth Wickersham, 124; Nathan Garrett, Robert Letchworth, 136; Abigail Richards, Hannah Allen, Mary Collins, Mary Braley, Thomas Knight, James Robinson, 141; Thomas Waring, Joseph Decew, Ann Jones, 156; Alfred Haines, Ann H. Haines, 152; Peter Thoun-

son, Joseph Ely, Ann Jenks, Anna Wanzar, Ann Moway, 168; Ann Cox, John W. Balderston, Noah Cook, 192; Sarah Starr, sen, Susannah Martin, Eunice Cook, Lydia R. Freshorn, 196; Robert Haines, Margaret Shoemaker, 308; Ely Welling, Isaiah Merritt, Phebe Coffin, George Jones, 212; Joseph Hartshorne, Benjamin Griffin, James Merritt, 216; Elizabeth Bacon Smith, Albanus Smith, Nathaniel Coleman, Susan Foulke, Ann E. Colton, 221; Elizabeth Cooper, Elizabeth Newbold, Anna French, 240; Esther Jones Nixon, John Brotherton, Rachel Hoxie, Ann Eliza Wanger, Anna Buffum, Caleb B. Fry, Beulah Ballenger, 248; Benjamin Cooper, Rachel Bullock, 256; Richard P. Hopkins, 261; Jacob Hole, Edith Lawrie, Joel Harlan, 272; Mary Sheppard, 280; Mary Paxson, Mary C. Smith, Desire Taber, Polly Lesman, 288; Sarah Stevens, 296; Mary Dunn, Sarah Ann Whitall, 304; Dr. Joseph W. Paul, Sarah T. Howland, Elizabeth Roberts, 312; Frances Canby, Hezekiah B. Pennington, 317; Margaret Crew, 328; Lydia D. Woodward, 336; Ann W. Fry, Mary Pennington, Hezekiah B. Pennington, 344; John Parker, 348; John Samms, Sarah B. Allen, 364; John Davis, Mary Moore, 372; Miriam W. Lippincott, Caleb E. Piesantte, Elizabeth Pecker, 380; Ezekiel Jones, 392; Hannah Pary, 408; Mary Hobson, Mary Plummer, Deborah Tallott, David Clarke, John Webster, Phebe Wason, Martha P. Fletcher, Leah Siler, Isaac Bassett, jr., 416.

Extracts, 8, 36, 100, 150, 148, 178, 212, 224, 234, 258, 261, 272, 324, 376, 387, 413.
 Earthquake at Mount Ararat, 18.
 Exports of domestic produce to Great Britain and colonies from United States in 1840, 111.
 Economy and parsimony, 112.
 Earthquake in Catalog, Central America, 136.
 Edgerton, Joseph, an address by, 141, 149.
 Early Friends as reformers, 157.
 East India cotton, 176.
 Elliott's Travels, 218, 228, 235, 243, 251, 259, 267, 273, 290, 315.
 Establishments of England and Scotland, 321.
 Erskine, extract, 272.
 Earthly-mindedness, 294.
 Evening meeting before the Revolution, 334.
 Epistle from New England Yearly Meeting, 350.
 Extraordinary abstinence from food, 354.
 Emancipation, results of, 355.
 Enterprise, 357.
 Everard, Barbara, 359.
 Example for others, 413.
 Editorial.—Remarks on the last volume, 8; on Indiana Yearly Meeting, 24; on the big bones; on "hints for a sick chamber," 32; "The Friend," 40; Baltimore Yearly Meeting, 45; on the Letters of early Friends, 64; North Carolina Yearly Meeting, 72; on the slave trade in British India, 89; on Iowa and Wisconsin; death of Rachel C. Bartram, 88; on "The Farmer's Cabinet," 92; on the abolition of capital punishment, 140, 156; on the Brazilian slave trade, 152; on the suppression of the slave trade; beware of Texas, 168; on East India cotton, 176; on the House of Industry; meeting of the contributors to the Asylum for persons deprived of the use of their reason; Tract Association, 196; "memorials of deceased Friends," &c., 208; on a pamphlet; on Tract Association, 216; Wyandott Indians, 224; letter from a friend in Massachusetts; Captain Ross's discoveries, 232; relative to our Yearly Meeting, 240; extract of a letter from La Pointe, Lake Superior, 245; on the Bristol Temperance Herald on the extract, "be kind to your sister," letter of William Bennet, 261; on institution for coloured youth; Bible Association, 272; decease of Adam

- Waldie, and change of printer, 280; on New York and Virginia Yearly Meetings, 288; on publications of Tract Association, with list subjoined, 293; Earthquake at Cape Haytien, 304; on the English collieries, 313; London Yearly Meeting, 320; British and Foreign Anti-Slavery Reporter, 328; Friends' Library; account of George Fox, 336; relating to an appeal on slavery from that meeting, 344; memorials, 348; relative to "Observations on Baptism," 350; extract of a letter from the British Consul at Tripoli relative to the slave trade, 364; on "Notes on Insects," 372; notice of Jesse Bushyhead of the Cherokee nation, 380; on the settlement of the North Eastern Boundary, Question, and signing of the tariff bill; notice of writings of Mary Jessop, and life of John Wigham, 392; on a communication concerning our coloured fellow-citizens, 400; on late publications; and departure from this country of Thomas and Elizabeth Robson, 408; relating to Old Humphrey, 416.
- Fireside, 31.**
Factory girls, 36.
Fourteenth volume of "The Friend," 46.
Fungi, 90.
Fall ploughing, 104.
Fungi, latter about, 116.
Flour on rail-roads, 133.
Friends' Library, 132.
Fruit trees, 163.
Florida, coral in the Everglades of, 164.
Frozen potatoes, 167.
Free gospel ministry, 214.
Floating glass works, 220.
Fork grinders, mortality of, 245.
Farmer's life, 251.
Fœcalon, extracts from, 290, 293, 296.
Faithful reprove, 295.
Fossil remains, 341.
Faithful apprentice, 352.
Fixed stars, distance of, 353.
Fothergill, S., letter from, 309.
Fothergill, S., letter from, 405.
Fothergill, Samuel's letters, 414.
- George Third, anecdote of, 4.**
Griegas and other coloured people of South Africa, 11.
Geological evidences of the existence and Divine Attributes of the Creator, 25, 33, 41, 50, 58, 66.
Gone, 63.
German politeness, 78.
Gwin, Alexander, 108.
Gambling, 136.
Gichtel, extract from, 148.
Grapes, preserving, 168.
Grapes, 224.
Gnat, the common, 234.
Gold fish, 243.
Geologist, observations, 264.
George Fox and Thomas Taylor, 287.
Good story, 350.
- Haverford School, report of the managers, 13.**
Hospitals for the insane, 18.
Horses, 19.
Homage to virtue, 20, 24.
Herculeanum, 20.
Hints for a sick chamber, 26.
Horror of the slave trade, 160.
Hutcheson, law, legislature of New Jersey, 102.
Hutcheson, William, testimony respecting, 138.
Health of daughters, 155.
Habits of an swallow, 192.
House-fly, 208.
How the world views us, 224.
Herman, 235.
Horses, tanning, 296.
Hint to snufflers, 318.
Home-lice, contrivance of, 354.
Horse-shoes, 360.
Honest counsel, 352.
- Individual Influence, 29, 37.**
Interesting anecdote, 72.
Inquiry, 76.
Iowa tin, 80.
Indian remains, 90.
- Insanity, 108.**
Improvement of spare minutes, 122.
Impey, William, testimony concerning, 124.
Increase of Friends, 125.
Intemperance, 138.
Indian Chief, anecdote of, 250.
Institute for education of youth, report of managers, 271.
Illustrated speaker, 302.
Insects, Notes on, No. 1, 347.—No. 2, 370.—No. 3, 378. No. 4, 386.—No. 5, 394.—No. 6, 410.
Ichthyosaurus, 357.
Insects, noises of, 379.
Idolatrous regard to relics, 402.
- Jangle grass, 44.**
Jenkins, Holiday, 70.
Jerusalem and the temple, evening view of, 111.
Jews, reformed, 116.
J. Taylor, extract, 242.
Judge Marshall, anecdote of, 235.
- Kenebec potato trade, 44.**
Knitting loom, rotary, 172.
Kindness of birds, 184.
Kangaroo, 282.
- Letters of early Friends, 6, 14, 22, 35, 45, 166, 230, 239, 263.**
Land-slip in Devon, England, 17.
Loeke, extract from, 285.
Labour, dignity of, 35.
Lacunes, by M. Wilkian, 76.
Lowell factory girls, 80.
Leather, 123.
Lydia Lancaster, testimony concerning, 160; Letters of, 165, 173, 182, 189.
Lion frightened, 176.
Lightning-tipped, 196.
Lie-prover, 256.
Lakes, commerce of, 296.
Lightning, protection from, 328.
Lolly abode, 344.
Levity, 348.
Loving and faithful, 351.
Letter to a young woman, 332.
London, 357.
- Mountains and lakes of Switzerland, 9.**
Malaria, 42.
Missourium Kochii, 52.
Marthy love, 56.
Milk cows, stabling, 72.
Mathew, Father, anecdote of, 76.
Mormonism, 91.
Musings, 166.
Madiera tea, 172.
Mystery of whaling, 203.
Milk, consumption of in Great Britain, 264.
Mount Etna, great chasms, 285.
Mixed marriages, 300.
Mannaeth cave, 337.
Making both ends meet, 344.
Manufactures in New Jersey in 1840, &c., 357.
Maxims of Bishop Middleton, 355.
Marriages and burials, 398.
Ministers of the Gospel, 406.
Meetings for discipline, 406.
Meetings for worship, 407.
- Marriages—Smith Upton to Sarah Biddle Thomson, 8; Jacob R. Shotwell to Elizabeth B. Hartshorne, 12; William E. Haines, M. D. to Mary Rhodes, 24; Caleb Taylor to Ruthanna Paxson, 28; George Sharpless to Amy Chambers, 32; Abraham Gibbons to Martha P. Lukens, Isaac Maule to Martha Nicholson, 40; Yardley Warner to Hannah Allen, John Thomas to Sarah Harmon, Samuel S. Whitte to Martha Abbott, 44; Jesse R. Garwood to Myra Catell, Samuel V. law to Sarah Warrington, Howard Cadwalader to Margaret Johnson, Lorenzo Halliway to Margaret Ann Macomber, 56; H. Wyatt Wistar to Annabella E. Cresson, Dr. Joseph H. Miller to Mary Kenworthy, Nicholas Hull to Hannah Southwick, 64; Joseph K. Howell to Elizabeth G. Simmons, Henry Turner to Perrilla Roberts, 72; Joshua B. Wilkins to Mary M. Roberts, Franklin H. Bentley to Hannah H. Garrigues, Edward Sharpless to Ellen Paxson, 80; George M. Alsop to Elizabeth D. Newbold, 88; James W. McGrew to Ann Gilbert, David G. Hussey to Elizabeth Austin, John Paddock to Sarah Stubbs, 120; George M. Haverstick to Rebecca Warrington, 126; Richard H. Thomas, M. D. to Phœbe Clapp, 176; Elisia Roberts to Elizabeth W. Hooton, 181; Abram P. Rudolph to Elizabeth Dillin, Wm. W. Handy, M. D. to Mary Ann Posturey, 196; David Allen to Sarah Ann Allen, 208; Caleb B. Cope to Hannah Sharpless, Norris W. Palmer to Mary Webb, 232; John P. Baldwin to Elizabeth Richardson, 240; Thomas Carman to Sarah Case, Thomas T. Merriott to Sarah H. Upton, 256; George F. Read to Anna C. Southwick, 263; Joshua Jackson to Rachel Hoopes, 272; Henry W. Worthington to Elizabeth Wilets, 288; Henry Russell, M. D. to Mary Mitchell, Henry Miles, Jr. to Jane Hoag, 293; James D. Otis to Mary McKee, Stephen Faber to Juliana Young, 317; Horatio G. Cooper to Elizabeth Hoopes, Nathan Lincoln to Martha Harvey, 344; Edward Dugdale to Sarah M. Taylor, George M. Glover to Elizabeth Mickle, 380; John Rowland Howell to Phœbe Emson, Matthew Howland to Rachel Smith, 408; Joseph Hobson to Amy P. Stanley, Richard Wistar to Charlotte Acton, John Furum to Elizabeth H. Davis, 416.**
- Novel combat, 20.**
"New Ambition," value of, 79.
New Orleans, deaths from yellow fever in, 80.
New England folks, 172.
Napoleon's sacrifice of human life, 205.
Norman Pilot, 245.
Norris, William, 256.
Naples, letter from, 296.
New Machine, 354.
Neal, Samuel, epistle of, 384.
Niagara Falls in winter, 386.
Noble and truly worthy act, 395.
- Old Humphrey's observations and addresses, 1, 2, 31, 36, 44, 51, 52, 59, 71, 74, 75, 84, 89, 99, 107, 108, 120, 122, 123, 130, 131, 139, 146, 155, 162, 175, 191, 199, 202, 203, 246, 254, 283, 292, 323, 409.**
Our civil judges, 62.
Oscar, crown prince of Sweden, 43.
Oaths, 123.
Older tree in the world, 140.
Oil, surprising property of, 264.
Ornithorynchus paradoxus, 274.
Observations on Baptism, 358, 365, 373.
Oak Fruiter, 360.
Oratory, principles of, 372.
Oregon Territory, 401.
Obstructions to the prevalence of good, 404.
- Perfect, as God is perfect, 4.**
Pin's heads, value of, 20.
Phenomena in nature, 28.
Plants and fishes in hot springs, 28.
Parks, gardens, &c., 92.
Population of Great Britain, 92.
Picturesque beauty of coal mines, 96.
President's house, management of the, 100.
Proemics, concerning applying the, 110.
Poor children, the Philadelphia association for the instruction of, 116.
Poultry, 128.
Punctuality, importance of, 168.
Plants, the sleep of, 172.
Providence, 172.
Planting, close, 175.
Paris, country of, 176.
Palestine, travellers in, 180, 186.
Perseverance of Friends, 199.
Prevention of accidents by fire, 200.
Peckham, Dorcas, testimony concerning, 207.
Peach, size of, 229.
Peach, culture of, 253.
Peach trees, cure for disease, 280.
Public calamities, 286.
Parrot, attachment in a, 288.
Power of the Christian spirit, exemplified, 295.
For shoemaker, 318.
Philosopher's heaven, 328.
Penn's maxims, extract from, 335.
Prevention of corns, 357.
Peach crop, 372.
Polar plant of the western prairies, 379.
P. cutting, 332.
Factory—Original—Autumn woods, 56; Religion, 108;

- New Year's exhortation, 113; Kindness, 172; Response to lines on kindness, 181; Lines on Daniel Wheeler, 196; To A. on her saying, "She was never well," 240; Written in a time of affliction, 253; A chapter on Flax, 312; The whirlwind, 320; Faith, hope and love, 341; Blessings in crosses, 357; Morning thoughts, 364; Heavenly good, 380; Aspirations of praise, 392; Dedication, 400; Morning in Spring, 408; The colour of truth, 413.—*Selected*.—Thoughts on prayer and forms of prayer, 8; The pharisee, 16; Lessons on nature, 36; Cooper, 44; Vesper hymn, 52; The dew drop and the stream, 64; Harvest hymn, 76; Ramble among the mountains, 84; The home within, 96; The Christian graces, 100; An evening time there shall be light, 116; Stanzas on the new year, 120; Thoughts in a religious meeting, 124; Forgiveness, 140; Extract, 145; Hopes, The dead child, 188; Benevolence, 174; Triplets for Truth's sake, 188; "To the infidel," 208; Extract from Wordsworth, 212; Charity, an ode, 232; The oak and the shrub, 248; Cora, or the falls of Clyde, 261; Journey of life, 272; The green mossy banks where the hatterens grew, 280; Beauty, 304; Simplicity and humility, 328; The evening rainbow, 348; The noble soul, 372.
- Quaker, fighting, 108.
Quakers, their publications previously to 1715, 128.
Quakerism, congeniality of a country life with, 207.
Quarterly meeting, glimpse at a, 277.
Quaker doctrine, old enmity to, 317.
- Religious persecution, 5.
Roun, approach to; Festa of St. Peter, 34.
Roman Catholics, 44.
Reform, 56.
Rutty's, Dr., diary, 86.
Religious meetings, attendance of, 88.
Red cedar, 132.
Relics of the Red men, 172.
Rathbone, William, to Samuel Smith, extract of a letter, 255.
Religion, spiritual, 325.
Reproach on truth, 334.
Russian empire, 336.
Rail-road travelling, 341.
Robin, interesting incident of, 341.
Republican Crow-beak, 348.
Reed, Lucy, 363, 370, 377.
Religious retirement, the duty of, 358.
- Steam carriages on common Roads, 1.
Snake, for the bite of, 4.
Safety of passengers in Steamboats, 8.
Salt rock, 17.
Sea-side cogitations, 50, 57, 65, 73, 94.
Sun flower, 52.
Slavers at St. Helena, 56.
Salem tunnel, 84.
Silk, 84.
Savery, William, letter from, 118.
Slave trade, European treaty for the suppression of, 164.
Slavery, one of the evils of, 170, 179.
Scott, Ann, memorial of, 174.
Spring trade, 174.
Starting us well as strange, 176.
Sagacity, 191.
Spider-wasps and spiders, 191.
Slave-trade and slavery, 194.
Swift, extract, 196.
Taylor, of Peace, 222.
Silk culture, 238.
"Seekest thou great things for thyself?" &c. 233.
Slavery, incongruities of, 205.
Sage Pudding, 253.
Support in the hour of death, 279.
Sandwich islands, 280.
Summer, 300.
Spiders, 301.
Secretary Eagle, 311.
Scientific, 328.
Slave-trade and slavery, 332.
Salt, to kill worms and grubs, 335.
Slave-trade, 337.
Salt-petre, 357.
Swallows, 387.
Seals of the covenant of grace, 390.
Sheep, 393.
Sarcpta, 403.
- Teaching of the Spirit, 4.
Trip to Europe, 20.
True religion, and the semblance of it, 21.
Trumbull, Colonel, and the Mohogan chief, 35.
Temperance, 52.
Tobacco, a remedy for Arsenic, 76.
Transplanting peas and early vegetables, 96.
Tea, 100.
Theatres, 128.
Temperance society, congressional, 173.
The Times, 183.
The tree known by its fruits, 190.
Turkey, the brush, 191.
Tract association, report of, 215.
Temperance cause, 223.
The true motive, 245.
Taylor, Sarah, to Samuel Emlen, letter from, &c. 253.
Testimony to the light and cross of Christ, by Priscilla Cotton, 286.
- Trip to the country, 308.
Tomb, 317.
Tamed tigers of India, 324.
"Thou versus "Thee," 327.
Trials, 332.
Talkers, 333.
Temperance in Ireland, progress of, 360.
Temperance in New York, progress of, 371.
Trout fishing extraordinary, 379.
Turkish school, 410.
- Unfaithfulness, 269.
Universal Language, 407.
- Veteran gene, 45.
Vitality of seeds, 19.
Vegetables, large, 40.
Virginia, 92.
Venice, 100.
Vocal machinery of birds, 144.
Vine, royal Victoria, 164.
Villany in high places, 296.
Vain fashions of the world, 349.
Vermont sugar, 395.
- Wheat, steeping smutty, 20.
Wheeler Daniel, testimony concerning, 53.
Wheat crop of 1842, 56.
Wheat, from seed 3500 years, 75.
Wire bridge at Fairmount, 95.
Water spout, 95.
Western trade, increase of, 108.
Wheeler, Jane, some account of the last illness of, 117, 126.
Weavers of Manchester, their wages, 124.
Wire suspension bridges, 138.
Women's preaching, defence of, 143.
Whiskey, 247.
Wheeler, Daniel, interesting extract of a letter from, 198.
Whale riding, 253.
Wreck, 296.
Wilson, Christopher, 303.
Water baptism, 337.
Woods, injurious effects of, 347.
Warts, 348.
Wright, Anne, 367, 375, 381.
Wigham, John, 396.
Wheat, varieties of the, 411.
- Yearly meeting, 222, 246.
Yeast, 264.
Yearly Meeting of London, 1812, 383.



THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TENTH MONTH, 2, 1841.

NO. 1.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Steam Carriages on Common Roads.

The application of steam power to carriages for common roads has for some time been the subject of scientific examination and of practical experiment in England. Several attempts have been pronounced more or less successful, notices of which have been transferred to our columns. In the late British periodicals before us we find various accounts of a new "steam coach," which is admitted to be very perfect in design and workmanship. It has made trips from a point within the Regent's Park, London, to Tottenham. One day last month the coach proceeded from the Park with a full load of scientific gentlemen to the latter place; there it was turned round with perfect facility by the conductor, and it returned to the Park. The distance traversed was between eight and nine miles; it was traversed in rather less than half an hour. The road undulates considerably, and there are some ascents; nevertheless the speed up hill was good, certainly twelve miles an hour; on level ground it was fourteen; and on the descents sixteen or eighteen miles. The carriage was turned round when going at the rate of ten miles an hour. The conductor had a perfect command of the carriage, and caused it to pass between carriages drawn by horses, cars, &c., with which some portions of the road were crowded, without coming in contact with any of them, and with a facility of management that was surprising. The part or division of the vehicle designed for passengers has four transverse seats, each of which accommodates four persons; the boiler and apparatus are behind the seats; the conductor sits on the front seat, and guides it and governs its speed by a sort of handle, which rises from the foot-board. The appearance of the carriage and the rapidity of its motion caused several horses to shy, but no accident ensued. There is no visible escape of steam, nor is there any annoyance from smoke. In England, where the roads are always in perfect order, this species of steam coach might be introduced to advantage. As yet there are few roads in this country sufficiently smooth for the purpose. The invention must be noted, whether extensively useful or not, among the scientific and mechanical triumphs of the day.

[The foregoing is from the National Gazette

of 9th ult. In the same journal of 7th ult. we find the following, taken from a late English journal.]

STEAM CARRIAGES.

A carriage belonging to the General Steam Coach Company is now running daily upon practical trips, from the York and Albany Tavern, near the Regent's Park, to the Manor House at Tottenham, and back. The proprietors refuse to call the journeys experimental since they declare the principle and efficacy of steam travelling upon ordinary roads to be now extensively recognised, and proclaim that contracts for the establishment of the system are being industriously promoted for its immediate public adoption. But it is, nevertheless, in an experimental sense that they invite gentlemen connected with science and the arts, engineers, coach contractors, practical tradesmen, and the members of the public press, personally to witness the success of this new competitor of railroads, and to try the effect of steam coach travelling in the periodical journey which they are now permitting to be made. We, a few days since, availed ourselves of the opportunity of making a trip by the new vehicle, and had the advantage of sitting on the front seat. The carriage itself is of a very simple construction, being something in the form of a fly-van, with seats one behind the other, and capable of holding eighteen persons. The steam apparatus is enclosed behind, and has rather an unsightly appearance, which, however, might be greatly avoided as soon as public patronage should make beauty of construction a consideration. There is no escape of steam from the engine, and consequently little noise—not more in fact, than seems almost counteracted by, or drowned in, the ordinary rolling of the wheels. These, and indeed the whole framework of the carriage, appear ponderous, but yet the motion is exceedingly springy, elastic and light. The guide sits in front, with a passenger on either side, and sways the pace and movements of the vehicle with a kind of horizontal pivot-wheel with handles, like that employed in the steering of minor steamboats. The action of this seems quite pliant and easy, while at the right foot of the conductor there is a sort of handle, acting like that used to the tap engines of taverns, which is drawn up or down to the most perfect influence of the speed of the carriage, either moderating, accelerating, or stopping it entirely. The application of this simple piece of machinery was to us manifest and palpable. In regard to the operation of travelling, it was exceedingly pleasant, only accompanied by a certain strangeness of sensation at the pioneering rapidity which bore us on without any present reason before us, either in the shape of engine or horses, and at the feeling of being handsomely *ltonised* before the

public gaze. *Au reste* we progressed delightfully—always with perfect ease of seat, and now going at the rate of twenty miles an hour—then at ten, and with other variations, to indicate to the passengers the facility of changing the speed, and the complete control which the guide possessed over his vehicle. In the progress of the journey, we noticed the effect upon the ordinary pleasure and traffic of the road. Several horses shied, many went by fearlessly and undisturbed, but a great number of riders and drivers either drew up or held off, as if afraid that their cattle might be startled, as they appeared to be themselves, at what at first glance intrudes itself like a phenomenon upon the road. We think a very little custom would put all this right, and neither men, women, nor horses, would be frightened after a short time. When the first steamboat to the tropics made its appearance in the West Indies, a Spanish captain, seeing a ship without sails coming towards him in the teeth of wind and tide, ran his vessel on shore, and with all his superstitious crew fled to the mountains in mingled horror and amazement. The story will apply to the shy spirit in which a steam coach is suddenly received by men and horses upon a public road. We confess, from the experiments we made, that the principle of perfect safety being once confirmed, as it ought to be, by the best public authorities, there will be no other to stand in the way of this steam coach. We are inclined to regard it with favour, because it may be the means of preserving the roads of the country, which we cannot bear to see shut up or going into decay. If, as seems apparent, an average travelling pace of sixteen miles an hour can be preserved, there will be many incitements to travel in these vehicles. The principle of going up hill with ease and rapidity is proved to demonstration; and with all the experimental vicissitudes of pace, the journey, comprising a distance of nine miles, was performed in twenty-eight minutes. In any sense these trips assume a very interesting aspect. The invention and manufacture of the carriage are ascribed to John Squire, the engineer.

ON MONEY.

From Old Humphrey's Parables.

Oh what mirth and what misery does money make in the world!

Look at the hubbub among the crowd! what busting to and fro, what rising early, and late taking rest! what compassing of sea and land! What is the meaning of it? what is it all about? Nothing more than this, that mankind are all actuated by one prevailing desire, and that is, the desire to get money.

One person is mounting up into the air in a balloon, another is descending into the bowels

of the earth; some are roaming abroad, others are remaining at home; hundreds are labouring hard with their heads, and thousands with their hands, but the object is the same with them all; they are all trying to get money.

There are those who profess to love money, and there are those who affect to despise it, but all strive to get it. He who has a little would have much, and he who has much is equally anxious to have more. Some use it with discretion, and it tends to their comfort; others abuse it without restraint, and it renders them miserable. It keeps the bailiff from the cottage, and preserves the palace from danger. It enables the bad to do mischief, and the good to scatter blessings abroad; want is relieved; ignoance is enlightened; and good and glorious institutions are supported by money.

Its influence is felt at the same time in the east and the west, the north and the south, and in private life it mingles with the concerns of every day, and almost of every hour. The house we live in, the company we keep, the food we eat, the clothes we wear, the time we labour, and the leisure we enjoy, all appear dependent on the money we possess.

What comings and goings! what planning and contriving! what shuffling and cutting does money, and the want of it, occasion! Some lay out thousands, some expend money on a smaller scale, and others learn how to divide a shilling into a great many parts. Other subjects occasionally engage our attention, but to get money seems to be too often made the business of our lives.

The rich man is so accustomed to possess money, that he looks upon it as his own, forgetting that it is only lent him for a season by Him who has said, "The silver is mine, and the gold is mine;" and who alone can render it a blessing.

The poor man, feeling the evils with which the want of money subjects him, foolishly concludes that the possession of money would render him happy. Fatal mistake! By some unexpected event, he is suddenly put in possession of wealth. Overjoyed by his unlooked-for possessions, he plunges into a giddy round of dissipation, his feeble brain is excited, delirium follows, his mirth is turned into madness, and that money which he had regarded as the chief means of obtaining happiness, becomes the source of his irremediable misery.

Regard the mercer drawing the cloth over his nail, and assuring his customer with a smile that it is what he can recommend; that it is of excellent quality. Observe the Jew examining those old clothes, shaking his head, and declaring that he has already bidden more than they are worth. Listen to the quarrel of yonder cab-drivers, who are disputing about a fare. Harken to the blithe carol of that light-hearted cobbler, who, cooped up in his stall four feet long, and three feet wide, is girding away at his waxen thread, and singing in the carelessness of his spirit. The smiling mercer, the frowning Jew, the quarrelling cab-men, and the singing cobbler, are only employing different means to gain the same end; they are all striving to get money.

What throngs find a dwelling-place in jails, what numbers are banished to a distant clime, and how often is the gallows erected at the

stern command of justice! Alas! money has too much to do with all these! The prisoner has incurred a debt which he cannot discharge; the thief has stolen the gold of another; and the felon has demanded the money of the victim whom his murderous hands have destroyed.

What pride, envy, hatred, malice, and all uncharitableness have been exhibited in the heart by money! What bitterness has been indulged in! what law-suits have been engaged in! what friendships have been broken! what affections have been estranged by money considerations!

O money! money! money! how hast thou smoothed the path of crime to thousands! and how many noble minds has the want of thee, and the temptations that accompany poverty, dragged down from heights of honourable feeling and upright intention, to endure humiliations, to practise meannesses, and to commit sins that they have abhorred! It was not worldly, but heavenly wisdom that prompted the prayer, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or, lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 8, 9.

Make it known that you have money, and you hoist a signal which friends will be prompt to obey; they will flock around you as thick as rooks in a rookery. Make it known that your money is gone, the signal will be understood, and your friends will leave you as much to your own company as an anchorite could desire. "The poor is hated even of his own neighbour; but the rich hath many friends." Prov. xiv. 20.

The monosyllables of the rich man are honoured, while the sentences of the poor man are despised; we rail at the homage that money receives, yet are ever ready to render it ourselves. The high and the low, the proud and the humble, the wise and the ignorant, the virtuous and the vicious, are all influenced by the possession of money.

The poet seizes his pen in a paroxysm of virtuous indignation against the sordid, grasping, mercenary meanness of mankind, and bursts into a strain of elevated thought, to show how much he despises the mammon that is coveted by manner mortals. "Away," says he, "with money-getting pleasures!

"Let me a purer joy behold;
I scorn the sordid worldling's lore;
And spurn beneath my feet the gold,—
The glittering dust that men adore."

But no sooner has he indulged in his high-minded aspirations, and written down his disinterested emotions, than he sets about to count the number of his lines, that he may ascertain how much money they will bring him.

The man of science becomes absorbed in abstruse inquiries and intricate calculations; he solves the varied problems of earth, and soars amid the stars. Alas! it is in vain; he must descend once more to the regions of mortality. Already is the shrill, querulous voice of his wife heard on the stair-case; and now she has invaded the chamber of science with the unwelcome intelligence that a creditor is at the door, and that she wants some money.

O money! money! were it not for thee, the

poet might ride his winged Pegasus through the air, and the man of science pursue his revolutions around the sun unmolested and unrestrained; but thy bidding must be obeyed, the bits and drops that support poor humanity must be provided, and this cannot be without money.

Let not the love of wealth be encouraged, for the possession of money is a sad hardener of the heart. The reckless spendthrift consumes in his pleasures what would clothe the naked and feed the hungry. The rich landlord orders out his carriage for a drive of pleasure in the park, while the widow and the orphan walk to a jail for debt; and the miser grasps his bags and clutches his bank-notes even in death, while his poor relations require the necessities of life.

There are advantages and disadvantages in the possession of money.

Money, if rightly employed, will greatly increase our comforts; preserve us from many temptations; enable us to bind up the wounds of the afflicted, and to spread abroad the glad tidings of salvation; but, though money may do much, there are many things which it never will do. It will never convince us of sin, nor lead us to the Saviour. It will never overcome our infirmities, nor subdue our passions; it will never bring us peace at the last, nor procure us a seat in the realms of glory.

Money is one of God's creatures which we must use, not abuse; the proper use of it may render a great good to us, but the inordinate love of it will prove "the root of all evil."

A time is drawing near when the rich and the poor must lie down in the dust together; when all distinctions will subside, and money itself will be worthless. Let us bear then in mind the words, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." Matt. vi. 19—21.

On Every One Minding His Own Business.

From the same.

"Mind your own business," is an expression very often in use, and not infrequently it would be as properly applied to the speaker as to the person to whom it is addressed.

Sometimes it is spoken very appropriately, and sometimes it had much better be withheld; for those who neglect their own business are not exactly the proper persons to correct others for disregarding theirs. Yet still, without reflecting whether we are faulty in this respect or not, we are all too ready to cry out to those who intrude upon, or among us, "Mind your own business;" for true it is that we see a small hole in our neighbour's coat plainer than we do a large one in our own.

We are, indeed, most of us a great deal disposed to neglect our own business, as well as to intermeddle in the business of others.

Whenever we spread an evil report, the truth of which is doubtful, but which must by its publicity do some one an injury, we are travelling out of our way to do mischief.

"Believe not each sperring tongue

As some weak people do,

But ever hope that story wrong

Which ought not to be true."

It would be a better deed to hide a fault than to publish it. It would be better to correct failings of our own than to make known those of our neighbours; therefore, by spreading an evil report, we are not minding our own business.

Whenever we engage in quarrels, undertake to settle differences without being asked, or waste our time in pursuing idle and visionary projects; in each and all these cases, we are not minding our own business.

Every one has business of some kind or other, which he ought to attend to; and whether it be a family, a town, a county, or a kingdom, it is sure to be under better management when every member of it minds his own business.

When is it that we are dissatisfied with ourselves? that our affairs get into confusion? that we are behind-hand in what we have undertaken to do? Why, when we have been idle, thoughtless, or foolish; when, in short, we have not minded our own business.

Look at the world around you: there are doubtless, many instances wherein sickness, accident, and misfortune, have brought down the richest, the wisest, and the most industrious members of the community to poverty; but if all those who are in circumstances of comfort were to be placed on one side, and all those who have been reduced to rags, want, and misery, on the other, the greater part of the distresses of the latter, were they inquired into, would be found owing to this—that they have not minded their own business.

Depend upon it, it is an excellent thing to mind your own business; by doing this you may be more respected, more useful, more benevolent, and ten times more happy. Do this, and things will go on right; neglect it, and every thing will go wrong. If you have any love to your neighbour, or any respect for yourself, mind your own business.

Drunkards, and gamblers, and libertines, are sure, one day or other, to be overtaken by the dreadful effects of their folly, intemperance, and wickedness; but is this to be wondered at? No: it is the natural consequence of not minding their own business.

How is it likely that if we do not mind our own business, any one will mind it for us? If neither we nor other people attend to our affairs, disorder and ruin will soon be written legibly upon them; and whether we read it or not, disorder and ruin will inevitably follow. Show me a man who does not mind his own business, and I will show you one who will soon be in trouble.

But do you ask me if it be wrong to do a kindness to another? to bear the burden of the weak? to watch by the bed-side of a sick neighbour? to relieve the destitute? to instruct the ignorant? to warn the careless? and to read the Bible to the blind and unlearned? I reply, that it is a part of your business to do these things according to your ability; for it is the business of every one to do what he can for the glory of God, and for the welfare of man-

kind; therefore, in doing these things you are really minding your own business.

It ought to be considered by every man to be a part of his business to make others happy. "A man that hath friends must show himself friendly;" and a Christian man cannot but feel interested in the temporal and spiritual prosperity of his neighbours. You may reprove your n-ighbour, encourage him, serve him, and love him, and yet mind your own business.

Fail not, then, to follow His bright example, who when he was on earth "went about doing good," Acts x. 38; remembering that it is your business on earth to prepare for heaven. Employ every talent you possess usefully; pray in the Saviour's name fervently; read the Scripture reverently, and confide in its promises firmly. Do these things, and you shall not fail to find in life and death, in time and eternity, the advantages of having minded your own business.

From the Pennsylvania Freeman.

CORN SUGAR.

Much has been said in the last few years about Beet Sugar, and from the experiments which have been made, the confident belief has been expressed that in process of time, this article would go far toward supplanting that made from the cane. The interest felt in these experiments has been enhanced by the expectation that the introduction of this article, by taking away one of the great staples and support of slave-labour, would thereby contribute very effectually toward the abolition of that iniquitous system.

From the letter which is subjoined, it will be seen that slave-grown sugar is likely to have a new and more powerful rival to cope with. Free labour corn, as well as the northern beet, is going to aid in supplying the market with the luxury which has in times past been produced only by the toil and sweat and blood of the slave.

WILMINGTON, 9th mo. 25, 1841.

To Dr. J. H. Thomson, President of the Agricultural Society of New Castle County.

Having been requested to furnish some account of the process for manufacturing sugar from corn, I cheerfully comply in giving all the information on the subject so far as I am at present acquainted with it. The introduction of every new manufacture must necessarily be a work of time; errors and difficulties continually obstruct our course, even where we have all the advantages of experience to direct it. The making of sugar from beets in the large way commenced in France about 30 years ago; yet not more than one third of this period has elapsed since the business has become important from its extent and profit. These remarks are introduced as some apology for the imperfect state of the communication I have now to offer. Scarcely one year has passed since the first idea was suggested in relation to this peculiar plan for making sugar; and there has not been sufficient time for those exact experiments necessary to satisfy the careful calculator. In one case I obtained from a small piece of ground at the rate of 100 pounds of sugar per

acre, but other experiments made since, have conclusively shown, that had a different mode of planting been adopted the product would have been increased ten fold. The manner of raising the corn and making the sugar is as follows:

The corn is planted in rows of two and a half feet apart, and the stalks are left to stand in the row three inches one from another; it is then cultivated in the usual manner. Some time in August, or as soon as the stalk shows a disposition to form grain, the ears must be taken off; this operation must be carefully attended to, as upon it entirely depends success. After this there is nothing more to do until the crop is ready to be taken up, which will generally happen in September; the stalks are then cut up at the root, stripped of their leaves, and taken to the mill, where the juice is pressed out between iron rollers, in the same way usually employed with the sugar cane. Lime water, about the consistency of thin cream, is then mixed with the juice, one spoonful to the gallon; it is left to settle one hour, and then poured into boilers, which are covered until the liquid approaches nearly to the boiling point, when the scum must be taken off. It is then boiled down as rapidly as possible, taking off the scum as it rises. As the juice approaches the state of syrup it is necessary to slacken the fire to avoid burning. The boiling is generally completed when six quarts are reduced to one, it is then poured into coolers or moulds and set aside to crystallise. When this process is gone through, the sugar is to be separated from the molasses, and the whole operation is finished. The process here detailed gives the quality of sugar you see in the samples. If required it can be afterwards refined as other sugar. The use of animal charcoal and the employment of steam in the process of evaporation, as is common in the manufacture of beet sugar, would, I am confident, produce white sugar at one operation.

From what is known on the subject, I fully believe that an acre of good ground, treated as above described, will yield at least 1000 pounds of sugar—probably more. The value of the fodder taken from the stalks, and of stalks themselves, after passing through the mill, will be more than an equivalent for the whole expense of cultivation and keeping the ground up. The fodder produced in this way is much superior to that usually made, from its containing a greater quantity of saccharine matter.

The project for introducing the manufacture of beet sugar into the United States is one which has received much public as well as private attention. Government and people have united in their efforts and worked zealously to bring it about, but apparently without the least success. How is this? Must we admit that we are inferior to the French in anything whatever? This will not be allowed.

There is another supposition which, if correct, will account for our failure, perhaps their better success. French writers tell us of obtaining four, five, and even six per cent. of sugar from the roots, but even these results are four, five, and even six times better than any which I have been able to obtain. In short, the whole business of making sugar from corn contrasts so favourably with the manufacture

from beets that I cannot but think it will obtain the preference wherever the climate will bring the former plant to perfection. Some of the differences may be enumerated as follows: 1st. The corn is clean and agreeable to work with, while the beet is not. 2d. The machinery for extracting the juice from beets is not only more costly, but is more liable to get out of repair. 3d. The beet juice contains a much greater proportion of foreign and injurious matter, decomposition commences almost immediately after it is pressed out, and if allowed to go on to any extent will entirely defeat the making of sugar. 4th. The proportion of saccharine matter contained in equal quantities of corn and beet juice is as three to one in favour of the former, therefore the same difference will be found in the amount of fuel necessary in evaporation. 5th. Beet sugar when obtained is inferior in quality and loses a larger per cent. in refining. 6th. Corn is a native of our country, perfectly suited to the climate, a true American, and is in fact the finest plant in the world; the author of "Arator" (Col. Taylor of Virginia) used to call it our "meal, meat, and manure." We now add sugar to the list of its valuable productions.

We only need a full development of the resources of our own country to render us perfectly independent of every other.

Respectfully,

WM. WEBB.

Specimens of sugar and molasses were exhibited by W. Webb, and were much admired in taste and appearance.

Selected for "The Friend."

Thoughts on Prayer and on forms of Prayer.

The following lines were written by a poor mechanic of Killineigh, Down, Ireland, on seeing a family prayer book which contained these words in the preface:—"This book is intended to assist those who have not yet acquired the happy art of addressing themselves to God in scriptural and appropriate language."

While praying is deemed an act so happy

By a few of others rule,

Jesus, teach us its importance

In thy self-denying school!

Prayer's the sweetest, noblest duty,

Highest privilege of man,

God's exalted—man's abused,

Prayer unites their natures one.

God alone can teach his children,

By his spirit, how to pray;

Knows our wants, and gives the knowledge,

What to ask, and what to say.

Why should man then manufacture

Books of prayer to get them sold,

Sad delusion! strive to barter

Christ's prerogative for gold!

Where's the book, or school, or college,

That can teach a man to pray?

Words they give for worldly knowledge;

Learn of Christ then—He's the way.

Why ask money from the people

For these barren books of prayer?

Paper, ink, and words are in them,

But alas! Christ is not there.

Those who seek shall surely find Him.

Not in books—He reigns within;

Formal prayers can never reach Him.

Neither can He dwell with sin.

Words are free as they are common.

Some in them have wondrous skill,

But saying Lord! will never save them,

Those He loves, who do His will.

Words may please the lofty fancy,

Musie, charm the list'ning ear,

Pompous words may please the giddy,

But Christ, the Saviour, is not there.

Christ's the way, the path to heaven,

Life is ours, if him we know,

Those who can pray, he has sought them.

Those who can't, should words forego.

When a child wants food and raiment,

Why not ask his parent dear?

Ask in faith then—God's our father,

He's at hand, and he will hear.

Prayer's an easy, simple duty,

'Tis the language of the soul;

Grace demands it, grace receives it,

Grace must reign above the whole.

God requires not graceful postures,

Neither words arranged with form;

Such a thought!—it pre-supposes

That with words, we God can charm!

God alone must be exalted,

Every earthly thought must fall;

Such is prayer, and praise triumphant,

Then does Christ reign over all.

Every heart should be a temple,

God should dwell our hearts within,

Every day should be a sabbath,

Every hour redeemed from sin.

Every place, a place of worship,

Every tune, a tune of prayer,

Every sigh should rise to heaven,

Every wish should centre there.

Heartfelt sighs and heaven-born wishes,

Or the poor uplifted eye,

These are prayers that God will answer,

They ascend his throne on high.

Spirit of prayer! be thou the portion

Of all those who wait on thee,

Help us!—shield us!—lead us!—guide us!—

Thine the praise, the glory be!

Anecdote of King George Third.—As

Michael Futeher, of Romney, was walking on the terrace at Windsor, in company with the daughter of a Friend in London, King George and Queen Charlotte drew towards them. Both entering freely into conversation with M. F., the king inquired whether there were many of his Society residing in his neighbourhood, saying, they were a people he had a great respect for. Addressing the female, he inquired if she was one of the Society. She replied, she professed to be such. The king then said, "Is there not here too much gazing?" She acknowledged, "she had deviated, and was sorry for it." The king replied, "And I am sorry for it too; for, when persons once begin to deviate, they do not know where to stop."

For the Bite of a Snake.—The most simple and convenient remedy I have ever heard of is alum. A piece the size of a hickory nut, dissolved in water and drank, or chewed and swallowed, is sufficient. I have good authority for saying that it has been tried many times on men and dogs, and that they have invariably recovered. I know of some planters whose hands are exposed to be bitten by rattlesnakes, who keep them always provided with it in

their pockets, and that they have several times found use for it.—*Mass. Messenger.*

THE TEACHING OF THE SPIRIT.

They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the *Spirit of truth and goodness*; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really, as a son has the counsel and direction of his father; and though the voice be not audible nor discernible by sense, yet it is equally as real as if a man heard a voice, saying, *This is the way, walk in it.*

Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul; yet even in the concerns of this life, a good man fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that, even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity implored it.

The observance of the secret admonition of this *Spirit of God* in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of troubles, it will be our light and our comforter.

It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The *Spirit of Christ* is indeed a humble spirit; the more we have of it, the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

Attend, therefore, to the secret persuasions and dissuasions of the *Spirit of God*, and beware of quenching or grieving it. This wind that blows where it lists, if slutt out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us. These are faithful, weighty, and true sayings—happy are those that witness them so to be.—*Matthew Hale.*

Perfect, as God is Perfect.—By aspiring to be like God in power, the angels transgressed and fell; by aspiring to be like God in knowledge, man transgressed and fell; but, by aspiring to the similitude of God in goodness or love, neither man or angel ever transgressed, or shall transgress, for unto that imitation are we called.—*Lord Bacon.*

ON RELIGIOUS PERSECUTION.

A thin pamphlet, headed as above, of recent publication in England, has been placed at our disposal by a friend. The subject of tithes, church rates, and other exactions of an ecclesiastical nature, has of late time been discussed with much freedom and animation in that nation, and dissenters of all classes are every day becoming more and more dissatisfied under the burthen of them. In this country we are, happily, exempt from that species of oppression, but the members of our religious Society in England and Ireland continue to suffer heavily in person and estate on that account. We have thought therefore that we should but anticipate the wishes of our readers by transferring the whole of the pamphlet to our pages.

In the discussion which has recently taken place in parliament, on the subject of religious persecution, upon the case of W. Baines, a highly respectable inhabitant of Leicester, for the non-payment of church-rates, the arguments of those who ranged themselves on the side of ecclesiastical domination, amounted briefly to this;—that these rates were levied in consequence of an act of parliament; and being thus the law of the land, it is the bounden duty of every subject to pay them. Now, overlooking for a moment the circumstance, that they can only be legally enforced by the vote of a majority of rate payers in any given parish, let us examine this position on which the advocates for the compulsory maintenance of an ecclesiastical establishment, take their stand.

The whole force of their argument lies in the very words employed by those who condemned the Saviour of men—"We have a law." John xix. 7.

We will in the first place tell them, that the mere circumstance of *having a law*, is not sufficient to justify them in the execution of it. Have they never heard of unjust, cruel, and wicked laws? Can they forget that Bishops Ridley and Latimer, and a glorious host of martyrs, were burnt to death, *according to law*, because they could not conscientiously conform to the state religion? Had these champions for law lived in Spain and Portugal, when the laws of the land in those countries subjected conscientious men and women to the horrors of the inquisition, would they have considered it their duty to support these proceedings, because there was a *law* for it? But we will tell them, that every law which is contrary to the precepts and doctrine of the gospel, is more honoured in the breach than in the observance, and ought not to be considered binding upon any Christian.

It will be well to advert to the origin, object, and end of all good government. Every human being is born with equal rights: he comes into the world, not by his own consent, but in consequence of the laws of his Almighty Creator, who has strikingly exhibited his tender care for the creatures which he has made, by the provision, so amply spread over the surface of his earth, for their support and comfort; and who be to those individuals who interpose to deprive their fellow-man of his *necessary* share, or whose selfish arrangements have made it difficult or impossible for an abled

man, who is willing to work for an honest living, to get employment. But sin has entered into the world; and as selfishness naturally predominates in those who have not come under the influence of the redeeming and sanctifying power of that grace and truth, which come by Christ Jesus, the strong would naturally oppress the weak; and, therefore, mankind were led to associate together for mutual protection against the wicked. The sole end and object, then, of every government, is the protection of the subject in the enjoyment of his dearest rights, that is, person and property, and in the worship of God in the manner which he conscientiously believes to be most acceptable to Him. Now, if a man honestly pays the taxes levied by government for the support of *civil society*, he has a right to its protection. While a man fulfils the social and relative duties of life respectfully; while he is a good husband, a good father, and a good neighbor, conscientiously refraining from doing injury to any one, the *state* has nothing to do with the manner in which he conceives it to be his duty to worship his Maker: this is a matter entirely between God and himself, *with which no earthly power has a right to interfere*; and for this plain reason, that no other man, or set of men, can answer for him at the tribunal of Divine Justice, before which we shall be all individually and finally judged. And since mutual protection is the sole object for which we submit to a form of government, and pay taxes, all laws made to *compel* subjects to contribute to the support of any particular form of religion, are unjust in their principle, and ought not to be complied with. It is perfectly competent to every religious sect to make rules and regulations for their own government, for the support of that form of religion which they have conscientiously adopted; but to force others who do not belong to this sect to contribute, is an outrage upon the cause of religious liberty, and is a disgraceful spoliation of the property of the subject—is positive robbery, and contrary to the spirit of the gospel.

The history of all nations has furnished proofs that religious persecution is, in the highest degree, impolitic, as well as cruelly oppressive. The bigotry of Louis the XIV. deprived him of a large number of his most valuable and industrious subjects, who took refuge in England, carrying with them the silk manufacture, which flourished for many years in Spital-fields. Persecution on account of religious scruples, drove thousands of a most moral and industrious people, the Menonists, from their country; who, by the kindness and Christian feeling of the late Emperor Alexander I., found an asylum in South Russia; where they are now settled in a great number of villages, and where, by the blessing of Divine Providence on their honest industry, they have become a flourishing people, and some of the most valuable subjects in the empire.

The Saviour of men, when he sent out his apostles, (who, by the way, were of the poor of this world, though rich in faith,) so far from giving them any authority to claim pecuniary support, laid this solemn injunction upon them, "Freely ye have received, freely give." Matt. x. 8. The kingdoms of this world are of a

secular character—their objects are secular; but what relates to the kingdom of our Lord and Saviour Jesus Christ, is of a spiritual nature; and He said expressly, "My kingdom is not of this world."

When the rulers of the kingdoms of this world attempt to interfere between a man and his God, as in cases of conscience, they meddle with things out of their province; and if they inflict pains and penalties, or deprive their fellow-man of any of those privileges which are his natural right in the civil compact, for non-conformity with their regulations in matters of religion, they offend, not only against the dearest rights of man, but against the Majesty of Heaven, and must rank amongst the odious tribe of persecutors.

It was when the glory of the primitive church began to be clouded over by the coming night of apostacy, that ecclesiastical domination reared its head. Ambitious men, under the cloak of religion, began to lord it over God's heretage, and by degrees brought about an unholy union between the kingdoms of this world, and the things which ought exclusively to belong to Christ's spiritual kingdom: one party after another set up their own system as the *standard*, and prevailed on the civil power to exercise compulsion for its support. Hence dignities were created, and titles established, and taxes levied, to pay the salaries of ecclesiastical officers, or the expenses of buildings connected with them. These offices, of course, became desirable objects to all who wished to be supported, or to get their children or dependants supported, at the public expense. The great requisites for obtaining them were, conformity to certain articles or a certain ritual, and sufficient influence with the rulers of this world to secure an appointment: this was sufficient for the purpose, whether they were called to the office by Christ, the great Head of his church, through the Holy Spirit, or not.

The salaries to be obtained under the head of tithes and other exactions, varying in amount from thousands a year down to hundreds, are eagerly sought after for the younger branches of families, where the elder takes the estates, and thus enjoys a large part of the property, by that iniquitous law, called the right or law of primogeniture. Many families of rank hold the power of nominating persons for ecclesiastical appointments as a property; and by this means great revenues are obtained, even from Ireland, from persons who are not members of the established church. The abuses to which this anti-christian system gives rise are innumerable. It has, in consequence of its alliance with the civil power, so fenced itself about, as to become an engine of oppression to those who cannot conscientiously comply with its demands; and to some of whom this language of the Lord's prophet may apply, Micah iii. 5. "Thus saith the Lord, concerning the prophets that make my people err, that bite with their teeth, and cry, peace; and he that putteth not into their mouths, they even prepare war against him."

Their ecclesiastical courts are a disgrace to any country that has the least pretension to religious liberty. By means of their processes, which remind one of the times of the Star-chamber, in the reign of the Charleses, they

can quickly run any one to an enormous expense, as in the present instance. W. Baines, for a demand of £2 5s., has been visited with costs, in addition to the amount, of £127 8s.; and even in the common operation of the law, by distrains on conscientious individuals, we could give a long list of cases of grievous oppression, when for a demand of a few shillings, or even of a few pence, property to the amount of several pounds has been taken. The operation of the system, even in those cases to which by the development of enlightened views, it is now confined, is sufficiently grievous; but let us for a moment look back, and consider its working in darker ages, and we shall find that even the lives of millions of human beings have been sacrificed to the false and wicked position—that one set of men have a right to prescribe to another, on the subject of religion.

The massacres of St. Bartholomew's Day in France, the persecution of the Waldenses, the Auto de Fés in Spain and Portugal, the murders, according to law, in this country, under Mary, and even under Elizabeth, are attributable to this system of ecclesiastical domination. So lately as the reign of king Charles the Second, hundreds of non-conformists to a *state religion*, and particularly those of the Society of Friends, were immured in prison, where a considerable number of them sealed their testimony to the primitive simplicity of the Christian religion, with their blood; their peaceable meetings for divine worship were broken in upon by armed soldiers, and men, women, and children driven like sheep to prisons; and fines of twenty pounds a head were levied by distrain upon any one found preaching, as well as a fine upon the house. Laws were also made to fix a fine upon such as should be found to absent themselves from the service of the established church: such have been the workings of ecclesiastical domination.

The religious liberty enjoyed in this country in the present day, was obtained through the sufferings of those upright men, who boldly stood forward to advocate the rights of conscience. See the remarkable trial of William Penn, and William Meade, for the crime of meeting for the purpose of religious worship and preaching, in a manner different from that of the establishment.

If it should be maintained that the end in view is the maintenance of a set of men, whose business shall be to instruct the people in the doctrines and precepts of the Christian religion; it will be well to consider what is the *calling* and what are the *qualifications* of a true Christian minister; for it was said by the Most High himself, of some who set up for teachers of the people: "They run, and I have not sent them, therefore they shall not profit the people."

The call of every true minister of the gospel is derived from Christ alone, through the agency of the Holy Spirit; and the qualification is the being endued with a portion of power from on high. Even the first ministers of the gospel were not permitted to go forth with their message, until they were "endued with power from on high." Human learning is by no means a necessary qualification; for one of the

first and greatest of preachers, the apostle Paul, thus expressed himself: "My speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God." It is a degree of this power alone, and nothing short of it, that can make a man a true minister of Christ; all the learning in the world without it, is but as the sounding brass, and tinkling cymbal. Some of the first preachers were poor fishermen, and yet how powerful was their ministry! The Lord's prophet, Amos, when declaring his commission, says, "I was no prophet, neither a prophet's son, but a gatherer of sycamore fruit; and the Lord CALLED ME, and said unto me, Go, speak to my people 'Israel.'" A true minister of Christ must feel the necessity laid upon him, even as the apostle Paul said, 1 Cor. ix. 16.—"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me, yea, wo is unto me, if I preach not the gospel."

As nothing but "power from on high," can make a minister of Christ, and as the unlearned may be, and have been, made skilful in the office, through the influence of the Holy Spirit, is it not awful presumption for any to suppose, that they can qualify themselves for *that*, as for any secular employment, by human study? And must we not conclude, when such take upon them the ministerial office, maintain themselves in it by the power of the government, and force all to contribute to their pecuniary support, that such a procedure is not only sanctioned by the scripture of the New Testament, but contrary to the spirit and tenor of the Gospel, and plainly anti-christian?

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 116.)

FRANCIS HOWGILL TO MARGARET FELL.

London, [date not given, probably about the 4th or 5th month, 1655.]

— Thy letters I have received;—those to Oliver Cromwell are both delivered into his hand; but he is full of subtlety and deceit, will speak fair, but he hardens his heart, and acts secretly underneath. Our army is most scattered and broken, and cast into prison: I know none almost at liberty but George and Alexander [Parker,] Edward [Burrough,] and I and Gervase [Benson;] and except John Stubbs and Wm. Caton, John Wilkinson and John Story, and it is like they cannot be long out; yet truly the power of the Lord is over all. The work of the Lord is great, and goes on fast, notwithstanding all the rage of the heathen.

—G. F. is here. We have five or six meetings every First day of Friends, besides two great places for a threshing floor; and we have set up a meeting a little beyond Whitehall near Westminster: many are coming in, and many inquiring, and many are convinced daily;—glory and honour forever to the Lord!—Richard Cleaton and R. Hulbertorne remain in bonds; but Geo. Whitehead and Dorothy Waugh are at liberty [from Norwich gaol (?)].

M. Halhead and T. Saldhouse are in prison at Exeter.—Jas. Lancaster and Thos. Stubbs, and another Friend are imprisoned at Bedford.—Edward Burrough is gone to Edmondsbury.—I shall take care for the supplyment of Friends in these parts, while I am here; and truly I fear lest the burden should be heavy upon the North, for the charge is great, and our camp great.—

Thy brother in the fellowship of the Gospel of Christ.

FRANCIS HOWGILL.

[W. Caton's MSS. Collection.]

ALEXANDER PARKER TO MARGARET FELL.

London, 3d of 7th mo. [9th mo.] 1655.

Dearly beloved Sister,——dearly do I salute thee.

—Our life is one, our joy one, our suffering one, our food and raiment one,—eating both of one bread, and drinking both of one cup in the Father's house; where there is bread enough, and wells of living water to refresh the tender plants; where the babes are nourished and fed with the milk, and receive their meat in due season; where there is joy and rejoicing in the presence of the Lord, and pleasures for evermore; which only those do enjoy who have followed the Lamb through many tribulations and fiery trials and temptations, and have overcome by the blood of the Lamb, and their garments washed white and clean. Halleluiah! praises to His glorious name for ever, who hath called and chosen us, and made us partakers of the divine nature; and hath redeemed us from the world and the pollutions of it, to be witnesses of His powerful name; and in his power and free love hath He sent us abroad into the world, to turn others from darkness and their vain conversation; that they may have union with us in the light of his Son, and praise and glorify his eternal majesty for ever and for evermore!

The truth in this city spreads and flourishes; many large meetings we have, and great ones of the world come to them, and are much tendered. James [Nayler] is fitted for this great place, and a great love is begotten in many towards him.* Our dear one G. F. doth purpose this week to pass into the country northward, but how far north I cannot yet tell. On next Fifth day but one, a meeting is appointed in Lincolnshire, where George doth purpose to be; at present I know nothing but that I shall pass with him; if otherwise it be ordered, I stand single in the will of the Lord.

We received a letter from Francis and Edward out of Ireland; they have had many meet-

* In a letter dated 28th of Fifth month [7th mo.] of this year, Alexander Parker writes thus respecting James Nayler: "James Nayler on Fourth day had a great dispute with some of the chief of the separated congregations; and it being public, a great meeting there was (it was in one of their own meeting houses) and truly it was much for the advancement of the Truth; for though they were—[word not intelligible] yet they were much confounded. James is very serviceable here, and his fame begins to spread in the city, seeing that he hath had public disputes with many."

This was rather more than a year before J. N.'s fall; and it appears from G. Fox's Journal, that it was towards the close of this year that G. F. had a fear respecting him. The reader will probably observe, in the above extract, matter for reflection in regard to J. Nayler's subsequent career.

ings, and many hearers that confess the Truth in words;—time will further show. M. Halhead and T. Salthouse remain prisoners in Exeter with some others. John Camm and John Audland are at liberty in the work of the Lord, in and about Bristol, &c. Wm. Dewsbury and the rest continue in prison at Northampton, and three in this city are in Bridewell for speaking to the priests.

ALEX. PARKER.

[W. Caton's MSS. Collection.]

JAMES NAYLER* to MARGARET FELL.

London, 3d of 9th month [11th mo.] [Year endorsed by G. F., 1655.]

My Sister dearly loved in the Lord,.—Yesterday I had a meeting at a house called Lady Darcy's; many were there from the Court, some called lords (as it is said), divers ladies, divers officers of the army, some of the [chief? word not clear] priests in the city, how many I know not; for they got behind a ceiling, and came not out till I was gone. Though there were some Baptists asked a question or two after I had done, (tending to plead for sin,) and were silenced; yet not one priest would speak a word, nor stand up for their kingdom. I was moved to call to any that had anything to oppose, to speak to the face; but none would answer. Two or three of Henry Vane's brethren were there all the while, and he himself kept behind, [but] came after all was ended: he is very loving to Friends, but drunk with imaginations; there is a band of them sunk therein, and do harm to some amongst them, who else would be very tender; divers are brought to tears when they hear the Truth. Peace be with you all. J. N.

G. Benson is a faithful man, and of much service amongst the judges and lawyers; he stands above their deceit, and prospers.—Great is our God, blessed for evermore!
[From the Original.]

FRANCIS HOWELL to MARGARET FELL.

London [without date, but from his alluding to the prisoners at Launceston, it is presumed to be about 1st mo. 1656.]

In this city Truth hath dominion over all; none will stand now to dispute, but they turn away.—We have about twenty meetings in a week in this city; and ten or twenty miles about, [there are] great desires; and if

* The name of this Friend is very often spelt Naylor; but the editor has carefully compared his signatures at length in his original letters, and plainly discovers it to be Nayler—the e, and the o, in his handwriting being distinctly different.

† G. Fox in his Journal, speaks of a female of the name of "Abigail Darcy, who was called a lady"—she was convicted of the truth.

‡ Vane was set up a form of religion in a way of his own, yet it consisted rather in a withdrawing from all other forms, than in any new or particular forms and opinions; from which he and his party were called Seekers, and seemed to wait for some new and clearer manifestations." He was one of the Committee of Public Safety in Richard Cromwell's time; after the restoration of King Charles, he was sacrificed on the scaffold in 1662.

we can, we go out; but we cannot stay: great is our care.—From Lanston [Launceston] we hear this week that the prisoners there are well, and they have pretty liberty.—John Crook is in prison with Thomas Stubbs, at Northampton.

E. B. salutes thee;—he is almost spent; few know our condition.— F. H.

[W. Caton's MSS. Collection.]

FRANCIS HOWELL and EDWARD BURROUGH to THOMAS ADAM.

London, 19th of 7th mo. [9th mo.] 1656.

Dear Brother,—In the love of our God we salute thee and all Friends in the Truth.

Blessed be the Lord God of power and glory, who hath called us to so high a calling, as to bear witness to his name, and to publish the everlasting Gospel;—praises eternal be to our God for ever!

Dear brethren, we are with you in your bonds, in your reproaches and imprisonments, and in your rejoicings; your joy is ours, for we eat with you and drink with you at our Father's table, where there is plenteous nourishment for all those who wait in his counsel, and are obedient to his commands.

Dear brethren, our care is great;—the harvest is great; who are sufficient for these things? Here are fields white unto harvest; and much of the power of God hath been with us.—Great hath been our burden and our work since we came here, and our reward is great. Much have we been drawn out to administer in power and wisdom. We have exceeding great meetings of all sorts, and we labour and travail until Christ be formed in them. Pray for us, that we may be kept in His power, [which] reigneth over all:—by the power of the Lord the mouths of lions are stopped, kings are bound in chains;—eternal living praises for ever more to Him, who rides on conquering in power and great glory; many are brought under great judgment and true power, and many have learned their own condemnation.

The last First day, my dear yoke fellow and I went in the forenoon to two of the highest notistons and the greatest deceivers in the city, at two steeples houses, where the wise of the city come; and I had great liberty, and spoke towards an hour; all were silent, and some confessed they never heard so much truth in power delivered. Many would have had me to their houses; and we lay hands on none hastily.

James Lancaster and Miles Halhead are come hither, but I believe they will not stay long here. Richard Hubberton is in prison at Cambridge. Thomas Holmes is also in prison at Chester, with seven or eight besides. We have received letters from Kendal, there are nine or ten in prison there and at Appleby. From Bristol we have received letters from our dear brethren John Audland and John Camm; the mighty power of the Lord is that way; that is a precious city, and a gallant people; their net is like to break with fishes, they have caught so much [there] and all the coast thereabout; mighty is His work and power in this His day! Shout for joy all ye holy ones! for the Lord rides on in power to get himself a

name; and let all that know the Lord praise him, for his mercy endureth for ever!

Captain Stodart [Amos S.] hath wrote to thee and Samuel Watson; your letters he hath received, but how they can be delivered I know not.* We have three or four more, but we find no moving to deliver them: here is such stirring about his power [Cromwell's]; he carries all with a high hand; 200 of the parliament are gone home.† But as for those things, they are nothing to us, we are redeemed from them; praises to the Lord for evermore, who hath made us to reign above the world, and to trample upon it!

Dear brother, farewell! salute us to all that are faithful in their measure received. Our dear love to thee and John Kilham, and all the rest of the Lord's faithful witnesses; and salute us to the women our dear sisters upon Ouse-bridge [York] if they are yet in prison.

Your brethren in the work of the Lord,
FRANCIS HOWELL.
EDWARD BURROUGH.

[From a Copy.]

From William's Journal of Science and Arts.

Artesian Boring at Paris.—Many years ago, near the Barriere de Genielle, one of the highest points in Paris, a boring was begun to obtain water. It was discontinued after some years, and again resumed about seven years ago. The result has been successful. We have room only for the following facts, recently communicated by a friend in Paris. The water was at last obtained below the chalk, at the depth of nearly eighteen hundred feet. The torrent of water, about three cubic yards per minute, rises in a copious fountain in the grounds of an *abattoir*, (slaughter-house,) and is very pure. The column rises from a source one third of a mile below ground, and it spouts thirty feet above the surface. The temperature at the bottom of the boring was nearly 83° of Fahrenheit, (that of a hot summer's day, such as is rarely known there on the surface,) thus confirming fully the increase of heat in the interior of the earth, by the average generally observed in similar cases of about 1° for fifty feet of descent, which, at the same rate of increase, would give a fountain of boiling water

* Perhaps some addresses to Cromwell or others in power here meant.

† This appears to be a period in Cromwell's Protectorate, when the republican characters of the day were found too stiff for him. Among the leaders of this party were two persons, who are named in these letters, Vane and Rich. These men Cromwell committed to prison for not submitting, as he thought, to his authority. From Mackintosh's *History of England*, vol. vi. p. 217, we learn, that "the meeting of Parliament stood for the 17th of September, [two days before the date of this letter:] Cromwell on this occasion resorted to an exercise of power so arbitrary and sweeping, as to render the summoning of Parliament a mockery." The members after hearing the Protector's speech "in the Painted Chamber, proceeded to their house. They found the door guarded by soldiers, who admitted none but those provided with a certificate of the approbation of [Cromwell's] council, signed by the clerk of the commonswealth. This ticket had been withheld from about 100 members, and they were excluded." This was the Parliament that sat on James Nayler's case.

‡ Which is over eighteen inches wide at the top, and from seven to eight ft at the bottom, and lined with a metallic tube.

at two miles from the surface—full ignition of rocks at ten miles, and fusion at two hundred miles; thus leaving a firm crust to preserve the good citizen of Paris from being disturbed by the fear of breaking through, or by the danger of the immediate outburst of the fire.

Safety of Passengers in Steamboats.—A correspondent of the Boston Journal, writing on this subject, makes the following important and practicable suggestion, among others:—

"Each berth should be furnished with an air pillow, with a strong loop or becket in each end. These pillows would be vastly more comfortable than the pillows in use on board of steamboats, not one of which is so thick but that a five cent piece can be distinctly felt through it. Such pillows as I propose, would not cost more than a decently good feather pillow—and they should be kept inflated from the moment the boat gets to sea; indeed, there can be no necessity for their ever being inflated. Each pillow, two feet long, by eight inches thick, and a foot wide would support two people, with ease."

"The ways of Providence are a great deep, which we cannot fathom with reason's longest line; but, when the veil is at length drawn over this ever-changing scene, it will be nothing to us whether our passage through has been pleasing or painful—calm or stormy—long or short; and, if the blessed port is but reached, we shall then at least be convinced, that most of the head winds and bad gales we have had to contend with, were "hardships in disguise," and the means of preserving us either from the enemy's cruisers, hurricanes in the latitudes we were hastened from, or other perils of which we had no apprehension at the time.—G. Dillwyn.

Many possess much and enjoy but little; many have much and use but little; others use much, and but little well. I shall not so much endeavour to have much wherewithal to do, as to do much with that little I have. I could wish I had more to use well, but more wish well to use that I have. If he were so blamed that employed not one talent well, what would become of me, if I had ten and abused them.

THE FRIEND.

TENTH MONTH, 2, 1841.

By reference to our columns for the past year it will be seen that Friends in various parts of our vineyard have had to mourn the loss of many worthies. Among the number we have registered of these departed, we observe not a few who have been subscribers to "The Friend" for years, and whose subscriptions have now terminated. Having run their course—done with the things of time, we may be permitted to indulge the hope, that they have found the heavenly city, where is rest and peace. A new succession is growing up and coming to mature years to fill their places. May these be favoured to choose the path which

will lead to usefulness and peace in time, and terminate in endless happiness.

We find also in our record of marriages, a considerable array of names of such who have recently entered into that interesting and responsible connection. May we not look to these as a resource from whence we can reasonably anticipate a recruit to our diminished list of patrons, both in regard to funds, and to literary contributions for the paper? Many of them have received a liberal education, and are endowed with talents fit them for usefulness. Why not employ those talents in a field so capable of being made productive of widely extended good, and thus gain the approbation of the Giver in the words, "well done good and faithful servant," &c. In respect to pecuniary support, or additions to our list of subscribers, much, we are persuaded, might be done, could one or more individuals in each district or meeting be induced to make personal application to those within their reach at all likely to become subscribers. Were each of our present subscribers to be earnest in effort to obtain one new one, the desired end, we confidently believe, would be attained. The paper never has been, as we learn some have mistakenly supposed, a profitable speculation, neither is it our aim or desire that it should be; but we do think justice and the credit of the Society require that the remuneration should at least be equivalent to the actual expenditure.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7½ o'clock, on Second day evening, the 4th of Tenth month, at the usual place.

JOSEPH KYTE, Clerk.

WANTED—A young or middle aged woman, of steady habits, to assist in a family in the country, who is qualified to perform the duties in the upper departments of housewifery, and occasionally to take charge of the family. A Friend, or professor with Friends, would be preferred. A line addressed to P. Q. and left at the office of "The Friend," will be attended to.

Evening Schools for Coloured Persons.

"The Association of Friends for the Free Instruction of Adult Coloured Persons," will open their School for Coloured Men on Second day, the 4th instant, in the lower room of the school house on Willing's alley.

Persons who may wish to obtain admission, will please make early application at the school, or to either of the undersigned.

JOSIAH H. NEWBOLD, No. 157 north 3d st.
JOHN C. ALLEN, No. 180 south 2d street.
ISRAEL H. JOHNSON, No. 46 north Front st.
NATHANIEL H. BROWN, No. 31 Church Alley.
WILLIAM L. EDWARDS, No. 47 Arch street.
EDWARD RICHIE, No. 245 north 3d street.
I. COLLINS STOKES, No. 65 north 2d street.
EDWARD BROWN, No. 41 north 11th street.

N. B.—A School for Coloured Women will be opened on Third day, 5th instant, in the second story of the same building on Willing's alley.

Philadelphia, 10th mo. 1st, 1841.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet there on Sixth day, the 8th of next month, at 10 o'clock in the forenoon.

The committee on Instruction meet the preceding evening at half past seven o'clock.

The visiting committee assemble at the school on Second day afternoon, the 4th of next month. The semi-annual examination will commence on Third day morning, and close on Fifth day afternoon following.

THOMAS KIMBER, Clerk.

Philadelphia, 9th mo. 25th, 1841.

The winter term of HAVERFORD SCHOOL will commence on Fourth day, the 13th of Tenth month next. Application for admission to be made to John Gummore, superintendent at the school, if by letter, addressed to "West Haverford, Delaware county, Pa." The charge for board and tuition is 200 dollars per annum.

Copies of the last annual report may be had on application to George W. Taylor, at his office, or will be forwarded by mail to the address of applicants.

9th mo. 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.

7 mo. 20th, 1841.

MARRIED, at Friends' meeting, on Mulberry street, on Fifth day, the 30th ult., SARAH URSOS, of Dutleson county, New York, to SARAH BRADLE THOMPSON, daughter of Peter Thompson, of this city.

DIED, at his residence in Gilmanton, N. H., the 3d of Fifth month, in the sixty-fourth year of his age, NICHOLAS JONES, an elder and member of Dover Monthly Meeting, and Gilmanton Particular Meeting. For a number of years he had been in a feeble state of health—and in his last illness, which he bore with exemplary patience, (when favoured with his reason,) he manifested the same Christian concern which had characterized his life from early years; often praying for his own, and the salvation of the human family. He frequently expressed a deep sense he felt of his unworthiness, and that his only hope was in Jesus Christ. Several of the last days of his life his understanding was clear, and he appeared in a peaceful state of mind. He passed away without sigh or struggle, and we doubt not has entered into rest.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TENTH MONTH, 9, 1841.

NO. 2.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Extracts from "Mountains and Lakes of Switzerland."

By ANNA ELIZA BRAY.

The drive from Zurich to Zug was indeed charming. But what words shall express our delight when we ascended the heights of the Albis in our way! The greatest height the road attains is that of 2104 feet; you may fancy, therefore, what must have been the extent of view in such a country, from such an elevation as this. I might exhaust all terms expressive of admiration, and yet find I had none worthy the combinations of scenery which presented themselves in the journey of this day. I am compelled, therefore, to say little, and can only lament that some of our English artists have not hitherto made better known to the British public the whole route I have now to mention for many successive letters.

The ascent, on the ridge of the High Albis, is very steep and grand. On looking back, the scene, already described, of Zurich, its lake and shores, lies extended before you, like an unfolded map; yet, from this vast elevation, that scene forms but one feature of the view. The successive gradations of hill and mountain, and the course of the lake as far as Rapperschwyli, is truly admirable; yet even *this* was exceeded by the view from a height up which we toiled after we had quitted the carriage, at the inn on the summit of the Albis, and were strolling about to enjoy the magnificence around us, whilst our dinner was in preparation. My nephew, thinking I could never ascend such a height, under such a broiling sun, set off before us, and made his way as fast as some pleasure grounds which were at the very top.

We followed in the same toilsome track; but I was too much exhausted to go so far as he did. Yet I saw sufficient to reward me most amply for the effort I had made. We had a double view; to the right and to the left the most glorious scenes appeared. All that which I have already mentioned was before us, on what I may be allowed to call the Zurich side the picture; whilst, on the other, lay the delightful lake of Zug, and the whole chain of Alps, their tops crowned with snow, beginning from the Sentis mountain and ending with the Jungfrau, which is very nearly as lofty as Mont

Blanc. Several of these mountains skirt the lake of Zug; they were now seen in every possible variety of form and colour—grand, abrupt, rugged, peaked; golden, gray, or of the purest blue;—here capped with snow, there glittering in the sun; and in one instance of so deep a purple, that it gave to the mountain, thus adorned, an air of such command, that it seemed to stand as the sovereign of the scene, covered with the purple robe of majesty and power.

After dinner we continued our route over the new road to Zug. I saw nothing finer, in scenes of the kind, than those we now witnessed in passing over this road: perilous as it was, I could yet enjoy the scene—I say perilous, because it was not finished, so that we came to a spot where the road had been newly cut, and where it was so narrow for some distance, so near the ridge, and where not even a hand-rail or a bush lay between us and the lofty and precipitous slope on the side over which we passed, that a plunge of the horses, or the least carelessness in the driver, must inevitably have proved fatal: My companions, who, under most circumstances, never feared danger in any road, now both admitted that this was most perilous, and that, till something more was done for safety, it ought not to have been opened to the public: even our old volitours were roused by it from his accustomed coolness and indifference; he got down and walked the horses slowly and carefully over the ground, and vented an exclamation of satisfaction, addressed to the animals, when they had cleared in safety the dangerous ridge. I internally thanked God for his protection: yet from this very spot, and from nearly the whole of the remaining portion of the road, the scene presented to us was so wonderfully fine, that it literally increased in beauty and sublimity at every turn in our track. No imagination could picture it. Such was the grandeur of the combinations we now looked upon of mountain after mountain opening upon us, of valley, glen, rock, woods and lake, nothing but ocular observation could convey any idea of such scenes to the mind.

As we approached towards Zug, the road passed through such an abundance of what I may truly call *fruit grounds*, that we seemed to be driving through an orchard for many miles. The pasture for sheep was abundant; many flocks were cropping it beneath the trees. We saw very little wheat or corn. Amidst these scenes of fertility the Swiss cottages, than which nothing can be more picturesque, were seen frequently perched on vast heights, or on the ledges of the wildest rocks (more like nests than houses amid their hollows;) they were no less peculiar than romantic. Little bridges of rough fir, as taken from the forest, were sometimes seen crossing from one rocky eminence to another; and long

flights of rude steps, cut in the rock itself, generally formed the ascent to these simple dwellings.

I have only to add, respecting this part of our drive, that the charming scenes which presented such a singular combination of objects, uniting pastoral life in its most romantic character with the grand and the sublime, continued all the way; and an evening as clear and as fine as ever shone out of the heavens, afforded us the most agreeable means of enjoyment; every thing favoured us, and we must have been dull and ungrateful indeed had we not felt it with thankfulness to that good Providence on whom the traveller, both by land and by sea, so entirely depends for comfort as well as safety in every stage of his journey.

Before the day was quite closed we arrived at Zug, an old wall-town, with some very ancient, round, and picturesque towers, and a high tapering spire to its church. And here I cannot but remark, that the church architects of Switzerland, in former times, proved the excellence of their taste, and how well they understood what was most suited to the country, by building these lofty and tapering spires. Their effect, when opposed to a mountainous background, is the most beautiful that can be conceived. Their slender, light, and piercing forms (sometimes as sharp as the point of a spear) harmonise with objects whose characteristics are great elevation, precipitous slopes, and peaked summits; they give also the assurance of inhabitation to many a scene which, but for such indications of social life, would seem solitary and desolate indeed; for the lofty spire that gives notice of a village amidst the most savage rocks, or snow-covered mountains, may be often described, at a distance, on account of its height, when all the humbler works and dwellings of man are unseen, hidden by the stupendous natural objects by which they are encircled in valleys or in glens.

On that morning, whilst my fellow-travellers walked about the town, and arranged matters for our departure with the old volitourer, I took my seat on a sort of quay close to the water's edge, and made what I may term an almost *panoramic* sketch of the beautiful lake of Zug. The lake is about eight miles in length, and one in breadth. On the south, the High Albis rises in the most striking manner from the water's side; and, at no very great distance, the Pilatus towers with an air of unequalled grandeur (this is the mountain with whose form you were so much struck when you saw my sketch of the lake;) and the Roseberg (a mountain memorable for a fearful catastrophe connected with it, and of which I shall have occasion to speak anon) completed a scene where the beautiful, the graceful, and the grand are altogether combined with a harmony of object, form and colour, the most admirable.

Dr. Zay, of Arth, some time since published an account of the event I have alluded to above—a fall of part of the Roseberg. It is much too long, however, for extract in this letter; I shall, therefore, merely give you a few of the most striking circumstances, grounded on the authority of the doctor, who was an eyewitness of the catastrophe.

The Roseberg, it appears, is 4958 feet in height, and towards the upper part consists of what geologists call the pudding-stone formation, that is, “masses of other rocks cemented together.” From its peculiar formation this kind of strata is apt to become cracked, and if penetrated by water, from springs or heavy rains, the clay, which acts as cement to the masses of stone, dissolves and large portions fall. The greatest fall ever known was in the year 1806, when the quantity that fell was a league in length, a thousand feet in breadth, and a hundred in thickness.

The spring and summer of 1806 had been very rainy: new fissures were observed in the Roseberg; and a cracking noise, that seemed to be within the mountain, was distinctly heard. On the 2d day of September, in the same year, a large portion fell, and soon after a yet larger fissure was observed: many other extraordinary appearances gave indications of the awful catastrophe that was so near at hand; for the neighbouring springs ceased to flow, the pine trees became violently agitated, and reeled to and fro, as the birds fled from their screaming. A little before five o'clock in the afternoon, “the whole surface of the mountain seemed to glide down, but so slowly, as to afford time to the inhabitants to go away.” A young man, who was in the act of escaping, gave notice of the danger to an old peasant who had often foretold the calamity that was now about to overwhelm him; yet he very quietly observed, there would be time to light another pipe—he had been smoking; and turning back into his cottage to do so, the friend who had given him the warning saw the house carried away in another moment! Surely this peasant must have been a German by birth—no other than a German could have thought of his pipe at such a crisis.

But the most striking of all the incidents connected with this memorable event was that of the fate of Francisca Ulrich and the child Marianne. These are the particulars:—the husband and two of the children of the family had escaped from their dwelling, when the wife turned back in the hope to save another child; as she did so, the servant, Francisca Ulrich, was crossing the room with the little girl Marianne, whom she held by her hand.

At that moment (Francisca afterwards declared) the house, that was, like all Swiss cottages, built of wood, appeared to be suddenly torn up from its foundation, and spun round and round like a top. Sometimes she was on her head, then on her feet, whilst the child was separated from her in the most violent manner. When the motion ceased, she found herself in total darkness, jammed in on all sides, and in great pain from the blows she had suffered during the convulsion of the shock. She believed herself to be buried alive, at a great depth in the earth; and with difficulty

disengaged her hand to wipe the blood from her eyes.

Whilst in this dreadful state, she heard the cries of a child, and soon found it was poor little Marianne, whose moans had reached her ears. The child answered to her calls, that she was lying on her back among stones and bushes, and that she could see the light; she could only move her hands; and inquired if some one would not come to take her out. Francisca assured her that it was the day of judgment, and that they should both die and go to heaven. They prayed together.

At length Francisca heard the sound of a bell: she knew it came from a neighbouring village, and soon after she heard the church clock strike seven. This raised her hopes, and she endeavoured to comfort the child. But she soon ceased to hear her cry, and remained herself in the same most perilous position; her head downwards, her feet raised, and so cramped with cold, that had she not at last succeeded to disengage them from the surrounding heaps, she thought she must have died.

Many hours passed in this dreadful agony of mind and body: again she heard the cries of Marianne, on the child awaking from the sleep into which she had fallen into the midst of all her sufferings. The father of the unfortunate girl had been seeking with diligence, among the wreck and ruins around him, his wife, an infant, and the child Marianne. The two former he discovered dead; and his cries meeting the ear of his little daughter, she called out to him to save her. He did so, but her thigh was found to be broken. She told him Francisca was not far off; and the unfortunate woman was speedily rescued. But so much was she injured, that for many days her life was despaired of, and ever after she remained subject to convulsive fits.

The house in which were Francisca and Marianne at the time of the fall had been carried down the side of the mountain about 1500 feet! Their preservation was miraculous, and must be alone ascribed to Him who can save to the utmost, in this world or in the next, with that love and mercy which is over all His works.

Another striking instance of the peculiar providence which watches over infancy, was also seen in another place, where a child but two years old was found perfectly uninjured, lying on a straw mattress upon the mud, whilst the house from which it had been thrown was utterly destroyed, not a vestige of it left.

On the fall of the mountain, such a quantity of earth and stones was plunged into the lake of Lowertz, five miles distant, that it caused the water to rise at the moment to such a height, that a wave passed completely over the island of Schwann, seventy feet above its ordinary level; a chapel, built of wood, was carried half a league from its place, and vast rocks were moved from their original station; whilst a whole village was inundated by the rush of the waters from the lake, whose waves had swept over the island. But the most fearful scene of this catastrophe took place at Goldau, a village near Arth, of which not one was left but the bell that hung in the steeple of the church. Not only did the inhabitants of the

village perish, but a party of travellers, under the most melancholy circumstances. They were strangers, and had arrived at Arth for the purpose of visiting the Righi. They set off on foot for their excursion; seven of them had advanced about two hundred yards ahead. The remaining four saw them entering the village of Goldau. One of the four pointed to the summit of the Roseberg, (the mountain was four miles distant), where some strange commotion seemed to be in progress; and whilst they were endeavouring to ascertain what it was with the telescope, on a sudden a flight of stones, as if discharged from cannon, traversed the air above their heads, a cloud of dust overspread the valley, and the most terrific noise was heard. They fled in terror and amazement; when the temporary obscurity which this awful phenomenon had spread around disappeared, the valley, which a few minutes before was beautiful in itself and cheerful in its inhabitation, presented nothing but a chaos of misery and ruin—the whole village of Goldau was buried one hundred feet beneath a pile of stones and rubbish! The remaining four of the party, bent on an innocent enjoyment, had seen indeed the last of their fellow-travellers; for not even their bodies could be discovered under such a dismal heap—now the grave of their friends and that of the unfortunate inhabitants of the valley.

Many of the rocks thrown from the Roseberg in this most dreadful fall were actually cast a great way into the Righi: “its base,” says Dr. Zay, “is covered with large blocks, carried to an incredible height, and by which trees were mowed down, as they might have been by a cannon. A long track of ruins, like a scarf, hangs from the shoulder of the Roseberg, in hideous barrenness, over the rich dress of shaggy woods and green pastures, and grows wider and wider down to the lake of Lowertz, and to the Righi, a distance of four or five miles.”

From the New York Observer.

THE ANTIDOTE TO RUM.

A serious obstacle in the way of the inebriate who is half persuaded to abandon his cups, is found in the *tormenting thirst* his intemperate habits have induced and cultivated. The description of this thirst, given by many from bitter experience, proves it to be an effect peculiar to intoxicating liquors. Nothing else will produce it; but alcohol, even in comparatively small quantities, does not fail to excite it. It is sure to follow a night's debauch; and, as the intemperate habits become strengthened, so does this thirst rage with increasing power.

Now, what is the wretched victim to do, when he feels this inward fire consuming his vitals? We tell him to “quit the practice of using alcoholic drinks at once.” And the advice is good. No other course is safe. He is lost if he does not “quit at once.” Tampering with the enemy is only courting destruction. But the obstacle is yet lying in his way—*the poor man tells you still of his fiery thirst.*—And can nothing be done for his assistance? How can he cure his thirst? Water may allay it for the moment; but the relief is only momentary. Indeed, where habits of intemper-

ance have been long confirmed, water only increases the horrid burning.

Here, if we mistake not, is hidden the secret of the power with which alcohol holds fast its slave. Water cannot quench his thirst; and, maddened with its raging, he seizes again the poisoned cup to gain relief—a fearful method of relief, which, though it drowns his thirst for the time, is adding constant fuel to the flame that is consuming him.

Is there, then no antidote? It is believed there is. It is believed that by substituting a simple draught of milk, this alcoholic thirst may be not only relieved but cured. Let the inebriate who would escape from his degradation, when his thirst returns—for return it will as the hour returns at which he has been accustomed to gratify his appetite—let him make free use of milk, and in a few days he will find his thirst removed.

This opinion is not without the support of facts. Some years ago, the writer fell in company, in a stage coach, with a man of respectable appearance, who, as the conversation turned upon the subject of temperance, related briefly his own experience. He had been a contractor on one of the canals in the western part of this state. While engaged in this work, he acquired insensibly the habit of daily using intoxicating liquor, though only in moderate portions. On returning to his family, he discovered that the habit had become more firmly fixed than he had ever supposed it could be. The want of his "morning dram, his noon-day toddy, and his evening sling" rendered him uneasy. Water did not satisfy him. His food had lost its relish. Surprised and alarmed at the strength of the habit that had thus grown upon him unperceived, he saw he was in danger, and determined, however importunate his thirst might be, to resist it. Such was his state, when seeing a pitcher of milk upon the table, before sitting down, he took a plentiful draught; and mark the result. His thirst was slaked, and he enjoyed his breakfast with a healthful relish. When the accustomed hour of eleven arrived, his thirst returned, though with a somewhat abated strength. A draught of milk again removed it; and in a few days the cure was complete. Rejoiced with his discovery, he communicated it to others, who desired to break the bondage in which alcohol was enslaving them. The effect in every case, he assured me, was similar to that which had given so much happiness in his own.

This statement of my fellow-passenger brought to my recollection another case bearing upon the same point. I had a college classmate, dissipated—notorious for his abandoned life. His evil courses became known to the faculty, who, after employing in vain every means of reforming him, were forced to proceed to the last resort, and expel him from the institution. This man on coming to the table after a night's debauch, before partaking of food was accustomed to call for milk, and to drink with eagerness the largest quantities he could obtain. Having often noticed the almost desperation with which he seized the milk, I once inquired the cause. He acknowledged the dissipation in which he had indulged the previous night, described the raging thirst which he endured in consequence, and said that milk

was the only thing that could extinguish that internal fire, or excite an appetite for food.

The above suggestion I have been induced to make public, in the hope of contributing some aid to the glorious reformation now in progress, among those who have too long been passed by as lost beyond recovery. We have at last discovered that there is hope for the poor inebriate. And when he is urged to break away from his cups, let him be induced also to make the experiment whether milk will not slake that burning thirst, and alleviate, if not entirely prevent, "the horrors" he suffers, in the returning of his constitution to a sober, healthy state.

J. N. L.

An appeal on behalf of the Griquas, and other Coloured People of South Africa, &c.

By James Backhouse.

[The readers of "The Friend" will generally know that the author of this appeal was several years engaged as a gospel minister in a visit in New Holland and in Southern Africa, from which he returned to England within the present year.]

The sympathy of the Society of Friends with the coloured inhabitants of Southern Africa, has already been variously expressed and exhibited, with results of a very gratifying nature. It may be interesting to some, to be informed, that a few years ago some Friends at Tottenham furnished the means of establishing an Infant School in Cape Town, and thus were instrumental in introducing a useful system of juvenile education; which has been successfully carried out in that place, and in many missionary institutions in the adjacent country; and has also been transferred from thence by the benevolence of the inhabitants of Cape Town, to numerous islands in the South Seas. Beyond the usual benefits of this system of education in England, it has become extensively useful in Southern Africa, in introducing the English language among the coloured tribes, by which they are better prepared to obtain an even footing with the colonists than could otherwise have been the case, and have access opened to much useful knowledge.

In Seventh month, 1840, a school was opened in Cape Town, under the auspices of a number of Friends, who contributed for the object of affording education to poor children in that place; many of whom were recently released from slavery, and others were the offspring of coloured parents, who had been freed from oppression at an earlier period. In 12th month, 1840, there were about fifty pupils in this school, and the number was progressively increasing; among them were several children of white persons, in circumstances above what the school was designed for; but which it was concluded might be admitted, so long as there was room for them, with the view of diminishing the prejudice still existing extensively against colour.

The premises purchased for this purpose are capable of accommodating upwards of three hundred children; and there remains a debt upon them of about £300; which, it is hoped, the liberality of Friends will speedily liquidate.

A more full report on the state of this school may be expected by the subscribers after the expiration of its current year.

In 1839, a few Friends interested in the promotion of agriculture among the Caffers, placed at the disposal of James Backhouse the sum of £250—one hundred and fifty of which was appropriated for the completion of a water ditch from the Tyumie River, to irrigate a large plot of land; and the residue was chiefly employed in the purchase of ploughs, spades, &c. By encouraging the frontier Caffers to extend their agricultural operations, and giving them a more settled interest in the soil, many beneficial results may be anticipated; not only in enabling them to support themselves in greater numbers in situations where education and Christian instruction are communicated, but in giving them stronger motives for preserving peace with their colonial neighbours.

Previously to James Backhouse and George W. Walker leaving South Africa, two large boxes of clothing and other articles suitable for school rewards, provided by some Friends in the north of England, were received and distributed; a portion among the children in Friends' school, Cape Town, and the remainder at fifteen Hottentot Missionary Stations, from several of which, letters expressive of their warm and grateful acknowledgments have been received.

Some of the benefits resulting to the tribes of Southern Africa from the benevolence of Friends being thus briefly stated, another case, which it is hoped may obtain their sympathy and kind assistance, is now to be brought under their notice.

The inhabitants of Griqua Town, who have long been suffering from the gradual subsidence of the formerly copious spring that supplied them with water, and irrigated their gardens, have been compelled, by its total failure, to abandon the place, where several of them had built substantial houses, and resort to the Vaal (Fall) or Yellow River, (which has a permanent flow of water,) as stated in the following letters from one of their missionaries, and from Dr. Philip. These Griquas are of mixed descent, but belong principally to the Hottentot race; they have been long under the care of the London Missionary Society, and a large proportion of the adults can read the Dutch Scriptures; among them are a considerable number of pious Christian converts; and they are sufficiently advanced in civilisation to pass from a pastoral to an agricultural state, to which their present change of situation, if they be enabled to carry out their plans of irrigation, is favourable.

For this purpose and others of like character, James Backhouse will be glad to receive contributions, either at York, or through the medium of William Manley, at Friends' Meeting House, No. 86, Houndsditch, London; and he hopes to be able, in due time, to communicate satisfactory information as to the application of what may be committed to his charge.

In conclusion, J. B. would assure Friends that there is much room in Southern Africa for the application of whatever funds they may be disposed to raise for the purpose, in promoting the civilisation and education of the coloured people; for which purposes, the funds of the

various Missionary Societies are applicable only in a very limited degree; and yet, without the extension of civilisation and education, the ground that has been gained by Christian instruction cannot be maintained.

TO DR. PHILIP.

Griqua Town, Sept., 1840.

My dear sir,—The last time I wrote you a few lines was from the banks of the Yellow River, where Mr. Hughes and I had gone to examine a place which we had not before surveyed. The place is eight or ten miles above the confluence of the Black and Yellow Rivers, marked on the map, "Salt Pans Drift." The river at this place passes between low rocky hills: on leaving which, a fall of sixty-one feet takes place, within the distance of a mile and a half. The rock which here runs across the river, and is the base of the hills, forms a dam of two or three miles long, and which, at the head of the fall to the distance of a mile, is about two feet higher than the ground to be cultivated. The flat is of the most fruitful kind of ground. It is from half a mile to two miles broad, and stretches down to the Black River. It is quite level, and the whole of it completely below the water. In order to form a water course to lead from the dam to the flat, a stone wall must be built, with good lime, by an experienced workman. It will require to be 900 yards long, and will average from three to five feet high.

The rocky embankment running parallel with the wall will form the other side of the water course, so that we shall only need one wall. The whole length of the wall is one rocky bed for a foundation, at the extremity of which, we get soft ground for the water course as far as the flat stretches. To form a communication between the dam and the water course, the rock at the head of the fall must be broken out to the length of fifty or sixty feet, thirty or forty feet wide, and three feet deep. The wall of the water course will not be in an exposed situation at full water, as the whole force of the stream falls to the opposite side of the river.

Our people's flocks have had to go a distance of three miles from the station at Griqua Town to drink, since 1838, and this has been a most serious, and almost unbearable inconvenience, and the water is now become insufficient and unfit for culinary purposes. This circumstance has caused a good number of our people to remove to the banks of the river, and others must follow; and we have no alternative but to proceed at once to erect temporary houses for our families, in which to dwell during the execution of the above work, on the success of which every thing now depends. Mr. Hughes and I engaged to devote to it all our energies, and having put our hands to the plough we cannot turn back; and we shall, no doubt, meet with assistance and encouragement.

If possible, we wish to have a mason here in March next, as April or May is as early as the state of the river will allow us to commence building; but the erection of a lime kiln, and other preparatory work will be required.

On the return of Mr. Hughes from a visit to the Badapi, he set off to Tsantsabane and

Daniel's Kuil, where he still remains. Immediately on his arrival at home, he and I shall proceed to the river to commence our temporary houses and school house.

I remain, my dear sir,

Yours truly,
P. WRIGHT.

Cape Town, Dec. 7th, 1840.

TO JAMES BACKHOUSE.

My dear Friend,—At your request I send you a copy of the map sent me by Mr. Wright, and his letter giving a description of it. As you are better acquainted with the location laid down on the map than I am, I can add nothing to the description given of it, to make it more plain to you than it is.

It is scarcely possible to convey to our friends in England an idea of the importance of such an undertaking; but to you, who are acquainted with the country, it is not necessary to say anything on that subject.

Alexander Bruce, Esq., of the C.C.S., at Madras, observing what we had to do at Hankey to obtain water to irrigate the ground for making gardens for the people, exclaimed, with considerable emotion, "How long will it be before the people of England will believe that the salvation of many hundreds may depend upon a water course! yet so it is! without it, the people could not subsist on this place."

The above remark may be applied with still more force to the salvation of the Griques, instead of hundreds, we may, in this case, say thousands.

The permanence of the work of God among that interesting people, their schools, their civilisation, their increase, their very existence as a people, appears at present to depend on something of the kind being done to keep them as much as possible together. Nor will the beneficial effects likely to result from the success of this undertaking be confined to Waterboer and his people. To Waterboer, under the Divine blessing, we owe the preservation of all the Bushman tribes, as well as the Griques inhabiting that country; and the suppression of the handiit, that would otherwise have desolated the whole neighbourhood, and the interesting field of Missionary labour in the adjacent country, now occupied by the French, the Wesleyan, the Berlin, and the London Missionary Societies. And such is his importance in the country at this moment, that were my own life required to spare his, I think I could willingly give it up for that purpose.

I wish you success in your benevolent intention to aid us in this work; I have never made an appeal to your friends in vain, and I feel assured, they will not be backward to respond to this application.

Yours, with much esteem and affection,

JOHN PHILIP.

* The Griqua chief, Waterboer, at a meeting in Cape Town, declared, that but for the Gospel he should himself have been a wandering savage; he is naturally of Bushman descent, but is a man of very superior mental endowments, and a valuable Christian; and the people of his government are important frontier allies to the Cape Colony.—J. B.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Isaac Collins, No. 129 Filbert street; Samuel B. Morris, Germantown; Edward B. Garrigues, No. 185 North Seventh street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

The winter term of HAVERFORD SCHOOL will commence on Fourth day, the 13th of Tenth month next. Application for admission to be made to John Gummore, superintendent at the school, if by letter, addressed to "West Haverford, Delaware county, Pa." The charge for board and tuition is 200 dollars per annum.

Copies of the last annual report may be had on application to George W. Taylor, at his office, or will be forwarded by mail to the address of applicants.

9th mo. 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 60 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street.

7 mo. 20th, 1841.

MARRIED, at Friends' meeting, at Rahway, New Jersey, on Fifth day, the 30th of Ninth month, JACOB R. SOTWELL, to ELIZABETH B. HARTSHORNE, daughter of Hugh Hartshorne, of Locust Grove.

DIED, at his residence in Kingwood, New Jersey, the 4th of Eighth mo. last, JOSEPH STRYKERSON, in the 75th year of his age, a member of Rahway and Plainfield Monthly Meeting.

—, at Plainfield, New Jersey, the 11th of Ninth mo., MARY WEBSTER, daughter of William Webster, aged about 91 years.

—, at his residence in Burlington, N. J., on Sixth day, the 1st instant, WILLIAM ARLINGSOHN, in the 76th year of his age. A much esteemed member, and for a number of years in the station of an elder in the Society of Friends, it may truly be said of him, that he fulfilled the duties pertaining to his allotment in life, with a diligence and fidelity seldom surpassed. His end was peaceful.

Report of the Managers of Haverford School Association. Read at the Annual Meeting, Fifth month 10th, 1841.

TO HAVERFORD SCHOOL ASSOCIATION.

In presenting their annual report, the managers have the satisfaction of being able to say, that notwithstanding the discouraging circumstances which surrounded this interesting concern at the commencement of our present term of duty, the school has been sustained in accordance with its original design, and the same course of mental and moral education pursued, which the contributors have been so desirous to secure for the junior members of our religious Society. The number of scholars during the past year has averaged forty-six, of whom six have been in the preparatory school. By the reports of the committee of managers who visit the institution monthly, as well as from the communications from the council of teachers, it is highly gratifying to learn, that the students continue to evince a lively interest in their various studies, a respectful attachment to their instructors, and a cheerful submission to, and support of the wholesome discipline which we believe is now firmly established in the school. While the board is aware of the necessity of unrelaxed vigilance on their part, and of unwearied care on the part of the superintendent and teachers, yet we believe that we are justified in stating, that most of the difficulties which ever attend the introduction of a regular system of government into newly established seminaries, and which are necessarily felt until the officers and pupils become familiarized with the duties of their respective stations, have been in great measure overcome at Haverford, and the school commends itself to the confidence of those interested in the education of our youth, not only as affording the means of acquiring sound literary and religious instruction, but also as forming habits of docility and subordination.

The course of instruction continues to embrace the same branches of learning as heretofore reported. Their number and variety render the full term of four years necessary for giving to each its requisite attention and study. But while it is highly desirable that every scholar should remain for that length of time, and pass regularly through the whole course; yet where circumstances render this inconvenient or impracticable, care is taken as far as it can consistently be done, to consult the wishes of parents or guardians; and so to arrange the studies, as will most subserve the interest of the pupil, by occupying his time with those branches which will best prepare him for entering on his intended occupation.

At the close of the last fiscal year, the association found itself encumbered with a debt of more than nineteen thousand dollars, upon which it was paying an interest of six per cent. This onerous debt, together with the diminished number of pupils at the school, arising from the pecuniary difficulties of the times, not only crippled the institution in all its operations, but threatened unless speedily and materially diminished to break it down, and thus prostrate the hopes of its founders, and render abortive the persevering efforts which have been made for so many years, to establish

within the Society of Friends a seminary where the higher branches of learning should be taught under the care and management of its own members. At an early period of the operations of the board, a committee was appointed to take into consideration the existing state of the finances, and to propose such measures as they might deem calculated to relieve the institution from its embarrassment, which committee, after careful inquiry, proposing some different arrangements at the school, whereby the annual expenditure would be somewhat reduced, their suggestions were approved of, and have been carried into effect.

At a subsequent period a committee was appointed, in compliance with the request of the association, to endeavour to obtain contributions or subscriptions to the stock, to be applied to the liquidation of the debt. But the same causes which have hindered many from patronizing the school, by placing their children thereat, have operated to prevent others who would desire to act a liberal part towards it, from complying with their wishes and intentions. The amount thus obtained in subscriptions to the stock of the association is six hundred dollars in cash and four hundred dollars in books and apparatus. The board however has the satisfaction of announcing to the association, that through the liberality of our friend and fellow-townsmen NATHAN DUNN, the difficulties with which it has been struggling, so far as relates to the removal of its present debt, have been overcome. This generous individual, having (as he expresses in his communication to the board) at all times felt a deep interest in the success of our institution, and a hope that it might prove eminently useful, confirmed the sincerity of his good feeling towards it by a donation of twenty thousand, five hundred and seventy-five dollars. By this munificent gift the association, as before observed, will be relieved from its embarrassment. But it must not be forgotten that the annual expenses of the school, curtailed as they are, are necessarily heavy; and while the board are anxious that the care shall be unrelaxed to conduct all its operations in accordance with the requisitions of strict economy, they wish also to impress upon the minds of its friends, that without an adequate patronage to meet the expenses unavoidably incurred in carrying on such a concern, it must again inevitably become involved in debt, and similar perplexities to those now so happily surmounted. It is indeed highly desirable that the resources of the institution should be placed beyond the embarrassing influence of those fluctuations, which the ebb and flow of trade are constantly liable to impress upon them; by receiving an endowment sufficiently ample to secure the defrayment of its expenditures, even when the number of pupils might be reduced to the probable minimum.

In conformity with the authority given by the association, the board has disposed of the lot of ground situate on the southeast corner of Thirteenth and James' streets, for the sum of two thousand (\$2000) dollars. The money has been received and the necessary deed therefor executed by the treasurer. The former policy having expired, an insurance of six thousand (\$6000) dollars has been again ef-

fectured upon the furniture, library, and apparatus.

The expenses of the school for the year ending the 24th of last month has been as follows:—

Interest,	\$1077 77
Salaries and wages,	5770 62
Provisions, including oil, soap, &c.,	3,544 42
Fuel: wood and coal,	486 77
Incidentals, including insurance, keep of school horses, kitchen range, &c.,	944 62
	\$11,824 20

To which add the allowance for depreciation of value of furniture, 7½ per cent,

543 22

Makes a total expenditure of

\$12,367 42

The amount charged for board and tuition is,

\$8,974 14

Profit on books and stationary,

49 00

\$9,023 14

Leaving a loss upon the operations of the school of

\$3,344 28

The revenue from the farm has been:

From produce, \$1,017 20

Rent of house, 25 00

\$1,042 20

From which deduct:

Cost of rails, \$105 00

Taxes, 74 00

Lime and manure, 211 63

Carpenter's work, 21 35

Sundries, 27 53

Depreciation upon value of farm stock,

146 06

\$585 62

Leaving a profit from the farming operations of

\$456 58

And a balance of loss on the transactions of the year of

2,877 70

There has been received during the course of the year:

For the lot sold, \$2,000 00

From the state, 375 00

Subscription to capital stock, 1,000 00

Donation in 6 per cent. Lehigh loan,

500 00

\$3,875 00

The teachers having agreed

to pay \$600 towards

the expenses of the

school, there has been

received on account,

300 00

\$4,175 00

The board being impressed with the great advantage which would result from the association being possessed of a fund, the interest of which should be appropriated towards

defraying, wholly or in part, the expense of educating at the school a limited number of young men whose circumstances might otherwise prevent their participating in its benefits, it has appointed a committee for the purpose of obtaining contributions to such a fund.

That an institution offering such advantages as this now does, for imparting instruction in the higher departments of learning and conducted in accordance with our religious profession will yet obtain from the members of our Society the patronage and support which are essential to its success, we cannot permit ourselves to doubt; especially when we remember the increasing desire which prevails among them, to confer upon their offspring the benefits of a liberal education; and the concern which is cherished to have it conducted by persons and under circumstances calculated to screen them from evil communications, to form correct habits, and imbue their minds with the precepts and principles of the gospel.

By direction of the managers.

CHARLES YARNALL, *Secretary.*

Philadelph. 5th mo. 10th, 1841.

Officers of the Institution.

JOHN GUMMERE, *Superintendent and Teacher of Mathematics.*

DANIEL B. SMITH, *Teacher of Moral Philosophy, English Literature, &c.*

SAMUEL J. GUMMERE, *Teacher of the Latin and Greek languages, and Ancient Literature.*

BENJAMIN V. MARSH, *Assistant Superintendent.*

Form of a Legacy.

I give and bequeath, (if personal)—Devise, (if real), to "Haverford School Association," the sum of _____ (or, if real estate, describe it) _____ to have and to hold, to them, their successors and assigns, to the use of the said "Haverford School Association," their successors and assigns.

Annuities.

The following mode of obtaining contributions by annuities, not much known among us, but familiar to Friends in England, will probably be convenient to persons who are desirous of adding to the funds and increasing the usefulness of *Haverford School*—but who may not incline to make any considerable donations during their lives, viz:—

On paying any sum of money to the Treasurer of *Haverford School Association*, an obligation to be given to pay an interest of six per cent. thereon, annually, to the annuitant; at whose decease the interest money ceases, and the principal sum remains the property of the association.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 7.)

[We are now arrived at the period of James Nayler's fall, and of his memorable trial before the House of Commons; for full particulars respecting this lamentable event of his life, his

trial, cruel sentence, and subsequent condemnation and penitence, the reader must be referred to *Stewell's History* under this date, the account of which occupies many pages. The *Diary of Thomas Burton* will also afford ample details as to what passed in the House of Commons respecting his case: Burton was a member of the House, and was mostly present, it seems, during these proceedings.]

RICHARD HUBBERTHORNE TO MARGARET FELL.

London, 25th of 9th mo. (11th mo. 1656.)

Dear Sister—My dear love salutes thee and the rest of thy family, and all the faithful thereabouts.

I have been in the east counties, Essex, Suffolk and Norfolk; where the service of the Lord is great, and the labourers are few. And as the travail is great, so is the reward; which is, his power and presence to accompany his work.

At present I am come up again to London; but it is like I shall not stay long in the city, but pass into the west to Bristol and South Wales, if the Lord will.

J. N. [James Nayler] is here at London; he and the women are kept as prisoners at an inn, and have been twice called before a Committee of Parliament-men; and examined whether he would own that James Nayler was Christ; but he kept them out of all occasions against him, saying he denied James Nayler to be Christ, but Christ was in him. There hath been several times [some] of the Parliament-men come to the place where they are kept prisoners, questioning him about such things as were acted by him and the women, in their witnessing him to be so; but he sometimes put them off without giving them a full answer, and left them unsatisfied. Upon Sixth day last, I was with James.—That power of darkness in the women rules over him, as I wrote to thee at the first. Many people come daily to them, both of the world, and also such as are convinced; and they wonder at the imitations which are acted among them; as they often will kneel before him, &c. James speaks pretty much to Friends as in justifying all their actings to be in innocency. I was moved to speak unto him when I was with him,—but he was not willing to hear me open the truth of any thing to the people.—My heart was

* Among the many speeches given in abstract by Burton during the protracted debates on James Nayler's case, that of Lord Lambert may here be quoted, as almost the only one worthy of notice: the whole picture as regards the temper and proceedings of the House of Commons on this occasion, presents a strange and humiliating view of the character of that assembly, and of the spirit of the age. Lambert was a member of Cromwell's council, a general in his army, and M. P. for the West Riding of York.

Lord Lambert. It is a matter of sadness to many men's hearts, and sadness to mine also, especially in regard to his [J. N.'s] relation sometime to me. He was two years my Quarter-master, and a very useful person. We parted with him with great regret. He was a man of a very unblamable life and conversation; a member of a very sweet society of an Independent Church. [Lambert was an Independent.] How he comes [by pride or otherwise] to be puff'd up to this opinion, I cannot determine. But this may be a warning to us all, to work out our salvation with fear and trembling.—Burton's *Diary*, vol. 1, p. 33.

† It consisted of fifty-five members, and among them most of the law officers of the Commonwealth.

made to pity his condition; but all the counsel of the brethren in him is contemned in the present state in which he is, though bowels of tenderness have been [extended—word not clear] towards him. Some that are unstable think that there is a great power among them; but though as a cloud it darkens some at the present, (being risen out of the earth,) at the end of the days of limitation, it will fall to the earth again; and the sun will shine over it; and the children will receive power of the Son to reign over all deceit. This I have written, to let thee understand something of his condition as it is.—

Thy dear brother,

R. H.

[From W. Caton's Collection.]

* Among the Swarthmore collection of letters, was found the following address from George Fox to James Nayler about this time—it is endorsed by G. F. thus:—

'g ff to James Naler—1656.'

and at foot is a memorandum in the same handwriting as that of the letter, viz.—'This is a copy of the letter that was found about him when he was examined.'

GEORGE FOX TO JAMES NAYLER.

* James, thou must bear thy own burden and thy company's with thee; whose iniquity doth increase, and by thee is not cried against. Thou hast satisfied the world, yet their desires which they looked for. Thou art a snare, and the world [are] joined against the Truth, it is manifest through your wilfulness and stubbornness; and this is the word of the Lord God to thee.—Many did not expect that thou wouldst have been an encourager of such as do cry against the power and life of Truth, but wouldst have been a nourisher of it, and not have trained up a company against it.

And what is that which doth fill the world's prophecy and their desires? Therefore consider, and search thyself, if this be innocency. The light of God in you all I own, but this I judge.

GEORGE FOX.

For James N. then.

It would seem that Cromwell was in doubt, as to the tendency of the proceedings and sentence of the House of Commons in the case of J. Nayler, by the following letter copied from a volume of MSS. in the British Museum.

The Lord Protector's letter to the Parliament, touching the sentence by them given against James Nayler.

To our right trusty and well-beloved Sir Thos. Widdington, Kt. Speaker of the Parliament.

* O. P. Right trusty and well-beloved, we greet you well.

Having taken notice of a judgment lately given by yourselves against one James Nayler, although we detest and abhor the giving or occasioning the least countenance to persons of such opinions and practices, or who are under the guilt of such crimes, as are commonly imputed to the said person; yet we being instructed [with] the present government on behalf of the people of these nations, and not knowing how far such proceeding [wholly without us] may extend in the consequences of it, do desire that the House will let us know the grounds and reasons whereupon they have proceeded.

Given at Whitehall the 25th of Dec. 1656.

[Corresponds with 10th mo. of Friends of that day.] In *Barton's Diary*, vol. 1, p. 246, we have a report of the proceedings of the House on the Speaker's reading the above letter; the narrative is curious—not a few of the members seem to confess to the unwarrantable (if not illegal) stretch of the authority of the House in its proceedings and sentence against James Nayler. The debate on the Protector's letter is continued by adjournments from time to time;—the House in fact seems unable to give a fair account of the grounds

RICHARD HUBBERTHORNE to M. FELL.

London, 10th of 12th mo. [1656.] [2d mo. 1657.]

As for J. N., [James Nayler] he is in Bridewell, and they will suffer few to come to him. The women [his followers] sometimes appoint meetings in the most public places of the city, as in the Exchange, and at the places where J. N. suffered. From the Exchange, they sent some of them to prison at Bridewell: they are a great offence to the way of Truth here for the present; but the Truth will work through it all. Though the waters of strife are up in floods at present, yet sweetly doth the water of life flow, and pleasant streams are drunk of by those who keep patient in the will of God; and life, power, and glory, are more manifest than ever from the Father.

R. H.

[In a letter dated London, 22nd of 12th Month, [2d Mo. 1657.] he writes thus:—]

As for J. N., he remains in Bridewell, and is kept close; they will not suffer any Friends to come at him, but his wife gets to him sometimes. He is still in the separation from Truth and from Friends; but the work of God goes on and prospers. Alexander [A. Parker] is here; E. B. is in Essex; and F. H. in Kent.

R. H.

[From W. Caton's MSS. Collection.]

RICHARD HUBBERTHORNE to GEORGE FOX.

London, 16th of 1st Month, [3rd mo. 1657.]

Dear Brother—Friends here are well, and in good order, growing into the love and life of Truth, and feeling the virtue and power of it in them; and the meetings are pretty quiet.

Friends in New England are well, and those that were prisoners at Boston are set free, and are passing several ways—some to Barbadoes, William Ames is come out of Holland, and this day is passed towards Bristol; and he intends shortly to come northward to thee.

This week did the mayor, alderman, and common councilmen of this city go up to Whitehall, to Oliver; and he made a speech among them, concerning the danger of enemies, and of Charles being ready in Flanders to come over with an army into England; and in his declaration, he spoke more against Friends than ever before he formerly expressed; saying that there was a good law made against the Quakers, and they did well to put it in execution, and he would stand by them; for, he said, they were against both magistracy

and reasons whereupon they proceeded to such sentence.* Several members urge the appointment of a committee to prepare an answer to the Protector: at length, on the matter being specially adjourned for the order of a future day, "the business of the day, that is, an answer to the letter," becomes, (as Burton writes), "jostled out; and nobody said a word to it. I hear (he adds) it will never be mentioned again; if it be, I read the consequence." This interesting parliamentary diarist then goes on:—"I write nothing this day in the House. A friend told me that it would be taken notice of; he heard it much talked on the day before. Colonel — told me a week since, that — had a purpose to take me down." Burton, however, does not drop his note-book in consequence.

* The Editor has seen the original MS. of the Diary; it is contained in a large number of small pocket notebooks.

and ministry. So he and they are all hardened against the Truth; and all their pretences of setting friends at liberty, which they were once about, are now ceased; and they are only plotting how to exalt themselves in the earth.

Francis Howgill is yet in Essex; or that way. There is great service in and about this city.

Friends' love here is dear unto thee.

R. HUBBERTHORNE.

[From the Original.]

[It appears from *Burton's Diary*, that after the passing of the cruel sentence upon J. Nayler, the House of Commons proceeded to receive several petitions against the Quakers, presented from various parts of the country: upon which a debate ensued, and the petitions were referred to the same committee which sat on James Nayler's case, to report upon "a Bill to suppress the mischief." In the course of this debate, many members urge "some speedy course to be taken against" this people: one says, "the sect is dangerous, their increase numerous, prevention very necessary;" several others inform the House that they are growing very numerous in various parts of the country; the M. P. for Cumberland states, that "they meet in multitudes, and upon moors in *terrorum populi*," [to the terror of the people] another [the M. P. for Devonshire] "that they meet in thousands in our county, and certainly will overrun all, both ministers and magistrates. I desire that you will make no delay in this business: ere long it will be too late to make a law." There is no doubt, but that in consequence of J. Nayler's affair, and the *grate* cognisance taken of it by the House of Commons, a strong public prejudice was unjustly imbibed against the Friends of that day, though in no way implicated in, or answerable for, J. N.'s offence.

The Parliament, however, proceeded with a Bill against vagrants, which was so expressed as to be capable of being readily used against Friends. This is probably the law alluded to above by the Protector; which enacted that every idle person, "vagrant from his usual place of living or abode," and who "shall not have such good and sufficient cause or business for such his travelling or wandering, as the justices, or justice of peace, mayor, &c., before whom such person or persons shall be brought, shall approve of," shall be proceeded against and punished as rogues, &c.—*Scobell's Acts*, 1657, cap. 21.*]

* The first mention of the name of Quakers in the records of Parliament, occurs in the Journals of the House of Commons in the year 1654, from whence the following extract is taken:—

"Saturday, 30th December, 1654. * Referred to, [a committee of several members] or any three of them, to prepare a Bill upon a debate of the House touching Quakers; with power to them to receive informations from the members of this House or others, touching these persons, the better to enable them to describe them in this Bill."

The Editor of *Burton's Diary*, after the account of the debate in the above-mentioned Vagrant Bill, has a note, which is curious, and is as follows:—

"A communication made about this time by a military officer, to the chief governor of Ireland, will show what apprehensions were excited there by the movements of these sons of peace. I copied the following from the original letter of Major Redman, M. P. for Catherlough, [Carlow], which is dated—Kilkenny, 15th March, 1656-7; and it is thus addressed—

RICHARD FARNSWORTH TO FRIENDS.

Warrmsworth, 18th of 7th mo. [9th mo. 1657.]

I have received several letters of late from J. N., and one I received this day; whereby it appears that he is in a great sense of his condition, and very loving, humble, tender, and low; he also expressed that his love is great to all the faithful flock. They brought a high priest to him, (as his letter expresseth,) and many went with him, and saw the priest's folly; which silenced many of the people, but enraged the priest. He desires the prayers of the faithful.

God Almighty be with you, bless, and preserve, and keep you and all his beloved ones, firm and faithful to himself, in the day of trial and hour of temptation, (as I hope he will,) even so, Amen.

I am yours as you are the Lord's. Farewell.

R. F.

[From the original.]

A VETERAN GONE.

The oldest inhabitant of Flushing is no more! During the windy afternoon of the 25th ult., one of the venerable oaks which for so many years have been a prominent object in Browne Avenue, near the village of Flushing, was prostrated to the ground. To a stranger, this conveys no higher occasion for regret than the removal of a noble tree by the operation of the inevitable laws of nature; but to those who have passed many a happy hour of childhood in gathering the acorns which fell from it, and have made it the scene of their youthful sports, it seems like the removal of a venerated relative—as if one of the few visible links which in this utilitarian land connect us with the past was severed.

To the members of the Society of Friends, these trees possessed a historical interest, from the circumstance that beneath them, about the year 1672, the dauntless founder of their sect, with that power and eloquence of truth which drew to his standard Penn and Barclay, and a host of men like them, preached the gospel of redemption to a mixed assemblage, among which might be seen many a son of that swarthy family whose wrongs and sufferings elicited to this day the active efforts of his followers on their behalf.

Some seventy years since, these honoured

* "These to his Excellency the Lord General Cromwell [Henry Cromwell] at Court House, Dublin, humbly presented.

Haste, Haste, Haste!

May it please your Excellency, Captain Franks and myself were at Waterford, according to your order, when there met about one hundred Quakers and more, besides the parties of them that were going thither, being ten or twelve in a company; when I ordered our parties of horse and foot to turn them back again, which otherwise would, I judge, have increased their number to about 300. There was not any disturbance at all! only they met all in a great barn, where Justice Cook, Colonel Leigh, and several others spent at least two hours, endeavouring to convince them of their follies, but to little purpose. Colonel Cooke was very zealous amongst them to defend their opinions. I advised Colonel Leigh not to permit any more such considerable numbers, either of them or of their adherents, to meet within that city."—*(From the Lansdown MSS. 823, No. 369.)*

treas were threatened by demolition by the owner of the adjacent property, but for the sake of the venerable past, were purchased by John Bowne, a lineal descendant of the old worthy of the same name, who listened to the preaching of Fox, and embraced his doctrines, for which he was afterwards sent to Holland in irons, where he was honourably liberated by the Dutch government, and a severe reprimand administered to Stuyvesant. The time-honoured mansion in which he entertained Fox, and accommodated the regular meetings of the society for many years, is still standing near, and in good repair.

THE PHARISEE.—BY JOHN G. WHITTIER.

"And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me."—ACTS XXII.

"On! gallant spearman, onward!" Brien helms Bent fiercely forward, and the soldier's tread Quickened along his pathway. 'T was noon, Damascus slept in sunshine. The great hills, Guarded about her like an ancient wall, Hung o'er with twining greenness, lifted up Their embrous forests; and the winds came down Through their long arches, bearing the low wail Of sycamore and fir-tree, and the deep Complaining of the cedar. The far towers Of the great city rose upon the view Tall in the dazzling atmosphere of noon, And the Barada, like a line of gold, Without a murmur cleft the sloping hill.

"On! gallant spearman, onward!" Spears shone up And dark eyes brightened, as that mailed voice Rang like a trumpet-salmons. The mailed form Of the young Pharisee seemed swelling with The ardour of his purpose, as he strode Sternly in front, and bore his spear as one Sent on an errand of revenge, beneath The frowning eye of danger.

Was it thus?

Came he with spear and banner to oppose Nerved arm and planted foot—to trample down The storming front and heave battle, and heave out, Through human hearts, a pathway to revenge? Not so, young Pharisee—it is not thine To wrestle with the valiant, and bear up Rome's mighty eagle to the perilous shock Of armed rebellion. Thou wilt war with those Who wield no earthly weapons—with the gray And banded down with years—the innocent child And the beseeching mother. Thou wilt mar The sanctitude of worship, and pluck up By his white hairs, the hoary worshipper! Yea, thou wilt mock the supplicating voice, And mingle blasphemy with sacred prayer.

"On! spearman, onward!" Suddenly from heaven, Around the Pharisee, a radiance shone Above the noon-day brightness. From his hand The spear fell down, the mailed form grew weak, The braced sinew from its tension failed— The helmeted brow was stricken, and he fell As one by thunder smitten, or between The perilous rifts of battle cloven down. Shuddered the troop around him, as his lip Quivered one moment—and strange sounds break forth.

As holding converse with a fearful one Uneen—yet not near. Not to them Came the soul-searching whisper, which, of old, After the earthquake had gone by, and storm Rolled on with all its thunder, and the flame To its volcanic prison-house went down— Breathed o'er the mount of God, and bowed in prayer The gray and mantled worshipper!

It was the hour When the learned Rabbi and the Pharisee Thronged to the gorgeous synagogue to hold

Communion with the lore of bearded seers— The wealth of by-gone intellect—the old And faded records of the twilight time Of God's peculiar people. There stood up Tall in the midst, a young and graceful form, And as he turned the consecrated leaves Of the prophetic bards of Israel, Of eloquent Esaias, and of him Who mourned above Jerusalem, he spake Of the fulfilment and the prophecy— The mediation of Eternal Love, Which the old fathers of the law foretold; And the discerning Levites marvelled much At his unvoted eloquence—the grave And schooled Samaritan wondered and was mute. The pale and patient scribe forgot his task, And leaned upon his manuscript to hear.

Who was that ancient champion? It was he, The fiercer and warlike Pharisee—the taught Of high Gamaliel, that had cast aside The symbol of his earthly power, and knelt Unto the mandate of the crucified! Yea, leagued himself for ever with the scorned And outcast children of a humble faith.

And thus it is for ever. Man may raise His arm against his brother, and the axe Fall heavily and frequent—and the cord Be prodigal of life—the dungeon stone Be worn by prayerful knees—the dagger glow Dark red with midnight murder, in the vain And idle hope to fetter human thought, And cross the will of Heaven; and every blow In persecution dealt, shall be returned Back on the giver—every instrument Of foul oppression change into an aid Of that which it had threatened. Woe to those Who trample down the sacred rights of man, And o'er the god-like mysteries of mind Usurp dominion. There will come a time Of awful retribution. Not a groan Bursts upward from the persecuted heart But reaches unto Heaven. No martyr's blood Reeks up unheeded to the circling sky: For He who fashioned the immortal soul, And fixed its awful attributes, hath given An unconditional freedom to its thought Which man may never question. Unto Him Let the soul answer for its faith alone!

THE FRIEND.

TENTH MONTH, 9, 1841.

We insert below a revised list of our agents. The index to vol. 14 being completed will be forwarded with the present number.

LIST OF AGENTS.

MAINE.

Daniel Taber, Vassalborough.
Stephen Jones, Jr., Palerzo.
Isaiah Pope, Windham.

NEW HAMPSHIRE.

Joseph Hong, Wears.
Jonathan Beede, Pownell.

MASSACHUSETTS.

Abraham Chase, Salem.
William Hawkes, Lynn.
James Austin, Nantucket.
Daniel C. Taber, New Bedford.
Stephen Dillingham, P. M., Falmouth, Cape Cod.
John M. Earle, Worcester.
Thomas Akin, P. M., S. Yarmouth.

VERMONT.

John Knowles, Monkton, Addison Co.
RHODE ISLAND.

R. J. Peckham, Providence.

Joh Sherman, Newport.

NEW YORK.

Mahlon Day & Co., city of New York.
Joshua Kimber, Flushing, L. I.
William Willis, Jericho, L. I.

John F. Hall, Stamfordville.
Jesse P. Haines, Lockport.
Charles Field, Saw Pl.
Joseph Buwne, Buttertons.
Thomas Townsend, Lovellville.
Ellin King, Trumansburg.
Thomas Hedell, Coxsack.
Moses Sutton, Jr., Fleischings.
Samuel Adams, New Falls Landing, Ulster Co.
Ephraim Potter, Granville, Washington Co.
Isaac Mosher, Quakerbury, Warren Co.
William Keese 2d, Keeseville, Essex Co.
Nathaniel Adams, Canterbury.
James Congdon, Poulticepatic.

NEW JERSEY.

Charles A. Weston, Burlington.
John Bishop, Columbus.
David Roberts, Moorestown.
Caspar Wistar, Salem.
Jno. C. Haines, Trenton.
Hugh Townsend, Plainfield.
Jacob Parker, Rahway.
John N. Reeve, Medford.
Benjamin Sheppard, Greenwich.

PENNSYLVANIA.

George Malin, Whiteland.
Charles Lippincott, Westchester.
George A. Ashbridge, Downingtown.
Isaac Pusey, Longwood.
Solomon Lukens, Coatesville.
Jesse J. Maris, Chester.
Thomas Wistar, Jr., Abington.
Joel Evans, Springfield.
James Moon, Ellingsburg, Bucks Co.
Thomas Mendall, Berwick, Columbia Co.
Jonathan Bains, Brownsville, Fayette Co.
Jacob Haines, Monty, Lycoming Co.

DELAWARE.

John W. Tatam, Wilmington.

MARYLAND.

John P. Elderston, Baltimore.
Dr. Thomas H. Dawson, Easton.
Dr. Thomas Worthington, Darlington, Hartford Co.

VIRGINIA.

William Davis, Jr., Lynchburg.
Robert White, Barber's X Roads P. O. Isle of Wight Co.
Aaron H. Griffith, Winchester.

NORTH CAROLINA.

Phineas Nixon, P. M., Nixon's, Randolph Co.
Jesse Hinshaw, New Salem.
Nathan Hunt, Jr., P. M., Hunt's Store.
Lambert Moore, P. M., New Garden.
Thomas Newby, P. M., Newby's Bridge, Perquimans Co.

SOUTH CAROLINA.

Benjamin B. Hussey, Charleston.

OHIO.

Ephraim Morgan, Cincinnati.
Lemuel Jones, Mount Pleasant.
William Stanton, Barnesville.
Henry Crew, Richmond.
Zadok Street, Salem, Columbiana Co.
Eliza Stubbs, Jacksonburgh, Butler Co.
Micajah Bailey, Wilmington.
Gerrish Perdue, Leesburgh, Highland Co.
Aaron L. Benedict, Bennington, Delaware Co.
David Mote, West Milton, Miami Co.
James W. Marmon, Zanesfield, Logan Co.
William S. Bates, M. D., Southfield, Jefferson Co.
William Foulke, Xenia, Hamilton Co.
Garret Firm, East Rochester, Columbiana Co.

INDIANA.

Elijah Coffin, Richmond.
William Hobbs, Canton.
William Hadley, Mooresville, Morgan Co.
Richard Gordon, Spotsland.
Jeremiah H. Siler, Rockville, Parke Co.
Henry Henley, Carthage, Rush Co.
Joel Parker, P. M., New Garden.

MICHIGAN.

Joseph Gibbons, Jr., Adrian.

CANADA.

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LIVERPOOL, ENGLAND.

Thomas Hodgson, No. 80 Lord Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TENTH MONTH, 16, 1841.

NO. 3.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

LAND-SLIP IN DEVON--ENGLAND.

A popular description of this phenomenon will be found in the Year-book of Facts, 1810, p. 216. The following account of this phenomenon was read to the Ashmolean Society, on March 2, by the President, Dr. Buckland.

This sinking of the land and elevation of the bottom of the sea, at Axmouth, has erroneously been attributed to an earthquake. Dr. Buckland first defined a true earthquake, as understood by Von Buch, Humboldt, &c. It is a vibratory or oscillatory motion of the land, propagated either perpendicularly or laterally. The effects of earthquakes extend to greater distances, according as the disturbing forces are more deeply seated. The phenomenon of a gradual subsidence, or land-slip, which occurred at Axmouth during two days, viz. the 25th and 24th of December, 1839, bears no analogy to the oscillatory motions of an earthquake, and proceeded from an entirely different cause. The cliffs on that part of the coast consist of strata of chalk and cherty sandstone, resting on a thick bed of loose sand or fox-mould, beneath which is a series of beds of lias clay, impervious to water. Owing to the long continuance of wet weather during the autumn of 1839, the lower region of the fox-mould became so highly saturated with water, as to be reduced to the state of a semi-fluid quicksand. The coast of East Devon, from Axmouth to near Lyme Regis, presents vertical cliffs of chalk, about 500 feet above the level of the sea, between which cliffs and the beach, a space, varying from a quarter to half a mile in breadth, is occupied by ruinous fallen masses of chalk and cherty sandstone, forming an undercliff similar to that on the south coast of the Isle of Wight. In both cases, the cause of this ruinous condition has been, partly, the gradual undermining by land-springs of portions of the loose sand, causing the superincumbent strata of sandstone and chalk to founder or subside into the cavities produced by the gradual removal of the sand immediately beneath; and partly, a more general movement, or sliding forwards and downwards of large portions of the undercliff in seasons when, as during the autumn of 1839, the subjacent sand has been reduced to a semi-fluid state by the accumulation of water from excessive rains.

The subsidence or land-slip at Axmouth commenced on the night of the 24th of December, 1839; and during the following day, slight movements of the undercliff, producing small chasms, were noticed by persons walking over it: a few cracks also were observed in the fields above, adjacent to the high cliff. About midnight, on the 25th, the inhabitants of two cottages on the undercliff were awakened by loud sounds, produced by the grinding of slowly moving masses of the adjacent rocks: they found the floors of their houses rising upwards towards the ceiling, and made their escape with difficulty. The walls were rent, and one cottage was, in the course of a few hours, thrown down. About the same time, two men of the Coast Guard, on duty on the beach, observed a huge reef of rocks gradually rising out of the sea, at no great distance from the shore, which continued to move slowly upwards during the whole of the next day, the 26th, until it had formed a reef or breakwater nearly half a mile long, and varying from 10 to more than 10 feet in height, betwixt which and the shore was inclosed a basin of salt water, about five acres in extent, and in some places 25 feet deep. The upper portion of this reef was composed of beds of cherty sandstone, dipping rapidly towards the land, and presenting a steep escarpment towards the sea: the lower portion of this escarpment was composed of sandy clay and sandstone, belonging to the lower region of the green sand or fox-mould formation, the perishable nature of which will probably cause the entire reef to disappear from the action of the waves. The surface of the reef was covered with marine animals and plants. The men who witnessed this phenomenon had considerable difficulty in escaping over the adjacent cliffs, which were already becoming intersected by chasms. About fifty acres more of the coast were severed from the main land in the course of the same day. Parts of the subsided mass present a most picturesque appearance. On some portions, which remain horizontal, crops of wheat and turnips are still visible on inaccessible situations, varying from 130 to 200 feet in height, as well as the remains of the road and hedges formerly continuous with those still remaining on the adjacent table lands.

It is important to observe that the upward movement of the reef from the bottom of the sea began and terminated simultaneously with the downward movement of the subsiding land. The weight of the latter pressing on the semi-fluid portion of the subjacent fox-mould must have produced, throughout this fluid, a general hydrostatic pressure, tending to force upwards the superincumbent stratum of cherty sandstone, wherever the line of least resistance to the hydrostatic pressure might be: and, as this superstratum is covered with heavy masses of

chalk and other detritus throughout the whole under-cliff, whilst only a few feet of water overlie the submarine portions of it which were near the shore, the line of the shallow water was that where the least resistance was offered to the upward pressure of the quicksand. Here, therefore, the rupture took place, forcing upwards a mass of cherty sandstone, nearly equal in bulk to that of the chalk and sandstone, which sunk into the gulf at the margin of the adjacent high cliff. Dr. Buckland enumerated a list of similar land-slips which have occurred on various parts of the coast, as well as in the interior of the kingdom, where the physical condition of the strata have been found to be analogous to those at Axmouth.

Mr. Lyell observes upon this phenomenon: "During the late land-slip near Axmouth, on December 24, 1839, a lateral movement took place, by which masses of chalk and green sand, which had been undermined, were forced more than forty feet in a seaward direction, and thrown into great confusion, while the subjacent line was not disturbed. The pressure, moreover, of the descending rocks urged the neighbouring strata, extending beneath the single of the shore, by their state of unnatural condensation, to burst upwards in a line parallel to the coast, by which means an elevated ridge, more than a mile in length, and rising more than forty feet, has been made to form an extended reef in front of the present range of cliffs. This ridge, when it first rose, was covered by a confined assemblage of broken strata and immense blocks of rock, invested with sea-weed and corals, and scattered over with shells, star-fish, and other productions of the deep.—Paper On the Boulder Formation, and Fresh-water Deposits of Eastern Norfolk. Philos. Mag. No. 104.

SALT ROCK.

Much labour and money have been at various times expended in the vicinity of salt springs to discover the sal gem from which the water derives saline properties.

I have had considerable correspondence with Thomas Spencer, Esq., the agent of this state, and superintendent of the salt works at Syracuse, in relation to the salt springs at that place, and from all the facts I could gather, had formed an opinion that the brine obtained from those salt wells is the result of a lixiviation of the under strata of the earth by water from the clouds, and not from the dissolving of the sal gem below the surface of the earth.

The Mogul Tartars, by lixiviating the earth impregnated with muriate of soda and evaporating the solution, obtained sal.

I have recently received a letter from my correspondent, Alexander Findlay, Esq., of Saltville, Washington county, Virginia, in

which he states, that in boring for salt water at that place, they had discovered *salt rock*. I give his statement in his own words:—

"We are about sixteen miles from the town of Abingdon, on the waters of the North Fork of Holston, in a valley, or rather a trough, I believe geologists would call it, of peculiar formation. On the first settlement of this country, salt water was discovered by the early settlers in this valley in a swampy piece of ground, the resort of buffalo and deer; and the place got the name of the Big Lick. One or two small springs were discovered, but I do not know that they were ever worked. Perhaps the settlers in the neighbourhood did make what salt they wanted at it. At a very early date wells were dug, and have since been extensively worked. One of the old wells, and one of the best, having some thirty years since partly caved in, the proprietors of Saltville, about twenty-five years since, at a distance of about fifty feet from the old well, commenced digging a new well, which they sunk to the depth of about 110 or 115 feet, and stopped, finding the old well likely to hold out and answer their purpose. This new well was afterwards sunk to about 178 or 180 feet, and again stopped; no person having paid any attention to the strata through which they had dug. The received opinion now is, that at about thirty feet they struck plaster, and continued in plaster, with occasionally layers of blue and red clay, with a mixture of blue slate. About eighteen months since, we determined to sink still farther into this well, and, if possible, to get salt water. We again commenced digging in plaster mixed with blue slate, and continued in it about forty feet, when we struck the *salt rock*. In this we dug about fifty feet, and have since bored about one hundred feet, when we got out of the salt rock, and got into slate with small portions of plaster, which we have bored in for six or seven feet.

About forty-five feet from the old salt well, and the same distance from the new one, in which the salt rock was discovered, we commenced two or three weeks since to bore another hole, (not having reached water in the well we were sinking; we are, however, still going on with it,) and have sunk to the depth of about 125 to 130 feet. In this hole, at the distance of eighteen or nineteen feet, we came to a small layer of plaster, and have since been principally in red clay, occasionally going through small strata of plaster and slate stone in which we have been ever since. About 150 or 200 yards north of where we are digging or boring, the first layer is slate, next a layer of bituminous shale, and then shell limestone. In digging or boring, we have never come to limestone. Bituminous coal is found eight or ten miles from us, but not in sufficient quantities to work; at the distance of forty or fifty miles a supply of it could be had, but it is so difficult to get roads to it, that at present we could not be compensated for making them. Our salt water contains no bitter water, or any other impurity, except such as is common to limestone water. It is said to be the purest and strongest in the world; from twenty-two to thirty gallons of the water make fifty pounds of salt.

Washington county, Va., is bounded on the

southwest by the state of Tennessee, and lies in a valley, between the Blue Ridge and Clinch Mountains, and in lat. 36 degrees 35 m.

I shall receive some specimens of the *salt rock*, and shall leave some of it at the office of the Journal of Commerce, for the inspection of those who may be desirous to examine it. It is a very important discovery, and it is therefore I take this mode of making the particulars public.

The brine obtained from the last well sunk at Syracuse is of seventy-eight degrees of strength—water saturated with brine being reckoned at 100—and yields about two pounds of salt to the gallon; and what is somewhat extraordinary is, that the harder the well is drawn by the pump, the stronger the brine that is obtained. EBEN MERIAM.

Journal of Commerce.

HOSPITALS FOR THE INSANE.

There is a melancholy pleasure in visiting these noble institutions of modern times, especially those in our state. Once insanity was looked upon as an almost incurable evil, and its victims were regarded with fear, and caged up and chained like wild beasts. But philanthropy has of late years hoped for better things of those deprived for a time of reason; and experience has done much to prove that the condition of all such may be greatly improved; that in a majority of cases they may be restored to soundness of mind. Much of the dread with which the insane are usually regarded is done away, by an examination of our hospitals; where, under proper treatment, they are found, for the most part, to be harmless and easily made comfortable. Who would have believed a few years ago—that men and women on whom no clothes could be kept—who had committed homicide, were wild and frantic day and night, and from necessity, as it was thought, kept manacled and confined—might be seen dining together, dancing together, and even attending public worship together, without any outbreak or disturbance. And yet this may be seen daily at Worcester or Charlestown. Insanity is now considered simply as a disease, and one, too, quite within the reach of cure, when taken in its earlier stages. The madhouse has become a hospital. Besides medicine for the body, there is also administered medicine for the mind. Great use is made of the power of association. The deranged are treated with firm kindness and perfect truthfulness. They are not subject to severe punishments and are never deceived. If any one doubts the superior efficacy of love and sincerity, over harshness and deceit, even in dealing with those whose reason is for a while dethroned, let him go to a well managed asylum for the insane and be convinced of his mistake. Nor is the good success of the new system confined only to the latter class of patients; it is found to do wonders even with apparently the most hopeless subjects, as we can testify from a recent inspection of the hospital at South Boston.

This is a city institution, built during the last year. The arrangements, on a smaller scale, are similar to those at Worcester. The first patients were taken from jails and alms-houses,

where they had been long confined, and a majority of them were, of course, incurable. Since January last, the average number of inmates has been 105, and now a majority are curable. Most of the work about the hospital is done by the insane. They take almost the entire care of the beautiful flower-garden; and one very crazy man cultivates the grape with great success. In general they dine together, like other people, *flitting* being sent sometimes in the same room, handling their knives and forks with great propriety. Dr. Butler, the very gentlemanly head of the establishment, appears in all respects suited to his interesting office. He governs his strange household with great skill; and by a firm but at the same time pleasant and cheerful manner, finds no difficulty in securing obedience. It is very seldom that he has occasion to resort to punishment; and when he does so, it is rarely any thing more severe than a shower of cold water. One fact will give a better idea of this and similar institutions, than any general description. In one of the halls for females, we were surprised to find an infant, only five weeks old, in the arms of a young woman. At first we supposed it belonged to some visitor, or to some of the attendants. What was our surprise to learn it was born in the house, of a deranged mother, who, since its birth, had entirely recovered, and was down stairs at work, leaving the babe to the care of these crazy women; and never was a child more tenderly tended, and never did a circle of gossips seem more proud to show off a wonderful pantling. It was striking to observe how one of the strongest and best affections of the sex remained undiminished, and served to keep calm and peaceful these disordered minds. The little, unconscious innocent was here an angel of mercy.

It is the lot of many to come in contact, sooner or later, with insanity; and, therefore, we should advise all who can do so conveniently, to visit the hospital we have been speaking of, or one like it. They will thus gather useful hints—and what is of equal importance, probably lose something of their horror of derangement, and learn to regard it as a disease whose victims are not to be feared as dangerous, when properly treated, or given up as condemned to a hopeless malady, from which death alone can release them.—*Mass. Spy.*

EARTHQUAKE AT MOUNT ARARAT.

The Home Department, at St. Petersburg, has published a report of an earthquake at Mount Ararat, which is stated to be the first official and circumstantial account; all previous descriptions having been very defective and confused, and frequently contradictory. Of this report, the annexed is the substance:—

"About sunset, on July 2, a violent earthquake occurred in the Armenian province, which lasted nearly one minute. The village of Achiuri, situated on the declivity of the Ararat, in the Sumalinsk district, with the whole of its inhabitants, the more elevated cloister of St. Jacob, and the house of the former Sidrars, (governors,) were completely overwhelmed by the masses of earth, stone, and ice, which rushed down the mountain. Inundations of melted snow, mixed with mud,

flowered over the neighbouring fields, totally covering them, and destroying all the grain and fruits within a circuit of more than ten wersts. In the Scharusk district also, at seven o'clock in the evening of the same day, no less than 3,137 houses, with all their subsidiary buildings, were levelled to the ground by the earthquake, whereby 13 men, 20 women, and 253 head of cattle perished. The loss of property to the inhabitants of this district is estimated at 43,929 rubles. At the same moment, the shock was felt in the fortress of Shusha, and other parts of the Karabacha province, where it also lasted exactly a minute. The fortress sustained no damage; but in the province, one church and 169 inhabited houses were destroyed. The eastern wall of the ancient Armenian convent of Tatuok gave way, along with the roof, from which the carved stones rolled down, and the towers were demolished. The rocks in the neighbourhood of the villages of Shingen sank down, by which an Armenian, two women, and a great number of cattle, were killed; immediately after, the whole of the road to the village was covered and closed up.

"In the Talusan Khanat, in the town of Concoran and its neighbourhood; in Alexandropol, in Tiflis, and throughout the whole district of Surmalinsk, shocks were daily observed from the 3d to the 8th of July.

"On the 6th, a second downfall of Mount Ararat took place, in consequence of which vast rocks, stupendous blocks of ice, and immense floods of water rushed down, destroying, in a few minutes, every thing in their way. Great streams of the various substances thrown up extended over a surface of more than twenty wersts."

EXTRAORDINARY VITALITY OF SEEDS.

Sir Gardiner Wilkinson, during his recent travels in the Thebaid, opened an ancient tomb, (which, probably, had remained unvisited by man during the greater part of 3,000 years,) and from some alabaster sepulchral vases therein, took a quantity of wheat and barley that had been there preserved. Portions of this grain, Sir G. Wilkinson presented to several of his antiquarian friends, and among them to Pettigrew, who, in the year 1838, gave six grains of the wheat, and as many of the barley, to M. F. Tupper, of Albury, near Guildford. Until the spring of 1840, these twelve corns remained among certain contemporary bronzes and images in their separate paper box; but, about that time M. F. Tupper resolved to try to rear the seeds. He first procured four garden-pots of well sifted loam, which he passed, morsel by morsel, between his own fingers, so that it is next to impossible that any other seed could have been there. On March 7, 1840, M. F. Tupper planted his twelve grains, three in each pot, at the angles of an equilateral triangle, so as to be sure of the spots where the sprouts would probably come up, by way of additional security against any chance seed lurking in the soil. Of the twelve, one only germinated, the blade first becoming visible on the 22d of April; the remaining eleven being picked out again by M. F. Tupper, who found them, in each instance, rotting in the earth, and being eaten away by a number of minute white worms.

(It is a curious speculation whether this might not have been a renewal of dormant animal life; for it is by no means improbable that the little maggots, on which we might build such high argument, were the produce of ova deposited on the grains, at a period involving the very youth of Egypt, by some patriarchal flies of ancient Egypt.)

M. F. Tupper's plant of wheat remained in the atmosphere of his usual sitting-room until change of place and air seemed necessary for its health, when it was transplanted to an open flower-bed, where it has flourished ever since. The first ear began to be developed on July 5; its appearance is, in most respects, similar to that of a rather weakly plant of English wheat—that called by farmers "bearded," which is sometimes known by the name of Egyptian. A sound ear has made its appearance, and both have assumed a character somewhat different from all our known varieties. The slight differences observable are, that the ears are less compact, the grains rather plumper, and the beards more thornlike than happens in common cases. The small size and weakness of the plant may, in one light, be regarded as collateral evidence of its great age; for assuredly the energies of life would be but sluggish after having slept so long; however, the season of sowing it, spring instead of autumn, will furnish another sufficient cause; but, after making due allowance for this drawback, M. F. Tupper thinks it very improbable that, supposing the plant a modern one, the rich soil of Albury should have produced so lightly. There are two ears on separate stalks; they are respectively 2½ and 3 inches long, the former being much blighted; and the stalk is about three feet in height.

M. F. Tupper sees no reason to disbelieve this plant of wheat, now fully developed, to be indeed the product of a grain preserved since the time of the Pharaohs—that we moderns may, within a little year, eat bread made of corn which Joseph might have reasonably thought to store in his granaries, and almost literally snatch a meal from the kneading-troughs of departing Israel.—*Times, October 9, abd.*

Vulgar Errors respecting the Barometer.

The barometer has been called a weather glass. Rules are attempted to be established by which, from the height of the mercury, the coming state of the weather may be predicted; and we accordingly find the words "rain," "changeable," "fair," "frost," &c., engraved on the scale attached to common domestic barometers, as if, when the mercury stands at the height marked by these words, the weather is always subject to the vicissitudes expressed by them. These marks are, however, entitled to no attention; and it is only surprising to find their use continued in the present times, when knowledge is so widely diffused. They are in fact to be ranked scarcely above the *Vox Stellarum* or astrological almanac. Two barometers, one near the level of the river Thames, and the other on the heights of Hampstead, will differ by half an inch, the latter being always half an inch lower than the former. If the words, therefore, engraved upon the plates

are to be relied on, similar changes of weather could never happen at these two situations. But what is even more absurd, such a scale would inform us that the weather at the foot of a high building, such as St. Paul's, must always be different from the weather at the top of it. It is observed that changes of weather are indicated, not by the actual height of the mercury, but by its change of height. One of the most general, though not absolutely invariable rules is, that where the mercury is very low, and therefore the atmosphere very light, high winds and storms may be expected. The following rules may generally be relied upon, at least to a certain extent:—Generally the rising of the mercury indicates the approach of fair weather; the falling of it shows the approach of foul weather. 2. In sultry weather the fall of the mercury indicates coming thunder; in winter, the rise of the mercury indicates frost; in frost, its fall indicates thaw, and its rise indicates snow. 3. Whatever change of weather suddenly follows a change in the barometer, may be expected to last but a short time. Thus, if fair weather follow immediately the rise of the mercury, there will be very little of it; and in the same way, if foul weather follow the fall of the mercury, it will last but a short time. 4. If fair weather continue for several days, during which the mercury continually falls, a long continuance of foul weather will probably ensue; and again, if foul weather continues for several days, while the mercury continually rises, a long succession of fair weather will probably succeed. 5. A fluctuating and unsettled state of the mercurial column indicates changeable weather. The domestic barometer would become a much more useful instrument, if instead of the words usually engraved on the plate, a short list of the best established rules, such as the above, accompanied it, which might either be engraved on the plate, or printed on a card. It would be right, however, to express the rules only with that degree of probability which observation of past phenomena has justified. There is no rule respecting these effects which will hold good.—*Dr. Lardner.*

ABOUT HORSES.

A writer in the *Knickerbocker* tells these stories of the sagacity of horses:

"Of a two-horse team, belonging to the Earl of ———, near Oxford, one was very vicious, the other quite the reverse. In the stall next to the gentle horse stood one that was blind. In the morning, when the horses, about twenty of them, were turned out to pasture, this good-tempered creature constantly took his blind friend under his protection. When he strayed from his companions, his kind friend would run neighing after, and smell round him, and when recognized would walk side by side, until the blind friend was led to the grass in the field. This horse was so exceedingly gentle that he had incurred the character of being a coward, when only himself was concerned; but if any of them made an attack upon his blind friend, he would fly to the rescue with such fury that not a horse in the field could stand against him. This singular instance of sagacity, I had almost said of disinterested humanity, may well put

the whole fraternity of horse-jockeys to the blush. They, to be sure, will fight for a brother jockey, whether he is right or wrong; yet they expect him to fight for them on the first similar occasion; but this kind-hearted animal could anticipate no such reciprocity.

"Some years ago, the servant of Thomas Walker, of Manchester, (England,) going to water the carriage-horses at a stone trough which stood at one end of the Exchange, a dog that was accustomed to lie in the stall with one of them followed the horses as usual. On the way he was attacked by a large mastiff, and was in danger of being killed. The dog's favourite horse, seeing the critical situation of his friend, suddenly broke loose from the servant, ran to the spot where the dogs were fighting, and with a violent kick threw the mastiff from the other dog into a cooper's cellar opposite, and, having thus rescued his friendly companion, returned quietly with him to drink at the fountain.

"Some few years ago, a baker in London purchased an old horse at public sale. He placed on his side a pair of panniers, or large baskets, suspended by a strong leather strap across the back, where he himself sat, while his feet rested on a block of wood attached to the side. Thus accoutred, he sallied forth to supply his customers with hot rolls, &c. One day he happened to be passing the gate of Hyde-park at the moment the trumpet was sounding for the regiment of Life Guards to fall in. No sooner had the sound assailed the animal's ears, than he dashed like lightning through the Park, with the baker on his back, into the midst of the squadron! The poor man, confounded at being placed in military line in front rank of the Life Guards, began to whip, kick, spur, and scold, but all to no purpose. His old charger was so aroused by the sound of the trumpet, that to move him from his station was impossible. The soldiers were exceedingly amused at the grotesque appearance of the baker and the department of his steed, and were expressing their surprise at the apparition, when an old comrade recognised the animal, and informed the corps that the horse once belonged to the regiment, but had been sold, on account of some infirmity, a few years before. Several of the officers kindly greeted their old companion; and the colonel, delighted at the circumstance, gave the signal to advance in line, when the baker, finding all resistance useless, calmly resigned himself to his situation. The trumpet then sounded the charge, and the rider was instantly carried, between his two panniers, with the rapidity of the wind, to a great distance. Various evolutions were then performed, in which the animal displayed sundry equestrian feats. At length the sound of retreat was proclaimed, when off went the sagacious creature with his rider. After having performed his duty in the field, he was content to resign himself to the guidance of the bridle in a more humble walk of life."

A Trip to Europe.—We yesterday had a visit from an old and esteemed friend, who had just returned from a visit to Europe. He was absent, accompanied by his son, about four months and a half. They went out and returned in the Great Western, and were on the ocean only 29

days in all. They travelled about 10,000 miles, visited all England, saw the principal curiosities, passed through Scotland, tarried for a short time at the principal towns in France, made the trip through Switzerland and down the Rhine, stopped at a number of the principal towns in Germany, hurried through Holland, and rambled over Ireland. They were six weeks in London and three weeks in Paris—put up at the best hotels, and travelled in the best conveyances—and expended about \$1000 each, including nearly \$800, their passage money in the steamers. So much for travelling in these modern days. They saw all the lions of the Great Metropolis—from the bottom of the Thames to the hall of St. Paul's, and from Brentford to Mile End. Indeed, he informs us that one may travel ten miles through the streets of London and suburbs in an omnibus, for sixpence, and during the route at one point gaze with astonishment and admiration at all the magnificence of nobility and wealth, decked out in the richest trappings, such as splendid equipages, outriders, &c., and at another look with feelings of pity and commiseration at human nature in its most wretched and deplorable condition.—*Philad. Inq.*

Novel Combat.—A few days ago, a large Newfoundland dog dashed into the lake at Pittsfield, in pursuit of two beautiful swans and their cygnets who were tranquilly navigating the lake. The parent swans immediately prepared to convey their charge out of danger, the male bird gallantly bringing up the rear, like a man-of-war protecting its convoy. The dog, emboldened by their flight, gave chase still more vigorously, when the male swan suddenly tacked about, and by a dexterous manoeuvre, sprang from the water, and perching himself on his assailant's back, instantly sank him. The dog had nothing for it but to dive, which he did to a considerable distance, and on coming to the surface, made the best of his way out, and home, regardless of the whistle of his master, while the beautiful bird arched his neck and sailed triumphantly after his convoy.

New Bridge across the Thames.—A suspension bridge across the Thames, from Hungerford Market to the Lambeth side, is about to be commenced between the Waterloo and Westminster bridges, the total cost of which is estimated at £102,254. The weight will be 700 tons; the length from each shore to pier 370 feet, and the centre between piers 670 feet; total 1410 feet. The viaduct will be 28 feet above high water mark, or three feet higher than the crown of the centre arch of Waterloo bridge. A toll of one half-penny is to be levied, estimated to produce about £9000 per annum.

A Boy rescued by a Horse from the attack of a Bull.—A very singular circumstance occurred a fortnight since, at a farm in Perthshire, six miles north of Crieff. A bull which was going at large among a herd of cattle, made a furious attack upon the herd-boy, whom

he tossed over his head. The brute was about to gore the lad to death, as he lay on the ground, when a horse which was grazing near, galloped to the rescue, and wheeling round, discharged such a tremendous battery of kicks on the aggressor, as reduced him to the condition of his intended victim, who lay apparently lifeless. By this interposition, the boy so far recovered as to make his escape with his life.

Homage to Virtue.—When Cambrai, the metropolis of the see, and the place of residence of Archbishop Fenelon, was the seat of the war which was carried on by the French and English and their allies at the beginning of the last century, the French army naturally vied one with the other in showing respect to this amiable pastor; but veneration of his name and character was not confined to his countrymen. The Duke of Marlborough, Prince Eugene and the Duke of Ormond anticipated his safety and his wants by all kinds of civility—they sent detachments to guard his meadows and his grain; they caused the crops to be transported to Cambrai, lest they should be seized and carried off by their own forgers; and when any party of the enemy had learned that he was about to take a journey within his diocese, they sent him word that he had no need of a *French guard*—that they would escort him themselves! Such a commanding power has virtue over all hearts.

Herculeum.—It is stated the Neapolitan government have resolved upon undertaking some new excavations at Herculeum and its neighbourhood, and it is added that they will be on an extensive scale.—Negotiations have commenced already with this view for the purchase of various estates on the spot; and so soon as these purchases have been completed the works will be commenced. A commission of antiquarians and architects is to be appointed by the Minister of the Interior and the Royal Academy of Sciences, to preside over the operations of the workmen; and no doubt discoveries will be made to add largely to the present knowledge of this interesting ruined city, and the manners and customs of the former inhabitants.

Steeping Smutty Wheat.—Arthur Young sowed 14 beds with the same wheat-seed, which was black with smut. The first bed was sown with this wheat without washing, and had 37 smutty kernels. A bed sown with seed washed in clear water, produced 325 smutty kernels; washed in lime-water, 43; in ley of wood-ashes, 31; in arsenic and salt mixture, 28; in lime-water, four hours, 2; in ley, four hours, 3; in arsenic, four hours, 1; in ley, 12 hours, none; in the same ley, 24 hours, none; in lime-water, 24 hours, none.

Value of Pins' Heads.—The principal members of the Chancery Bar were occupied for several days last week, before the Lord Chancellor, in arguing a question relating to a patent connected with the making of pins' heads. The costs of the proceedings on both sides are said to amount to nearly £5,000.—*Herald.*

For "The Friend."

True Religion and the Semblance of it.

Our early Friends were earnestly desirous that people should go to the bottom of things in their search after true religion, and not rest satisfied till they had found a firm foundation on which to build, even the Rock of Ages, Christ Jesus revealed in the heart. They continually brought before their hearers and readers the danger of building on any thing short of this; and exhorted them to cleave with unwavering faithfulness to that Divine "inspecting word," whose operation was to tear up all their buildings erected on the shallow basis of education, tradition, or formal superstitious contrivances of man, and lead them to the true Master builder, and to that foundation which cannot be shaken. Blessed was this religion, and blessed were its results in the life and death of its professors; and happy will it be for us, in the present day, if, with our hearts illuminated by the same heavenly light, we are found following their bright example—digging down to the root of Divine Life. But how did they find this Rock of Ages—this true and eternal foundation? Was it by study or research performed in the natural wisdom of man? By no means. They found that they had to cast away to the moles and to the bats their natural parts and wisdom, when they came to search after this hidden treasure, this pearl of great price. These were but so many impediments in their way to truth, until they were made sensible of their utter worthlessness, as to enabling them to come to a knowledge of the Most High; then were they made willing to become indeed *very fools* for the sake of winning Christ, and being found in him, not having their own righteousness to depend upon, but the righteousness which is by living faith in him. Here was a wonderful breaking up of their false rest, in which they had aforetime taken so much satisfaction—and thus they came to have very clear views of the difference between true religion and that which only bears the semblance of it—between the religion which is of and from God, and that which is framed by the "father of lies" assuming the appearance of an "angel of light," and deluding even some sincere though not sufficiently watchful souls by his plausible transformations. No writer among them was more clear in the distinctions which he drew between these two religions, than Isaac Pennington, who spoke from deep experience, having fully tried them both. I would that Friends in the present day were more fully acquainted with the beauty and depth of his writings, and more able to drink in the spirit of his apostolical exhortations to a heart-felt experimental knowledge for ourselves of what the work of religion is.

Some of his observations in a tract entitled "An Exhortation relating to the workings of the mystery of Iniquity, and the mystery of Godliness in this present age," having recently attracted my attention, have been instructive to my own mind, and may not be uninteresting to many readers of "The Friend," if the editor think proper to give the following extracts therefrom a place in its columns. Let us read them with hearts turned to the Divine Author of all true light, and see whether they do not

answer to the witness in our own hearts, that this is "the truth."

"All people upon earth who love your souls, and have any true secret paintings after God, look to the nature of your spirits, and look to the nature of those things ye let into your minds: lest ye take death for life, error for truth, and so sow to yourselves corruption, and rear up a fabric in mystery Babylon, which will be turned into desolation and utter ruin, by the power of life from Zion. Strong is the spirit of deceit that is entered into the world, and glorious and very taking are his images and likenesses of truth; which will deceive all but the very elect, who were chosen from the foundation of the world, and whose eyes are open to see the foundation of life, which was before the foundation of the world.

"Therefore, now be warned and look about you, and be not cozened with any of the wares of Babylon, where the merchandise and traffic is for souls, and where all the wares of deceit are, which are proper to cozen souls. But seek for the nature of that thing, which the inward paintings of your heart at any time have been after; and wait for the opening of that eye, which can see, through all manner of paint, to that nature. And keep low in the life, simple and honest-hearted; and then gaudy appearances will not take with you, for they are only temptations to the aspiring part, which is lifted up above the pure, low, humble principle.

"There is nothing whereof Zion is built, but the *likeness* of it is in Babylon. And the likeness is very taking, even more taking to that eye which is open in men, than the truth itself. The truth is a plain simple thing; it is not gaudy in appearance; its excellency lies in its nature. But the *appearances* of truth, which Satan paints, are very gaudy, very glorious, seemingly very spiritual, very pure, very precious, very sweet. They many times even ravish that understanding, and those affections that are out of the life. Oh! what shall I say? Shall I speak a little of the wares of Babylon? Where is there an ear which can hear me? Yet He that opens my mouth, can open this ear: therefore, let me speak a little plainly.

"1. There are many glorious false births in Babylon. There is no inheriting the kingdom, but by being born again. This doctrine the king of Babylon [also] preacheth; he is fain to do so, else the Letter of Scripture would overthrow his kingdom. Now, therefore, to keep from the true new birth, he hath his images of the new birth, his several false births. 'He hath inward changes of the mind (multitudes of them) fit for every one who is seeking after the life, to be tempted from the life with; and he tempts every one with a proper bait, with that which is taking to him in his present state.' A man looks for a new birth, for an inward change; he looks for a knowledge to change him; he shall have just the very likeness of that which his heart desires, the lively likeness. That devil is ready at hand to furnish him with it. Which way can the man, who never saw the true thing, espay the cheat?

"2. There are many glorious desires in Babylon, many paintings, many breathings after that which this birth of Babylon takes to be life. The devil hath these wares, these images in

his shop too; as he hath a false birth in imitation of the true, so he hath false breathings for his false birth. If his child could not seemingly breathe towards God, he would soon be detected; therefore, he inflames him with desires of growth, with desires of enjoyment, of that which he calls life, with seeming desires of serving and glorifying God. And here come in the prayers of the fleshly birth, which are many times carried on with exceeding great earnestness of the fleshly part, to which also the father of this birth gives answers.

"3. There is false food in Babylon, false knowledge to feed this wrong nature with; there is 'knowledge, falsely so called.' There are several appearances of all the truths in Zion. There is outward knowledge of the letter, and there is inward mystical knowledge; and each of these have their warmth, and their freshness, and do nourish up this child, and cause it to grow.

"4. There are false keys to open the several chambers of imagery in Babylon. This food man cannot gather himself, it must be given to him; this knowledge man cannot get into by himself, but as this spirit leads him, and opens to him; for he hath the keys of death, and opens into the treasures of death. Now this hugely confirms a man in the deceit, without the least suspicion of it. Why, saith he, I had not this knowledge from myself; I came not to it by mine own skill or understanding, but it was given me, it was opened to me; and it came in fresh, and warmed in my heart, begetting sweet and pure desires in me, and hath made me eye the glory of God, and not myself. Yea, it might come thus in the likeness, and work the likeness of this in thee; and yet itself not be truth, nor be able to work the truth of this in thee; and this is proper to deceive thy very heart, and make thee a pleasant inhabitant of Babylon, and a joyful whorlper of the king thereof, whom, through this deep deceit, and most subtle false appearance in thy heart, thou mistakest for the King of Zion.

"5. This false spirit hath his false crosses, his false combats and fightings. The very Papis have not only their wooden and stone crosses, but they have also their ways of self-denial, their ways of crossing the natural part, of resignation to the Divine will, (as they call it,) of fighting against corruption, &c. It is manifest that a man must deny himself, or else he cannot be a Christian; (his own will must not, cannot live, if he truly give himself up to Christ); therefore, that spirit which lieth lurking to deceive, hath several ways of self-denial to teach, (all which must have some hardness in them to the natural part, or else they could not pass,) and these may produce great and constant conflicting in the flesh, and yet the fleshly nature be still kept alive under all these conflicts and exercises of self-denial. He hath a circumcising knife, which cuts off a great deal, but always spares the nature; and as long as the nature is spared, the devil still hath that wherein he can dwell.

"6. He hath his false love to God and man, and his false zeal for God. Love and zeal are two distinguishing things. All men conclude that love determines a man to be a Christian, and so they take up some appearance or other of love; somewhat that satisfies themselves

that their love is right, both to God and man. The very Papists, who are full of blood and cruelty, yet pretend to love; they have an image of love which contains them. But there are far higher images, even images of universal love and sweetness, which no eye can perceive, but that which knows the truth. And take one word from me, ye to whom it belongs: all ye that cry up universal love from the sweet sense of its image; ye shall one day know, that one act of particular love from the true nature, exceeds this in its utmost extent.

"7. He hath his false life. The devil hath not only a dead formal religion, but he hath a resemblance, an imitation of the quickenings of the Spirit. The devil puts his life into his image, where need requires. He hath not only a dead literal knowledge, but he hath paintings of the life; he draws a thing to the life; he makes his dead image of truth as like the living substance of truth as possibly he can; inasmuch as his images of life, at a distance, without being beheld in the true life, cannot but be taken for living. Now here is the depth of deceit, when the devil's images of life in the heart are taken for the living thing, for the life itself.

"8. He hath his false liberty. There is a glorious liberty in the gospel; there is a perfect freedom in the service of the life; there is a liberty in the power of the life over all the creatures. God made all things for man, and he denies him nothing; he being in subjection to him in the life, and using all in the dominion of the life. Now the devil paints a liberty like this; yea, a liberty that seems greater than this, even a liberty wherein the fleshly part (whose very nature is eternally shut out of the nature of true liberty) hath scope; which liberty is not surrounded, nor cannot be surrounded by the power of life, as this is; and in this painted liberty, that spirit which painted it lives; which paint the true liberty takes off, slaying that which calls it liberty, and gathering in the name of liberty from this false appearance, to that which is liberty indeed. And by the way, he that can read this, let him. The perfection of the true liberty lies in the perfection of bonds, in the perfect binding down of that which is out of the life; for the true liberty is the liberty of the life; and of nothing else; and when all that is contrary to the life is perfectly bound down, then the life hath its full scope, without the least control of the fleshly part; and when the life lives, even that which is joined to the life lives also.

"Now here is the mystery of iniquity; here is the inward kingdom of darkness; here is the glory of Babylon! Here is he that contends for the kingdom, for the inheritance! Here the son of the bondwoman (thus dressed, thus furnished, thus filled within and without) will have it go for granted that he is the right heir; and yet all this while, wants the nature of that which is to inherit, and cannot possibly receive that nature into himself, but only such images aforementioned. And if, in tender love to his soul, from a clear sight of this thing, we warn him, and bid him look about, he cries, do not judge. He really thinks he is right in the main, and he seems willing to refer it to the day of trial. Ah! poor heart! the eye is opened which can see; that which hath judged the deceit in us,

can also judge the deceit in thee. Cannot the spiritual eye see things in its kind? To what end hath God given it? Canst thou see and judge natural things in the natural part? So can they see and judge spiritual things who are in the light, and who live in the life; yea, we shall continue judging thee in the fear, and in the humility, till God open that in thee, which can seal to our judgment.

"Objection.—How difficult do you make the way to life, if not utterly impossible? If all this be true, who can be saved?"

"Answer.—The way to life is very difficult; yea, and impossible to that part in man, which is so busy in willing and running towards life; but it is as easy on the other hand, to that which the Father begetteth, raiseth up, and leadeth. 'The way-faring man (though a fool) shall not err.' The wisest and richest merchants in Babylon cannot set one step in it; the least child in Zion cannot err there. Therefore know that in thyself to which it is so hard; and know that which God hath given to thee, which will make it easy.

"Thou hast a living talent given thee by God; let not thine eye be drawn from that; but join to that, keep there, and thou art safe, and that will open thine eye to see all deceits, just in the very season and hour of temptation. For thou must expect to meet with all these temptations, as thy growth makes thee capable of receiving them. And as they come, the true eye being kept open, they will be seen; and being seen, they will easily be avoided in the power of life; for in vain the net is spread in sight of the bird. Therefore that thou mayst be safe—

"1. Know the light, the eternal light of life, the little glimmerings and shinnings of it in thy soul. This comes from the rock, to lead thee to the rock; and if thou will follow it, it will fix thee upon it, where thou canst not be shaken.

"2. Keep in the light, keep within the hedge, step not out of thine own; keep out of the circumference of the spirit of deceit; the power of whose witchery and sorcery extends all over the regions of darkness.

"3. Love simplicity, love the nakedness of life, stand single in the honesty of the heart, out of the intricate subtil reasonings, and wise consultations about things; for by these means the serpent comes to twine about and deceive thy soul; but in the simplicity; of the movings of life, in the light, lies the power, the strength, the safety.

"4. Lie very low continually, even at the foot of the lowest breathing and appearances of the light. Take heed of being above that wherein the life lies; for the wisdom, the power, the strength; yea, the great glory lies in the humility; and thou must never be exalted, thou must never come out of the humility, but find and enjoy the honour and glory of the life in the humility.

"5. Mind the reproofs of the light; for that will still be setting thee to rights. That will still be bringing down that which would get up above; and there lies the preservation. Oh, the chastenings of the light, the sweet chastenings of the love by the light! These are healing stripes. This brings down the exalter, and that in thee which loves to be exalted, and

to be seeking the honour of the spiritual riches, before the humility is perfected.

"Thus, in love to souls, have I poured out my soul before the Lord, and held forth gentle leadings, even to the most stubborn and stiff-necked."

W.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 15.)

RICHARD HUBBERTHORNE TO MARGARET FELL.

London, 5th of 11th mo. 1657. [1st mo. 1658.]

My dear Sister M. F.—The Lord is ministering to me, an entrance into the everlasting Truth, and is gathering into the life of it; and the Truth is secretly working.

—I have passed through Essex, Suffolk, and Norfolk, and was about five weeks in them, in great service.—Then I was moved to come up to London; and something was upon me for Oliver Cromwell, to whom I have already written. Some sufferings of Friends have been laid before him lately, which are so cruel, that he is much offended with those justices that caused it, and promises to do something.

Here are many in this city daily convinced, and the Truth grows. Last First day, there were five of Fleetwood's family at the meeting at Worcester House; and the Truth spreads and gets dominion, and Friends grow into feeling of the power of it.

I have been with J. N. three times since I came; he is loving, and his love doth increase, and he feels refreshment from those that be in the life and power of Truth.

Salute me dearly to all Friends,

Farewell, thy dear brother,

R. H.

[From W. Caton's MSS. Collection.]

* Fleetwood was Lord Deputy of Ireland in 1657, and a member of Cromwell's council; he married a daughter of the Protector.

† In *Nichols's State Papers*, (p. 143.) is a letter addressed to Cromwell from a William Malyn, dated August, 1658, from which the following is extracted;—It is not improbable that there was some intention on the part of Cromwell to have discharged J. N.; but he died on the third of the month following that of the date of this letter; J. N. was released by Parliament after the death of Cromwell. With regard to J. Nayler's taciturnity, as mentioned in this letter; it is probable it was most to the prave of his own mind to maintain silence towards those "of the world," who intruded themselves upon him. The writer of the letter seems not a little mistaken in his opinion of J. N.'s state.

—"I went this morning to Bridewell to see James Nayler.—I found him in his bed, and sitting up with his head on a pillow. I sat by him a good while, and told him upon what account I came to see how he was, and whether he desired any thing to be done to him or for him. He would not speak a word, though often pressed thereto by myself and those that stood by. I also withdrew for some time, and came to him again, and asked him, if he were free to have any discourse with me, or if he had any thing to desire that I should acquaint your Highness with, but by all that I could do, I could not get a word from him.—It being near

J. N. had been ill.

[*The foregoing letters with the two following, which allude to James Nayler, both as regards his fall and his recovery into fellowship with his brethren, and afterwards (as we shall see) his return to gospel service, are very interesting and instructive in several respects. The following observations are taken from a work, published by Joseph Wyeth, in 1699:

—“James Nayler was a man who had been highly favoured of God with a good degree of grace, which was sufficient for him, had he kept to its teaching; for while he did so, he was exemplary in godliness and great humility. He was powerful in word and doctrine, and thereby instrumental in the hand of God for turning many from darkness to light, and from the power of Satan to the power of God. But he, poor man, became exalted above measure, through the abundance of revelations; and in that exaltation did depart from the grace and holy Spirit of God, which had been his sufficient teacher. Then blindness came over him, and he suffered himself to be accounted of above what he ought. Here he slipped and fell, but not irrecoverably; for it did please God of his infinite mercy, in the day of his affliction, to give him a sight and sense of his out-goings, and also a place of repentance. And he, with the prodigal, humbled himself for his transgression; and besought God with true contrition of soul, to pardon his offences through Jesus Christ. God, I firmly believe, forgave him; for he pardons the truly penitent. His people received him with great joy; for that he, who had gone astray from God, was now returned to the Father's house; and for that he, who had separated himself from them through his iniquity, was now through repentance and forsaking of it, returned into the unity of the faith and their holy fellowship in the gospel of Christ. Here let none insult, but take heed lest they also, in the hour of

sermon time, I left him, and went to Paul's.† After sermon I spoke with my Lord Packe, (my Lord Titchborne and my Lord Barkstead being by,) and gave my Lord Packe an account of what I had done, and my Lord Packe told me that he did intend to-morrow to wait on your Highness, to give your Highness a particular account of James Nayler.

Truly, my lord, I look upon him to be under a resolved softness, and I doubt in the height of pride. I hope I should not go about to dis-advise your Highness from a work of tenderness and mercy, which is pleasing to God; which we have reasons and objects enough for, when I think of that which my afflict God through want of zeal for his glory and honour, against such horrible impieties. Truly, my lord, in this case I conceive there is more want of watchfulness, that we do not offend on that head, I mean through want of zeal.

WILLIAM MALYN.

* In another letter of R. Hubbertorne to George Fox, in this year, 1657, he says in a postscript, after speaking of his own services to Kent, “I was twice with John Lilburne: he is zealous and forward for the Truth: he hath a sight and comprehension, which is deep: he sees that the Truth comprehends all, and he hath a love unto it, and a desire to attain to it.” It appears from a work called *Cromwelliana*, that J. Lilburne died in this year, at Egham, in Kent; and his corpse was removed thence to London, “to the house called the Mouth, in Aldersgate, which is the usual meeting place of the people called Quakers, to whom (it seems) he had lately joined in opinion.”—It was afterwards conveyed “to Moorfields, and buried in a burial ground near Bodlam.”

† This designation is that of the author of the letter.

temptation, do fall away.”—*Joseph Wyeth, Sketch for the Snake, &c.*]

ALEXANDER PARKER TO MARGARET FELL.

London, 15th of 4th month [6th mo.] 1658.

My dearly beloved Sister—I have been with J. N. in the prison three times since I came to this city, and true love and life are springing up in him; he is made willing to lie under all, and would do any thing that might in the wisdom of God be seen convenient, for taking off all occasion, as such as in him lies, either by public recantation (which I do not judge serviceable) for exalting the Truth, or any other way; he is made willing to bear all, and to come under all, and hath passed through true judgment.—James hath written a few words with much subjection, desiring to be reconciled; and I know that George [Fox] is dearer to him than ever, as by his words I have heard. My dear sister, as thou hast been tender and of large compassion unto the sufferer, I beseech thee make intercession for him; that in the spirit of meekness, as a brother, he may be restored again. I am plain unto thee, having no other thing in my heart, but the glory and advancement of the Truth in this thing, and peace and unity amongst brethren.—I know it lieth on G. F. In patience I shall wait to see the Truth advanced over all; for I have great hopes that all things will be well.

Thy dear brother in the fellowship of the gospel.

ALEX. PARKER.

[From W. Caton's Collection.]

JAMES NAYLER TO MARGARET FELL.

[Endorsed by G. F. 1658.]

Dearly beloved Sister—Thou art often in my remembrance, and my heart is to see thee when God wills; in whose council and life I desire to walk, to his praise alone, who hath thus far redeemed me out of deep adversity; and doth still work with me and for me, (as I abide in his patience and obedience,) making my way through many oppositions and trials. In his will alone I desire to rest and be still; who in the needful time hath still appeared;—praises to Him for ever!

I suppose thou may have heard of my going to see our beloved G. F. at Ridding [Reading], which in tenderness of love I did, as soon as I was got out of prison, hearing he was not well: but I was not permitted to come where he was; which my adversary rejoiced at, that thereby he might add sorrow to affliction:—but my spirit was quieted, in that simplicity in which I went, in that to return: and [He] gave me His peace therein, as though I had had my desire—blessed be the Lord God of my mercy for this thing; who still becomes my peace, and his presence is with me in what He moves me to, which is my comfort and refreshment:—and so His will is my peace.

—My dear love to thee and to thy family, and all faithful Friends with thee: I am refreshed when I feel thee near me, or hear from thee, in that in which we cannot be separated.

JAMES NAYLER.

[From the original; it has a seal I. N. and is addressed “For Margaret Fell, at Swarthmore, these.”]

* See G. F.'s Journal under date 1658.

† It is rarely that his name is to be found written out in full.

EDWARD BURROUGH TO FRANCIS HOWELL.

London, 24th of 7th mo. [9th mo.] 1658.

—All things here are very well, and our meetings of late very quiet and precious, and large always; and now in Westminster we have a great place as big as the Bull and Mouth, near the Abba, [Abbey?] where on the First days [we] have meetings: Truth spreads and grows. The Earl of Pembroke has been with us; there is a principle of God stirring in him; and this night at Woodcock's at the meeting, was the earl of Newport—he is truly loving to us.*

All things as to the outward in the city are very quiet; and the sufferings are laid before this new Protector, [Richard Cromwell,] who carries [himself] fair; divers have been with him. A large letter I was moved to write to him.† Something in his council (who are now the chief actors in all things), is in agitation, as to ‘release all our Friends:—a list of above a hundred is given in.

William Caton has been here a week, and is gone into Kent. Thomas Rob. [Robertson(?)] was here last week, and is gone into Hampshire. R. H. is now about Newcastle for Scotland.

I remain, in some haste thine,

E. B.

[From the original.]

RICHARD HUBBERTORNE TO MARGARET FELL.

London, 22nd of 8th mo. [10th mo.] 1658.

Dear Sister, with my dear Brethren and Sisters, in the tender love of God I salute you all, who in the measure of the Spirit of Jesus are united, [as] living members of the body unto Christ the head.

Dearly beloved, the work of the Lord goeth on in power and in the authority of the Almighty, which reigns over the heads of the wicked. The Lord is gathering in many in this city daily; there are many meetings, full and large, where there is any to declare the Truth amongst them: and they that are great in the earth, the power of Truth strives through them, and is drawing them in daily. The priests confess that there is such a power amongst us, that none who come to us can escape; and [they] exhort people not to come to us.—The last First day I was at the Bull and Mouth, where there was a great and serviceable meeting: and the after part of the day I was at Westminster, where there was a large meeting, and many soldiers, who are pretty faithful in their measures. J. N. [James Nayler] was at two meetings; and the afternoon he had a great meeting, where many were convinced that had not come before, as there is in every meeting a coming in daily.

* This day, if the Lord will, I am to pass out

* In Gilbert Lately's Life, an account is given of the several meeting places in London; among them one is stated to have been held “at William Woodcock's house, who lived in the Strand, between the great gate of Somerset House, and the water gate thereto belonging.”

† The Earl of Newport is spoken of by G. Fox.—It was at his house that G. F. and some friends accepted a challenge from a Jesuit, to dispute with “all the Quakers,” in 1658. *Journal*, (1658).

† Given, in part only in Sewell's History under date 1658.

of the city towards Dunstable, to have a meeting to-morrow, where a Baptist teacher hath promised to be, and many people intending to be at it. The next day I purpose to be at Justice Crook's, and I expect to meet my brother G. F. this week.

Dearlly salute me to all Friends,

R. H.

[From W. Cator's MSS. Collection.]

Copy of a letter from Thomas Clarkson to —, in consequence of a delicate intimation to him that there were individuals on the other side of the Atlantic who had an impression that T. C. held Unitarian sentiments.

My dear Friend—I do not know when I have been more astonished than when you informed me this morning that there were persons who doubted whether I acknowledged the great doctrine of Redemption, or what is generally called "the Atonement." I can truly say, that if there is any one doctrine in the Scriptures, to which I *clieve more* than to any other, it is that in question. I think it is the most wonderful, and at the same time the most merciful gift (the gift of a Saviour) which God has ever bestowed upon man, and for which man owes him the deepest gratitude. When we consider how prone we are to sin, rather than to any thing that is good, and what sinful creatures the very best of us really are, and that we can *accer of ourselves*, even by our best endeavours to do good, blot out, or *undo* any one single sin, when once committed, we are bound every day we live, to give the warmest thanks of our hearts to God for this most kind and most merciful interference in our favour. As for myself, I can say, that this doctrine stands *uppermost* in my thoughts, that I am *consolated* whenever I think of it, and that I should be *miserable* without it. You may make use of this little note whenever and wherever you please to dissipate the unfounded error.

Yours affectionately,

THOMAS CLARKSON.

Playford Hall, 5th May, 1841.

From the Farmers' Cabinet.

Saltng Horses.—A curious fact is mentioned in Parkes's Treatise on Salt—"A person who kept sixteen farming horses, made the following experiment with seven of them which had been accustomed to take salt with their food.—Lumps of rock-salt were hid in their mangers, and these lumps, previously weighed, were examined weekly, to ascertain what quantity had been consumed, and it was repeatedly found that whenever these horses were fed on old hay and corn, they consumed only from 2½ to 3 oz. per day, but that when they were fed with *new* hay, they took 6 oz. per day." This should convince us of the expediency of permitting our cattle the free use of salt at all times, and it cannot be given in so convenient a form as rock-salt, it being much more palatable than the article in a refined state, and by far cheaper. A good lump should always be kept in a box by the side of every animal, without fear that it will ever be taken in excess.

It is stated in the Salem Gazette that eighteen millions of dollars have been invested in rail roads within the limits of Massachusetts, all of which, when finished, have paid at least 5 per cent. beyond all expenses, repairs, &c. No other state, says the Gazette, "can show such a result as this, which fully proves the thrifty habits and producing power of our population."

THE FRIEND.

TENTH MONTH, 16, 1841.

From information received we are enabled to give the following summary statement relative to the late

INDIANA YEARLY MEETING.

The meeting for discipline convened on Fifth day, the 30th ultimo; the meeting for ministers and elders having met on Third day, and a meeting for worship having been held on Fourth day. But two ministering friends from other Yearly Meetings were present; one from New England, and one from Pennsylvania. The meeting is represented to have been largely attended.

The building designed to accommodate the proposed Boarding School in charge of this yearly meeting has been commenced; and more than two thousand dollars has been raised by subscription during the past year for its completion. It seems very desirable that suitable provision should be made for the guarded education of the children of Friends within the bounds of this yearly meeting, it being reported that there are of this class within its limits upwards of 7600 of a suitable age to go to school, something over 2000 of whom are receiving instruction in monthly meeting schools.

The Report of the Indian Committee was satisfactory, being very similar to that made to the Ohio Yearly Meeting. Six hundred dollars were directed to be raised in aid of this concern.

The meeting for sufferings had prepared a minute of advice against opening Friends' meeting houses for lectures on exciting subjects, and in relation to other subjects of interest, which was adopted by the meeting, and directed to be sent down with its printed minutes.

The address written by a member of Ohio Yearly Meeting noticed in our account of the late sitting of that body, was approved by this, and 5000 copies directed to be printed for circulation amongst its members.

At times during the sittings, the wing of Ancient Goodness was extended, and through Divine favour a comfortable degree of solemnity was prevalent at the conclusion, which occurred on 3d day, the 5th of the present month.

We commend the annexed notice to the attention of our readers, many of whom, whether farmers, nursery men, or even those cultivating small plots of ground, may now have the pleasure of contributing at little or no expense to a humble but interesting scheme of Christian charity, specially suited, as an object of fostering paternity, to members of our religious Society.

The managers of the institute for coloured youth being desirous of establishing at the institution a large fruit and vegetable garden, for the

purpose of profitably employing the pupils, and of instructing them in horticulture, and finding their means too limited to enable them to do it so speedily as they deem necessary, respectfully solicit such as have it in their power, to aid them by sending contributions of fruit trees, raspberry and currant bushes, strawberry and grape vines, valuable garden seeds, roots or cuttings, properly labelled, to No. 50 north Fourth street. Many of the above kinds can be advantageously taken from overstocked gardens, and would be very useful and acceptable to the institution.

AGENT APPOINTED.

Jacob R. Taylor, druggist, Pittsburg, Penn.

WANTED—A young or middle aged woman, of steady habits, to assist in a family in the country, who is qualified to perform the duties in the upper departments of housewifery, and occasionally to take charge of the family. A Friend, or professor with Friends, would be preferred. A line addressed to P. Q. and left at the office of "The Friend," will be attended to.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 mo. 20th, 1841.

MARRIED, at Friends' meeting, Springfield, Delaware county, Pa., on Fifth day, the 7th instant, WILLIAM E. HAINES, M. D., to MART RHOADS, daughter of Joseph Rhoads, of Marple.

DEED, at his residence in Montgomery County, Pa. on Fifth day, the 30th of Ninth mo., in the 52d year of his age, JESSE SPENCER, a member and elder of Gwynedd Monthly Meeting. The life of this useful and valued friend was distinguished by intelligence in business, both in religious and civil society. Affable in his manners, quick in perception, sound in judgment, and a lovable believer in the truths of the gospel, he filled the various duties of a husband, father, brother, and counsellor, with exemplary propriety. Whilst we sorrow for his early removal from amongst us, when his services and labours were so useful, we are comforted in believing that as his closing hours were spent in ascribing glory to "God in the highest," he has been permitted, through adorable mercy, to join the multitude of the Heavenly host who sing this anthem in Heaven.

—, suddenly, on the 30th of last month, JOSEPH TOWNSEND, in the 56th year of his age; a member of Baltimore Monthly and Particular Meeting. The uncertainty of life was strikingly manifest in the death of this friend. He attended meeting in the morning, and returning home was shortly afterwards seized with apoplexy, and died immediately.

PRINTED BY ADAM WALDIE,

Carper Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TENTH MONTH, 23, 1841.

NO. 4.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

An Essay on the Geological Evidences of the Existence and Divine Attributes of the Creator.

Endowed with talents and faculties suited to the study of the objects around us, it is our duty, as well as consonant with the best feelings of our nature, to employ these talents to the glory of the Great Giver. "To look through nature up to nature's God," is therefore the highest and most pleasing occupation of the naturalist and philosopher.

In fact, could we be entirely deprived of the idea of the existence of a Great First Cause, the Creator and Upholder of all things, or could we persuade ourselves that the whole universe is but the work of chance, surely the study of the natural sciences would lose much, very much, of its interest and instruction.

Those branches of natural science which afford the most numerous and unequivocal evidences of Creative intelligence, are such as have been the most thoroughly studied, and which treat of objects most completely within the reach of our observation and research. Geology, therefore, since it treats of the hidden parts of the earth, and of the changes which have taken place during the early ages of the world—being too but a very recent science—could not be expected to unfold many instances of Creative design. Nevertheless, the limited investigations which have already been made into the structure, position, and nature of the materials of the globe—the mighty changes which they have undergone, and the records they exhibit of the condition of the ancient world, afford undoubted evidences of unity and design, and of the power, wisdom and goodness of the Great Architect, by whom all things were created, and by whom all things consist.

In attempting to derive evidences of the Creative wisdom and beneficence from the facts developed by geology, we must bear in mind how very limited is our knowledge of the structure of our planet. The physiologist who should examine only the *skin* of the human body, without having any idea of the structure and functions of the internal organs, would perhaps discover several proofs of the existence of an intelligent and beneficent Former. But an acquaintance with the wonderful contri-

vanues within, would add infinitely to the evidences of design, both as respects the internal structure, and the functions of the skin itself. Since then, as respects our globe, it is only its *crust* of which the geologist has any certain knowledge, we may conclude, that could the whole earth be subjected to our investigation, could we first examine every part separately, and then view the complete structure as a whole, we should find no part which did not evince the forming hand of an All-wise Being, nothing susceptible of improvement or addition, and nothing formed except for some special end or purpose.

I shall now proceed to consider, under their respective heads, some of the evidences of creative wisdom and beneficence, derivable from the composition, structure, position and properties of the materials of our globe.

Number of Elementary Substances.

The fact that the vast assemblage of matter which forms our earth, with all its variety and beauty, is composed, so far as ascertained, of only *fifty-four* simple substances, and that it is possible future discoveries in chemistry may prove the number to be still smaller, is well calculated to inspire the mind with admiration and reverence for that Being who can work such grand and varied effects by means so beautifully simple.

Regular and determinate Form of Crystals.

Alike worthy of contemplation are the beauty and regularly exhibited by the crystals contained within the rocks of our globe; which, in the same substance, always assume precisely the same primitive form. The *secondary forms*, it is true, are, in many cases, very numerous; but their number is always limited, and they are invariably reducible to *one primitive form*, which is ever the same in the same substance, but varies in different substances. Thus the several varieties of carbonate of lime crystallize in upwards of 500 secondary forms, but all these are readily reducible to *one primitive form*, that of a rhomboidal solid, the inclination of the adjacent faces of which is susceptible of measurement, and is ever the same. However philosophers may account or attempt to account for this regularity by the intervention of *secondary causes*, the conclusion is irresistible that it is the work of the *Great First Cause*, who is truly

"Wondrous alike in all he tries."

Advantages Resulting from the Unevenness of the Surface of the Earth.

The advantages arising from the inequalities in the surface of the earth, are many of them so

* The primitive form is the *basis* or *nucleus*, on which the various secondary forms are constructed by different arrangements of the integral particles.

very apparent, that it will not be necessary to enlarge much on the subject.

In the first place, the elevation of portions of the earth's surface, and the depression of other parts were necessary for the work of the third day or period of creation, when the fiat went forth, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." But had the change been nothing more than sufficient to form the continents and seas, the upheaved land would not have presented that diversity of surface, and interspersed of valleys and hills, which are so essential to the beauty, fertility, and inhabitability of our planet, and without which our present beautiful and fertile continents and islands would have been nothing but barren deserts and unproductive wastes.

Beneficial Effect of the Dislocation of Strata, and Distribution of Mineral Substances.

The dislocation of the strata of the earth, and the apparently casual distribution and position of the rocks of our globe, may perhaps, at first view, seem to form exceptions to the general order and harmony which pervade the works of nature. But a little reflection will convince us, that this seeming disorder in the arrangement of the materials of our planet, is a striking instance of the unity of design and admirable adaptation of means to ends which are so universally displayed throughout the Creator's works.

Had the various strata which form the earth's crust been placed one over the other, in regular succession, like the layers of an onion, many mineral substances which are of incalculable benefit to man, would have been entirely inaccessible to him. The coal which warms and lights our houses, and conveys us about from place to place, which assists the miner in his under-ground work, and reduces the ores which he throws up to their metallic state—which converts the metals, thus obtained, into innumerable articles of utility and convenience—which spins, and weaves, and prints—and which performs various other important services, would have been entirely unknown to us, had it not been for the wise provision by which the lower strata, with their valuable mineral treasures, have been prevented from becoming covered by layers of more recent formations. For coal fields of much extent never occur in any other than *transition rocks*, and would therefore have been buried beneath a vast thickness of recent strata, had it not been for the provision above alluded to. A similar remark is applicable to the metals, rock salt, and many other important mineral substances.

Much of our *building material* also is derived from primary and transition rocks. And it should be observed, that the dislocation and inclined position of these strata, produced by

the upheaving force, renders them much more accessible to man, and greatly lessens the labour of working them.

The distribution of the rocks of our globe has produced a corresponding variety in the soils which have been formed from their disintegration; thus causing a far greater variety of vegetation than could have existed, had the soil been every where alike. In what remote age or ages of the world the soil which now clothes our continents and islands was formed we know not; but the existence of such a covering, so essential to the inhabitability of the earth, is an evident mark of creative foresight and design.

The formation of soil is going on to some extent at the present day by the disintegration of mountains and sea cliffs, and the deposition of the transported matter, either on the present surface of the land, forming the most fertile tracts on our earth, or at the bottom of the existing seas. "By a wise provision of the Author of nature, it is ordained that those rocks which decompose rapidly, are those which form the most fertile soils; for the quality of soils depends on the nature of the rocks from which they are formed. Granite and siliceous rocks form barren and sandy soils; argillaceous rocks form stiff clay; and calcareous rocks, when mixed with clays, form marl; but when not covered by other strata, they support a short but nutritious vegetation. For the formation of productive soils, an intermixture of the three earths—clay, sand and lime—is absolutely necessary. The oxide of iron appears also to be a requisite ingredient. The proportion necessary for the formation of good soil, depends much on the nature of the climate, but more on the quality of the sub-soil, and its power of retaining or absorbing moisture. This alone may make a soil barren, which, upon a different sub-soil, would be exceedingly productive."¹

I have thus far enumerated only a few of the benefits which we derive from the varied and apparently confused position of the rocks of our globe, and from the effects of the disturbing forces which have at different times acted upon them. Others will be noticed under their proper heads in the course of the following remarks:—

Before proceeding further, however, I would observe, that we are not to conceive that every thing was formed and arranged for the exclusive benefit of man. Nevertheless, his comfort is no doubt so far considered, as to be provided for conjointly with that of other animals. Thus, the same ocean which affords means of easy communication between distant countries, and which is so essential to the inhabitability of the earth, by supplying a great part of the rain which fertilizes our fields, affords also the means of subsistence to myriads of animated beings, who exist in the pleasures of existence without being at all subservient to the control or convenience of man.

Utility of Mountains.

The elevation of mountains has been one of the numerous beneficial effects of the disturbing forces which have, at different periods, produced extensive changes in the earth's crust. These protuberances, however insignificant,

when compared with the whole bulk of the earth, are of the utmost importance to the existence of animal and vegetable life on our globe.

Where mountain ranges extend parallel to the coast, and at no great distance from it, they serve to keep off the sea breezes, thus rendering the climate of the interior much less subject to sudden changes, and causing a variety of temperature, and consequently a variety of vegetation within a comparatively small extent of country. This effect is also produced by mountains at a distance from the ocean, which are so situated as to shelter a country from cold winds. So great is the difference in temperature thus caused, that, in some cases, plants which flourish on one side of a mountain, would perish on the other.

Mountains are also of great benefit, whether near the sea coast or in the interior, by attracting the clouds, and thus collecting over the land many of those which would otherwise discharge their contents into the sea. Their great importance in this respect will be more apparent, if we consider that the greater part of the vapor which forms the rain that waters and fertilizes our earth, is produced by evaporation from the surface of the sea; and consequently, that a very large portion of it would be returned again to the ocean, were it not for this beneficent provision. If it be asked, whether the great heat of the land would not cause a current of air to set towards the coast, and thus drive the clouds in that direction; it is answered, that this, besides being contrary to observed facts, would not account for the phenomena in those latitudes, where the temperature of the ocean is higher than that of the land. In illustration of these remarks, I may instance the desert of Sahara, which, being almost destitute of mountains, is also but scantily visited with rain, although the temperature greatly exceeds that of the warmest part of the ocean. In Egypt too, the same effect is produced by a similar cause; the remarkable scarcity of rain there being attributed in part to the flatness of the country.

Another advantage derived from mountainous elevations is, that when situated in tropical climates, they tend to cool the air of the surrounding country; while their sides or summits are often the seats of delightful regions, the inhabitants of which live in a mild and temperate climate, while they use the products of tropical countries brought from the plains below. Thus Quito lies immediately under the equator; but, being at an elevation of 9600 feet above the sea, it enjoys a perpetual spring; while at the distance of a few miles, the inhabitants of Guayaquil, living on the margin of the sea, endure the unmitigated heat of a tropical sun.

Those mountains whose summits are covered with perpetual snow, serve an important purpose by maintaining, in part, a regular supply to the rivers which flow from them. These snow-clad mountains, when situated in warm countries, are also much valued by the inhabitants, because they furnish them with constant supplies of ice, which, in those regions, is considered an article not of luxury merely, but also of real utility.

(To be continued.)

HINTS FOR A SICK CHAMBER.

Ventilation.—Few persons, who are in the habit of visiting the sick, can have done other than notice the great difference of the state of the air, in those chambers where cleanliness and good management have been in exercise, and those wherein the value and importance of neatness, and the careful admission of a free current of fresh air have been overlooked. If then, temporary visitors are sensible of the difference, how much more deeply interested must the suffering patient be in the attainment of a free and healthy atmosphere.

Cleanliness.—Since it is often very difficult to get a sick room swept, it may be desirable, if it can be done unheard, to get at least a part of the carpeting away now and then, that it be well shaken. A few tea-leaves may be thrown over a part of the room at a time, and very quietly taken up with a hand-brush. And in those cases which are not at all critical, and where any thing damp can be admitted into the room with impunity, a mop, which after being dipped in water, has been well trundled, may be just used for a few minutes to remove the flue from under the bed; or it may be very carefully passed over a carpet, if nailed down.

Change of Posture.—It is scarcely to be believed, until experienced, the relief from suffering which a change of posture produces; neither is it generally thought of, how much alleviation would be known in many instances, even by the fresh cording of the sacking of the bed, and a general attention to a level position; a hard bed, or hard mattress for a suffering invalid, is far from recommended, but an arrangement for a level position will often afford great comfort. The sacking first tightly corded, (but splines instead of sacking are much better,) then a straw palliase, which, if not newly made, ought to be raised by a fresh supply of straw in the middle, where a heavy pressure may have rendered it very uneven; over this, a good feather bed, which ought to be gently pressed and made level, then a mattress, composed first of a thick bed of horse-hair, and well overlaid with excellent long wool; it ought to have room for the bed-post at each of its four corners, so that it may not only be turned *daily* from side to side, but also from the head to the feet; indeed, it is better, as it regards even the straw palliase, to adopt such a plan as may admit of the turning of it, and as it is heavy, and unyielding, it is better to have the corners cut out at each of its two parts, making a small oblong of the same material and height, to tie on in the middle; or an inconvenient aperture might be made there. The proper arrangement of pillows is of no small importance, and in cases of high fever a change of pillows is very desirable—this too furnishes an opportunity for putting fresh pillow cases.

Cleanliness of the Person.—Washing, refreshing, whenever able, also brushing the teeth and hair—the latter may be rubbed with lavender water, Eau de Cologne, &c. All this subject to the strength of the patient, and the permission of the medical attendant. It may, by some, be deemed needless to give the above

¹ Or what is better, very coarse short wool, if scoured and passed through what is technically termed a scribbling machine.

hint, but it cannot be doubted, that by far too many lose the full enjoyment and benefit of a thorough attention to the cleanliness of the person.

Washing Cups and Glasses.—An appropriate table, not liable to injury, is a great convenience in a sick room, so is a small wicker basket, with compartments to hold the different bottles of medicine; and it may be also useful to have a couple of the said kind of baskets, wherein also are the said compartments to hold glasses or cups; one of these being sent out with the things which need washing, and always ready to be exchanged.

Change of Linen.—A frequent change of linen is a great comfort and benefit, in most cases. Let the bed linen be frequently changed (when suitable), and in serious cases of fever, it may be useful to untuck the bottom of the bed, and gently shake the upper clothes, so as to let the warm and impure air pass away. Let the sheets and blankets be of full size, that they may be tucked thoroughly under the mattress, or whatever is at the top. It is a comfort to the patient to have all straight and smooth under him; and nurses are recommended to attend to this more than once in a day.

Change of Room.—In some particular cases of long and depressing sickness, a change of room, conducted with great prudence, may be found a powerful auxiliary in the aid towards recovery.

Avoidance of Noises.—Much conversation often injurious—and *whispering offensive*. Place a pan covered with sand underneath the fire, to receive the cinders, and have a second ready, to make an exchange when taken up; also use a wooden poker. Let the number of the visitors to the room be chiefly confined to those whose services are effective, and let all wear list shoes, with list or cloth soles. The rustling of silk gowns may prove an annoyance to those who are in a very weak state, also the rattling of cups, stirring the fire, &c.

Sitting up.—Let the linen horse be timely placed before the fire, with every article likely to be needed: and if the clothes are to be put on, and washing included, let the hot water and all be ready, so as to avoid the least bustle. Spread a blanket on the floor for the patient to walk over.

Neatness.—An increased delicacy of the stomach, and sense of nicety, is the concomitant of disease, and, therefore, the nurse and all around, should be particularly careful, not only as to the neatness of their own persons, but that every dose of medicine, and all food be presented in the most tempting, clean, and delicate way. To promote this, it may be desirable in long illnesses, to have a variety of small vessels,—"Sick-mess basins," of different sizes, to be included.

Avoidance of Exciting Subjects.—Those only who have suffered from severe illness, can well judge of the importance of preserving a quiet mental atmosphere, *how little* languor and pain are competent to sustain the pressure which a tale of woe may impose. The subjects of conversation should be much guarded, while a cheerful demeanour and innocently lively manner, may help to assuage or lessen the sense of distress.

Protection from Light, and from the blaze

of Fire and Candle.—Diseases are so variable in their effects, that no minute plan is suggested for any particular case. However cheering the light of the sun, in many instances, there are affections where a judicious nurse would be called upon to screen the invalid from the blaze of day. She should remember, that by a little arrangement of shutters and curtains, a room may still be made cheerful by a sort of subdued light, while in some distressing affections of the head, &c., from severe fever, the patient can hardly be too much indulged by the darkening of the room; in such a case the blaze of the fire must greatly augment suffering. Screens ought to be at hand, as well for that as for the candle.

Important that the Nurse be taken care of.—Any nurse who is much engaged in night service, ought to be very carefully spared in the day. She must have rest, or she cannot long hold out. When sitting up at night, some strong coffee, ready made, should be prepared, that it be warmed, and taken without the least disturbance to the sick person. Some nurses make a great noise with the clattering of tea-things, which ought to be avoided.

Temperature.—On removing the patient into another room, the said room ought, if in the spring, autumn, or winter, (not to say part of the summer,) to be very carefully prepared with not only a good fire, but an attention to the doors and windows, that all be shut, and the temperature brought up to the state of the room about to be left. When at any time a patient's room be aired, the curtains should be drawn closely round the bed; just raising the window for an inch or two, will be useful, if it be for a short time, but rather than run any risk to the invalid, throw on an additional blanket; it is most important to keep the air of the room in a fresh and wholesome state.

Pomutations.—A piece of very stout linen, say about fourteen inches by nine: at the two narrow ends, enclose a lath in a deep hem, and let the said lath extend about four inches on each side the hem, then twist the flannels as they are wrung out, it will spare the hands of the nurse.

To prevent Pressure on any Particular Part.—Circular cushions in the form of a ring, made of oil linen and stuffed with bran. A patient, obliged by disease to lie continually on one side, will find great relief to the ear or prominent bones, by the said "ring cushions."

Leeches.—On taking off leeches plunge them into quite warm beer, they will in most cases immediately disgorge themselves. Apply a succession of warm poultices made of bread and water, or linseed meal. The linseed meal should be stirred quickly while boiling water is poured upon it.

Island Cotton.—This, as it comes in sheets from America, is a very desirable shelter from the cold, and admirably adapted for a local affection; it should be thick and considerably extended over the diseased part. Fasten it on muslin.

Gentleness and Kindness.—All who surround the patient should be kind, and meek, and gentle, and patient, not a sound of harshness, or evidence of discord should reach his ear. Any discussion of the nearest relatives or friends, as to whether *this or that* be best,

should be avoided in his presence. Some persons, with the greatest desire to do right, do *too much*, and without intending it, interrupt a sufferer by unimportant questions and inquiries, and by moving about the room, when they would often do a much greater service by sitting quietly beside the bed, attending to requests emanating from the patient, whose feelings and preferences should always be consulted and accorded with, if not in any way interfering either with medical directions, or being in themselves palpably improper and injurious. There is, perhaps, scarcely any situation in which the call is greater upon the Christian virtues than in a sick chamber, for it very often happens that disease makes a great impression upon the nervous system, and pain and suffering disturb the accustomed placidity of the invalid, who, with every desire to bend patiently under the affliction, may now and then seem scarcely able to appreciate the kindest efforts to minister to his need.

To avoid Unseasonable Interruption.—Particularly guard the sufferer who has just fallen asleep. The person having the chief responsibility should be instructed to pass the feathery end of a quill through the key-hole, whenever sleep or any other cause render interruption unsuitable, and this sign should be strictly regarded; it is far better than risking disturbance to the patient by trying a locked door.—(i. e. Tie the quill to the handle of the door, that it be not lost.)

A Dying Bed.—Let no one annoy the patient by sitting on the bed, or indulging in earnest expressions of surprise, or grief. All around ought to be still—no calling out "Oh! he's dying," &c.

It should be carefully ascertained that the body be placed in the easiest posture. The bed curtains should be in most cases gently undrawn, and the least possible interruption given to the admission of fresh air. All, but those who are perhaps moistening the poor mouth by means of a camel's hair brush dipped in water (or whatever be deemed most proper), should be careful to keep at a distance from the bed, and be quietly seated. It is believed that few can tell the suffering often inflicted on the dying by the thoughtless bustle of attendants, and *even friends*. The speaking in a loud tone, the setting down of even a glass or phial may often cause distress. No sound should disturb, beyond an occasional and necessary whisper, at the solemn period of dissolution.

(Let it be especially remembered, *how greatly a pious mind may contribute to the benefit or comfort of a patient, by the seasonable introduction of appropriate Scripture passages, hymns, &c.*)

W. P. Foster's Aviary, Stoke Newington.

William Penn Foster, surgeon, of Church street, Stoke Newington, possesses a very interesting collection of tame birds, which he has kindly offered to show to any of our scientific readers who will call upon him. We have visited him, and been much pleased to see so many birds, seventy or more, living in apparent health and happiness, and free from all fear. They are kept in an aviary (about

twenty-one feet in length, nine in width, and twelve in height), which stands in the open air, and adjoins the back parlour window, which forms the entrance to it. To render them more at home and reconciled to their situation, they have grassy banks, gravelly paths, living shrubs, dead stumps of trees, pieces of bark, bits of rock-work, a stream, a little pool, and a fountain, placed within their territory. They have plenty of fresh air, as two sides of the aviary as well as the top are formed of netting, the meshes of which permit not merely the air, but the refreshing showers and insects to enter. While we were present, a goldfinch made his way out through one of the meshes, yet he did not attempt to escape, but, after hopping a bit round the outside, he showed every anxiety to return and join his tame companions. All the birds have the free use of their wings, yet they never attempt to elope from the premises, even when the window and parlour doors are left open.

The several species at present in the aviary, are the blackbird, the thrush, the skylark, the woodlark, the titlark, the goldfinch, the chaffinch, the bulfinch, the greenfinch, the Brambling, or Brambling, the siskin, the redstart, the redpole, the linnet, the robin, the nightingale, the canary, and the great tit, or ox-eye. All of them will come readily to feed from the hand of either their master or mistress. A nightingale, which was procured from the nest, and brought up by the hand, is so exceedingly tame, that he will hop upon the finger of any person, and remain perched upon it, while he is carried about the room, or even the garden, to catch the flies upon the walls or the windows.

One of the most unusual circumstances which have occurred in this aviary, is the breeding of the skylark. Dr. Bechstein says, the skylarks will pair in confinement, but that he could never succeed in making them set. One of his neighbours, notwithstanding the greatest care, succeeded no better, though he had a hen which laid from twenty to twenty-five eggs annually. A pair of skylarks which W. P. Foster has had about six years, made a nest, and reared their young last year, and also in the present year. The parents fed them on bread-egg, spiders, and small maggots. Only one of last year's brood is alive. A cock greenfinch and a hen canary, paired, built a nest in a little fir-tree, and brought up their offspring. The goldfinches also breed here.

A pair of foreign birds, called cut-throat sparrows, (*Loxia fasciata*), are now engaged in building a nest, with straw and feathers, behind some rock-work, on the floor of a large cage which is kept in the parlour. These facts alone would be sufficient to show that much amusement and instruction may be derived from animals, when we render them fearless of us by treating them with kindness. Altogether, W. P. Foster's aviary is a delightful sight, and we wish that those who keep birds, and profess to be fond of them, would follow his example, and abolish the barbarous practice of imprisoning their little songsters in narrow cages.—*Mirror*.

PHENOMENA OF NATURE.

Dr. Poppig, in his Voyage to Chili, says:—"From the top-mast [this was on the coast of Chili] the sea appeared, as far as the eye could reach, of a dark red colour, and this in a streak, the breadth of which was estimated at six English miles. As we sailed slowly along, we found that the colour changed into brilliant purple, so that even the foam, which is always seen at the stern of a ship under sail, was of a rose colour. The sight was very striking, because this purple streak was marked by a very distinct line from the blue waters of the sea, a circumstance which we the more easily observed, because our course lay directly through the midst of this streak, which extended from south-east to north-west. The water, taken up in a bucket, appeared, indeed, quite transparent, but a faint purple tinge was perceptible, when a few drops were placed upon a piece of white china, and moved rapidly backwards and forwards in the sunshine. A moderate magnifying glass, proved that those little red dots, which, with great attention, could be discerned with the naked eye, consisted of Infusoria, [minute animals,] which were of a spherical form, entirely destitute of all external organs of motion. . . . We sailed for four hours, at a mean rate of six English miles an hour, through this streak, which was seven miles broad, before we reached the end of it, and its superficies must therefore have been about one hundred and sixty-eight English square miles. If we add, that these animals may have been equally distributed in the upper stratum of the water, to the depth of six feet, we must confess that their numbers infinitely surpassed the conception of the human understanding."

Captain Otto von Kotzebue, in his Voyage of Discovery into the South Sea, also noticed a similar phenomenon on the coast of Africa. He says:—"We observed on the surface of the sea a serpentine streak, about two fathoms broad, of a dark brown colour, which extended as far as the eye could reach. At first sight, I took it for a shoal, but, when we had let down a boat, and brought some of the water on board, we found that it was formed of a countless number of small crabs and the seed of a plant, which, as our naturalists affirmed, grows at the bottom of the sea.—*Id.*"

Plants and Fishes in Hot Springs.

(From the French of Sonnerat.)

"I found at about six miles from Calamba, in the island of Lacon, a spring, the water of which was of sufficient heat to make it painful to hold one's hand in it. I thought that surely all vegetation on its banks was impossible, but was much surprised to find several bushes in full vigour, their roots bathed by the water, and their foliage enveloped in its vapours. The latter were possessed of such deteriorating properties, that birds flying at the height of six feet or so, fell lifeless. Judge of my surprise, then, when, on looking more closely into this spring, I discovered a number of small fishes swimming merrily about, and so lively, as to swim it almost impossible to catch them. They were covered with scales of a brownish hue, and measured about four or five inches in length."

Since translating the above, I have met with a similar notice in the Entomology of Kirby and Spence. "The most extraordinary circumstance that Lord Bute relates, is, that not only caterwauls were found in the boiling springs, (in the Paduan States), but numbers of small black beetles, that died upon being taken out and plunged into cold water." (Vol. II. p. 231.)—*Id.*

AUTUMN LEAVES.

Oh, autumn leaves!
Summer's bright roses one by one have past;
Gone is the beauty of the golden shooes;

Ye come at last,
Prophets of winter-hours approaching fast!

Oh, autumn leaves!
Why look ye thus so brilliant in decay?
Why, for the dying year, when nature grieves,
Are ye so gay?

With richer hues than grace'd her opening day?

Oh, autumn leaves!
Ye, as ye don your crimson robes of mirth,
While dull decay a moment scarce receives
Your forms from earth—
Ye tell us, happier far is death than birth!

Oh, autumn leaves!
Like you the dying saint in splendour grows;
With each faint pulse of life that feebly heaves
At evening's close
His every grace with added glory glows.

Oh, autumn leaves!
Like you he casts aside all hues of gloom,
And of his brightening hopes a chaplet weaves
That o'er his touch
Throws the glad promise of eternal bloom.

Blackwood's Magazine.

Good manners are the blossoms of good sense, and it may be added, of good feeling too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.—*Locke.*

A coloured woman, aged about 50, fell from the roof of a six story building, in New York, on the stone pavement in the rear, and wonderful to say, she is yet living, and there is even a prospect of her recovery. She must have fallen about 60 feet.

WANTED—A middle-aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 m. 20th, 1841.

MARRIED, on Fifth day, Tenth month 14th, at Friends' meeting house, in London Britain, CALES TAYLOR, of West Grove, to RUTHANNA, daughter of Charles Faxon, of New London township, Chester county, Pa.

INDIVIDUAL INFLUENCE.

[This sensible and instructive essay which forms the matter of Tract No. 70 of the Tract Association of Friends, is compiled from a work by Anna Maria Kelly.]

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come," &c. Luke xix. ch.

There is scarcely any sentiment more frequently enforced in Holy Writ than the accountability of man. The consideration of the parable of the talents which exhibits rewards as the meed of obedience, stimulates to the discharge of our relative duties towards God and our fellow-creatures, and furnishes us ground for many solemn and affecting apprehensions of what may be the consequences of misusing our allotted day of probation. Nothing, therefore, can be more needful for the man who desires to ensure to himself that which will endure when all things are passing away, than to ascertain with precision the use he is *now* making of the talents entrusted to his care.

Most persons, it is to be feared, live with scarcely any other definite purpose than to enjoy as much, and suffer as little as possible; for the love of ease and indulgence is as congenial to the fleshly will of man, as it is to the nature of any other animal. But, even in minds thus darkened and debased, there exists a spark of something pure and heavenly, which, under the most oppressive weight of worldliness that can be laid upon it, is never wholly extinguished. It lives, though it be in the grave; and there is a voice appointed to arouse it, which ever and anon exclaims, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Few persons are in any degree aware of the immense importance of their own individual example to those who are immediately and intimately brought into contact therewith; for few can calculate upon the powerful effects of small causes, which are of uniform and constant recurrence. How few, for instance, consider the baneful influence which the giving way to ill-temper diffuses over the circle of their family and friends! In such a wilderness of thorns and briars as this world, where we can scarcely touch, much less venture to grasp any object without now and then being wounded, how needful is it to be possessed of that heavenly principle, which like the balm of Gilead spoken of by the prophet, shall drop its holy unction into the corroding irritation of the fallen nature, turning its poison into the dew of Hermon, "even the dew that descended upon the mountains of Zion," and from the very bosom of distress and disappointment, eliciting a sweetness which breathes the atmosphere of heaven upon all around it!

But, oh! how different is the case when the leading person in a family, be it father, mother, humoured son or daughter, disturbed by that common position of human affairs which is usually characterized by the expression of "*things going cross*," comes, in the potent dominion of selfishness, to scatter the withering blight of an unhappy temper through the whole habitation! Alas! to deaden and destroy

any thing that is tender, and kind, and lovely in our fellow-creatures, can be no light offence against a God whose nature and whose name is Love!

Heads of families sometimes relate with an apparent delight in the presence of their children and servants, entertaining stories, or remarkable anecdotes, in which a disregard for truth or honesty forms a chief feature. Perhaps it may be the contrivance of some clever sharper to elude justice; some intriguing politician to accomplish his purpose; or some needy impostor to succeed in passing for an honest person. Now such sort of discourse may seem of no importance; but when it is considered how often the worldly interests of dependants, and the heedless pursuits of children and young people, place them in circumstances in which the tendency of the natural heart is to violate the truth, in order to hide a fault, or to secure a present pleasure, it cannot be made a question, but that every tender and precious check which the secret witness of the Lord may make in their consciences, is in imminent hazard of being crushed and set aside, by the polluting recollection of instances in which they have known their seniors, and those who were placed in authority over them, to treat acts of deceit and falsehood as a light and trivial thing.

If anecdotes like those alluded to, should be narrated in our presence, and we feel as though it were a thing almost impossible for us to damp the hilarity of a cheerful party by words of reproof, when we believe *no kind of harm* is intended; let us remember that if we are not willing to give utterance to the language of disapprobation, there is, in the reproof which a calm, meek, sustained silence inflicts, perhaps, a more effectual service rendered to the cause of truth and propriety, than if we were to harangue upon the subject for an hour. There is a serene dignity in the reprimand of silence, which brings over an offending spirit something of the holiness and majesty of God, who works all his glorious wonders, in nature and in grace, with the impressive solemnity of silence. In silence, He meets the soul; in silence, He penetrates the conscience; in silence, He spreads before the guilty their accumulated wrongs against Him; and with "neither speech nor language," shakes the earth of man's fallen nature to its very centre. Hence it is that scarcely any species of correction or instruction is so totally repugnant to the carnal mind as that which is accompanied with the down-breaking, flesh-crucifying power of silence; the felt consciousness of which repugnance occasions it to be but seldom resorted to, in appealing to the hearts and consciences of those with whom we have to deal, in the character of monitors or reprovers. It therefore often happens that the offended and the offender, the teacher and the learner, are all beclouded and bewildered in a multiplicity of words, wherein little is effected beyond the nourishing of self-complacency in those who speak, and a spirit of disputation in those who hear. It is very desirable, indeed, that more attention should be paid, on the part of religious instructors, to the value and importance of a prepared state of mind, before they proceed to the performance of their allotted duties. Until an experimental acquaintance with Divine truth is,

in some measure, wrought in us, we may be assured that we are in no condition to produce any deep and permanent good effect upon others. Things will only act, and cause to act, according to their nature. That which is merely the result of study, and which exists but as a notion or opinion of our own mind, will do no more than produce its own likeness of notions and opinions in those we desire to influence, if it does stir them up to wrangling and jangling, to prove our views to be erroneous.

If nothing can be acquired to any efficient purpose in human knowledge, except the mind be concentrated on the object before it, so neither can any valuable acquaintance with Divine truths be wrought out, but by the subjugation of every busy, wandering imagination, and the "bringing into captivity every thought into the obedience of Christ." All this is the work of waiting upon, watching for, and diligently obeying the smallest movements of that Holy Spirit of truth, who is promised and bestowed as our "Guide into all truth," and to whom we are to hearken, as the scholar listens to the direction of his master.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." It will not be necessary for us to look out for great or extraordinary occasions of exercising our allotted portion of this precious and "unspeakable gift;" for such opportunities may or may not come; and if they do appear, we may or may not believe ourselves equal or called upon to meet them. But let us stand at our post, like the porter who was commanded "to watch;" and do not doubt but that, with a heart previously disciplined by the "preparation which is of the Lord," sufficient opportunities of serving our Divine Master will arise, though they should seem to us of a kind so trivial, that, on their first appearance, we may be inclined to overlook them altogether.

It is scarcely to be conceived by those who have not submitted to the faithful observance of the smallest admonitions of conscience, by what little, and, as some might call them, low means, a soul is advanced in faith and obedience; for it pleases God to serve himself by his poor, insignificant creatures, in that way which shall best prove that the work accomplished is the Lord's, and not man's. "I am the Lord: that is my name; and my glory will I not give to another." This is the seal with which he stamps his righteous acts; and hence it is, that, in every great and glorious manifestation and revival of true religion, the instruments employed have commonly been persons and things of little or no account in human estimation.

What have we then to do, but to "cast our bread upon the waters," in the full assurance that we shall "find it after many days," since the simplest word spoken in sincerity, the most trifling act of usefulness unpromptly performed, as to the Lord and not as unto man, things even singular, and as in our fallible judgment, leading to no important results, yet, as apprehended requirements of our Heavenly Father, receiving our willing and prompt obedience, cannot fail, at the appointed time, and in the allotted manner, to fulfil the secret

purpose whereunto they were sent, and be blessed to the benefit of many, perhaps yet unborn. There is no calculating upon the extent of individual influence, whether good or bad, for its ramifications are endless. But, as the evil propensities of human nature are ever eager for indulgence, and consequently upon the watch for the smallest incentive in the shape of example, how careful should the servant of God be to avoid ministering in the least measure to *their* growth, and to throw the weight of all his personal influence into the scale of virtue and true holiness! For, assuredly, whether we believe it or not, we have the ability to cast a preponderating power into the good or evil of such of our fellow-creatures as are brought into contact with us! Be assured, that, whether we will or no, we, in some degree, *give the tone* to their moral and spiritual feelings. If our walk and conversation be with the apostle "in heaven," it will diffuse so much of that holy influence upon the "dry bones" around us, as will often cause "a secret shaking" to take place amongst them. God, as we have before remarked, has something to plead his cause in every heart; and *this* it is which always recognizes what is good, and which often causes the poor, misled, polluted soul, to long to be united therewith.

What encouragement then is held out to us, in only looking upon the simplest train of human things, and in remembering how *we* ourselves have often been operated upon by such simple trains; what encouragement, we repeat, is held out to us, to consider our own example as one of the most effective of all ways of benefiting our fellow-creatures! But, in doing this, it will be well for us to "count the cost;" since, as it is one of the most efficacious, it cannot be denied but that it is also one of the most *difficult* modes of the many which present themselves, of being serviceable in our place and condition; for, believe me, my Christian friend, you can form no conception, unless you have experienced it, of the sharp exercises you may be required to undergo, in performing even the *different little things*, that a sense of duty may suggest. For instance, in obeying that solemn command, "Thou shalt not suffer sin upon thy neighbour," how often may it be beneficial for you to take a very painful and humiliating position to the pride of the fleshly mind!

But let us faint not, dear Christian friends, when demands come upon us for services of a sharp and painful nature. "As thy days, so shall thy strength be;" and with every required duty a voice may be heard, saying, "Fear thou not; for I am thy God: I will strengthen thee; yea, I will keep thee; yea, I will uphold thee with the right hand of my righteousness."

The one great design of our Heavenly Father is to take away *our own will*; a purpose which is evidently shadowed out in the Jewish sacrifices, so minutely specified under the Mosaic dispensation; in which the continual slaying, and shedding the blood of animal life, most distinctly and divinely teaches us the necessity of crucifying and pouring out the life-blood of the fleshly mind and will of man. There never was, nor ever can be, any other way to God, than the way of the cross—the way of

sorrow and death to the flesh. The Saviour of mankind himself passed through this dreary and painful path; not that we should escape it, but "because in all things it behoved him to be made like unto his brethren." "For it became him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Who, "though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Whenever, therefore, or wherever the blessed Jesus beholds a heart acknowledging the calls he may see fit to make upon it, without questioning the great or little, the profitable or unprofitable result which may ensue, he beholds his sincere disciples—his faithful stewards—and not the mere repeater of "Lord, Lord, have I not prophesied in thy name, and in thy name done many wonderful works?"

The whole work of Christ's religion is the formation of a new and heavenly creature, in the place of a corrupt and earthly child of the old Adam. It is not our business to inquire how this is to be accomplished; but to leave ourselves in the hands of that great, Almighty Being, who alone can bring it to pass, and who effects it by ways of his own, with which we have no other concern than obedience. It is, in truth, a common and grievous mistake, to suppose we are likely to choose wisely in taking our own way in religion, or following the bent of our wishes in seemingly good things. And certain we may be that we are not fulfilling our stewardship as God would have us, if we are not frequently reminded that there is a cross to be taken up; and that, not merely by *reading* so in the letter of Scripture, but by *feeling* the sacrifice it requires of our own contrary will and wishes. Assuredly, there is no serving God without these *living sacrifices*; and hence the exhortation of the apostle, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service." Our Heavenly Father *demand*s these offerings; He makes way for them. We shall be living to as little purpose as he who hid his lord's money in the earth, let us be outwardly as busy as we may, in good words and works, if we are not undergoing more or less of the crucifying power which accompanies the things, be they few or many, that we are required to do, *against* our own will. To a mind upon the watch for glorifying God, such things will be of frequent occurrence. Who are there, amongst the sincere and honest-hearted, that have not had frequently to struggle with a desire to escape from the requirements of duty, when they have pointed to the administering a much needed word of caution or reproof to persons who are more likely to be offended at their intrusion, than benefited by their advice.

Perhaps we are associated in habits of intimacy with those who are deficient in principles of truth and integrity; or we cannot fail to remark in others an unkind disposition to satirize, and scan with severity the faults of their fellow-creatures. In some persons we may encounter (*united even with a high profession of religion*) a fearful mass of uncrucified pride and arrogance; and in the greater part of all whom

we may happen to be acquainted with, we may *groan* to discover huge mountains of prejudice and illiberality, diversified with traits of worldliness and vanity, which we could take no share in encouraging, or even allowing, without betraying the interests of our Lord and Master.

What are we then to do, as faithful stewards of the talent of usefulness entrusted to our care? Are we to take the part of smiling, with ambiguous meaning, as some do, who, "from the fear of man," *dare* not censure, and yet, for shame, cannot openly approve, when instances of this kind are brought under their notice? Ate we, like these lukewarm disciples, "neither hot nor cold," by civil speeches, and soft similes, to become, as it were, a kind of *smugglers* in worldly matters, by secretly entering into the views and interests of the half-worldling, half-religious professors, who seek only for the countenance and company of those who are for finding out the easiest way to heaven? O, let us look to it well, dear Christian friends! let us look to it well, that, in these days of much profession, and many notions about the things of God, we be not, in any wise, entangled with "vain talkers," understanding neither "what they say, nor whereof they affirm." Let nothing pass without examination. "Believe not every spirit, but try the spirits whether they be of God: *because many false prophets are gone out into the world.*" "Prove all things;" that we may be enabled to "hold fast that which is good;" *first* proving, as is most fit and right, our own selves. Are the respective duties of our allotted place and condition in life, performed "as unto the Lord, and not as unto man?" If occupying the responsible situation of rulers of a family, or a household, do we bear in mind that the God of Israel saith, "He that ruleth over men must be just, ruling in the fear of God?"

(To be continued.)

MEMOIR OF SAMUEL W. CLARKE.

"Out of the mouth of babes and sucklings, thou hast perfected praise."

In the early part of the year 1815, there died at Greenwich, Rhode Island, Samuel W. Clarke, a youth who had then just completed his ninth year. He was born in the twelfth month, 1805, and for the first six years of his life, there does not appear to have been any thing extraordinary in his conduct or disposition, except his strong attachment to the society of those who were far advanced in life. As his character developed, he appeared very tender in his feelings, mild in his temper, and affectionate in his disposition; whilst the quickness of his apprehension, the accuracy of his observation, and retentiveness of his memory, gave rich promise of future usefulness. When he was about seven years of age, his mind experienced a remarkable visitation of heavenly love, and submitting thereto, he not only witnessed the purifying operations of the Holy Spirit, but was instructed thereby in the mysteries of the gospel of Christ. His mother, about the same period of time, had been brought under religious feelings, and was anxious to fulfil her duties to her children, being mainly desirous that they might become lambs of that

fold, whose tender Shepherd laid down his life for the sheep. She has left a short account of her son, in which, after speaking of the sublime doctrines of Christianity, she says, "Our dear son Samuel seemed earnestly engaged on these subjects; his mind was in a most extraordinary manner illuminated and absorbed in these great truths, and his conversation being clear, connected and fluent, surprised us all. He addressed himself to old and young, to the servants as well as his companions; insisting, usually, on obedience to our heavenly Father, and love to his Son, as the only foundation for happiness hereafter; and painting in the language of the Scriptures, the dreadful state of those who were disobedient."

Whilst on a visit at the house of an uncle, he met with an elderly coloured woman, whom he wished much to teach to read the Bible, but finding that a task he could not accomplish, he had frequent religious conversations with her, in which he was enabled to minister to her instruction and comfort. His aunt, who was present on some of these opportunities, and who we are informed, was herself much benefited thereby, mentioned to his mother the great alteration which had taken place in his conversation, and her surprise at the piety and fervour he evinced, so uncommon in one of his age. She added, that the old coloured woman had said, "he would not live long, for he was already God's child."

His mother attended at the congregational place of worship, and during the time of her increasing concern on religious subjects, she joined herself in membership thereto. Samuel's mind was, however, otherwise drawn; and he expressed a desire that he might be permitted to go to the meetings of the Society of Friends. His mother consented that he should make a trial, and from that time he became a constant attender of them, forming an acquaintance amongst the members, and becoming much attached to some of the aged ones. Being desirous of attending week-day meetings, an arrangement was made with his teacher, who dismissed him from school at the proper time.

He soon after applied for permission to sit in those meetings which were held for discipline, and the monthly meeting granted his request. His mother says, "I have noticed with surprise, that my dear boy returned from these meetings, which lasted from eleven till three or four o'clock, without the least appearance of fatigue, disgust, or hunger. The discipline of the Quaker church was now a matter of deep interest to him. He wished to dress in their manner and use their language; desiring me to excuse him from the usual forms of address which have obtained currency in the world. I acceded to this, as well as all other of his wishes connected with his profession, believing I had no right to interfere in regulating a mind so manifestly taught by the Spirit of God. The dear boy requested me to say grace in my heart before meals; mentioning his own wish and intention of giving the Lord thanks always, and desiring I would prevail on his uncle and aunt to join us.

"His sisters were baptized; I left him at liberty to make his choice; he refused to join them, saying, he believed but in one baptism, that of the Spirit. Our town was very sickly

last winter, and the many deaths made a deep impression on his mind. He often remarked, solemnly, on the uncertainty of our existence, and the necessity for a due preparation for death. He was in the constant habit of drawing matter for the improvement of the heart and life, from many striking, or, to him, interesting occurrences. The great and essential doctrines of religion were made plain to his understanding, and he could give as good a reason for the hope within him, as most of those who had twice his years."

It was his practice on the first day of the week, in the afternoon, to get his sisters to meet and sit down in silence with him, and on these occasions he sometimes spoke in the way of exhortation, and sometimes of prayer. Of his offering in the way of supplication, his mother says, "his manner was devout, and his matter that of a mind more exercised regarding the state of the soul after death, and the spirituality and the glory of our heavenly Father's existence, than most would have believed possible in one so young. And now in the midst of all our hopes, spiritual and temporal, for surely a child could scarcely promise more, God saw fit to remove him from us, and to take him to himself. I had fondly anticipated a youth, not of levity, folly, and transgression, but full of peace and piety; which, instead of trying our heart by its wanderings, should edify by its purity. I had looked forward to the time, and many of those who knew him indulged the same hope, of his being a teacher and a pillar in the church of our blessed Lord. He was now nine years old. Eight days of sickness and anguish severed him from our arms forever."

THE FIRE-SIDE.

From Old Humphrey's Address.

If I could whisper in your ears one piece of advice, which at the moment appears to me to be of more value than another, it should be this, *Make the most of your common mercies.* If we always did this, the world would not be such a dreary waste as we sometimes make it, but, on the contrary, "the wilderness and the solitary place" would be glad, and the desert would "rejoice, and blossom as the rose." Isa. xxxv. 1.

"True it is, that in the world we must have trouble, but there is a difference between the troubles which God sends, and the troubles which we bring on ourselves. The Father of mercies afflicts his people for their good, but he does it with tenderness; a flower blooms on the brier that he puts in their path, and in the thirliest desert he compels them to pass through they can drink of the brook by the way, and hold up their heads.

The schoolboy makes the most of his hours of recreation. It is the time for play, and play he will, and why should he not be happy! He mingles with his favourite companions, runs to his favourite haunts, and chooses his favourite games, not losing a moment of his enjoyment, till the school-bell rings in his ears, and calls him to his books. Let us do as he does; let us make the most of these seasons of innocent enjoyment which fall to our share.

Pleasant is the breakfast hour, and cheerful

is the meeting, when, refreshed by peaceful slumber, and tranquillized by morning prayer, the different members of a family assemble round the table to take their tea or coffee. At other meals the family may be divided, but, generally, here all are assembled. The busy cares, the hurried turmoils of the day have not disturbed the spirit; 'tis peace, cheerfulness, and joy. Have you never felt this? We ought to feel it continually.

But pleasant as the breakfast table is, there is another point of attraction still more so. Cheerful as the breakfast group may be, there is another group more interesting. The point of attraction is the fire-side, and the group, the beings that gather round it.

The fire-side! where is there a heart that does not glow at the very name? Where is there a spirit that does not spring forward, to join the fire-side party?

At the breakfast table, when the sun is mounting the skies, the table bounteously spread, and the cup running over; with health visible in the cheek, and animation in the eye, there ought to be a warm gush of grateful emotion to the Giver of all good, but still a warmer gush will be wanted suitably to acknowledge the more social, the more comfortable, the more delightful enjoyment of a domestic fire-side.

Come reader, and let us sit down by the fire-side together. Whatever may have been your occupation or your cares, however tried with disappointment, and ruffled with unexpected evils, it is all over now, for the day, at least. The sun has gone down; the shadows of night prevail. The winds are blowing without, but the fire is sparkling within. The shutters are closed, the curtains are drawn, there is yet an hour that may be passed peacefully and pleasantly; let it be passed by the fire-side.

Have you been accustomed to the splendour of a luxurious drawing-room, sumptuously furnished? Have the chairs and tables been highly wrought? Is the carpet costly? Are the curtains and sofa of crimson damask, the chandeliers of curiously cut glass, and the chimney-piece of purest marble? Never mind! for once take up with an humble abode; the prince and the peasant are alike to be pitied, if they have not the disposition to enjoy a domestic fire-side.

And if your lot be a lowly one, if your home be ever so homely, when the faggot crackles on the hearth, and your accustomed seat is the oaken chest in the corner: come along, for I am not in a mood to idolize the rich, or to despise the poor. I care nought for your condition; if you have a heart that glows with gratitude to God, and a pulse that beats in unison with the welfare of mankind, you must be my companion. Let us make the most of our common mercies; let us heartily enjoy the fire-side together.

But it may be that your heart is all at ease; you may not be at peace with yourself. Some offence which you have committed may not be pardoned; some good you have done may have been forgotten; or some injury done towards yourself may be too keenly remembered. Come! come! There are thorns in every hedge, and cares in every heart; I have some in my own; but let us both, for a season, pass them by, and now seat ourselves by the fire-side.

Often in the years of infancy have I lain in my mother's lap, by the fire-side, or nestled in her bosom. There was I undressed at bedtime, and prepared for my little crib; and there my mother lifted and held up my infant hands, teaching me to lisp the name of Jesus.

In the days of my boyhood often have I sat by the fire-side, with half a dozen rosy-faced companions. We have read our books; played at the games that young people delight in; roasted our apples; told long stories; and laughed till the room rang again, for our hearts were as light as though there was no such a thing as care in the world. The future hour, and the future year, were always bright; we feared nothing, and hoped every thing, for we knew, or thought we knew, that as we grew older we should be sure to be happier.

When manhood drew nigh, the fire-side was still a favourite place; there were the events of the day, and the plans for to-morrow, talked over. There my aged grandmother, in her arm-chair, deplored the changes for the worse which had taken place since she had finished her last sampler, and was allowed to be the first scholar in the school. "Farmers' wives," she said, "jogged to market on horseback then, and butter was four-pence a pound!"

There my parents recounted the history of their earlier years; the trials they had endured; the difficulties they had overcome; the objects they had obtained.

There have I mingled with cheerful friends, and sat alone in solitary hours, gazing on the glowing embers till the season of repose; and there have I and those dear to me offered up our evening sacrifice to "the High and Holy One that inhabiteth eternity," in the prevailing name of the Redeemer.

The fire-side is a chosen spot, a chartered space; and endeared by a thousand affectionate recollections. It is so in my case; surely it is the same in yours!

But all earthly things are given to change, and the fire-side of our infancy and youth is rarely that of our manhood and old age. Still, however, it retains an attractive charm; still it has a hold, a strong hold on our affections.

What though we are no longer children; though we no more behold those who watched over us in our by-gone days; though the friends of our youth may be looked for in vain, there are other beings thronged around us, sharing our joys and our sorrows; other interests have grown up in our hearts. The fire-side is yet the home of domestic peace; and if there are in heaven those who draw our thoughts after them, there are also on earth those who call them back again to the world.

Let us make the most of our common mercies, and if health and strength, if food and fuel, if a home and fire-side be ours, let us see how we can turn them to the best advantage. Some of the pleasantest, some of the happiest hours of my life, have been spent by the fire-side, and you, too, must have had your fire-side enjoyments.

If you have sat there with the partner of your joys and sorrows, while your knees have been besieged by a little band of rosy-faced prattlers, whose animated eyes have made your own sparkle, and whose very tormentings have given you pleasure; if you have ever known

the warm rush of emotion that is sometimes felt, while looking round exultingly as a husband and a father, I need not tell you how much pleasure a fire-side has to bestow.

Let us make the most of our common mercies. We paint our houses, whitewash our walls, and weed our gardens; why not then improve our fire-sides? Why not make them all that they should be, by banishing from them all that is unlovely, and adorning them with all that is amiable and excellent? When a family party, a fire-side circle, are all of one mind; when their love is without dissimulation; when they abhor that which is evil, and cleave to that which is good; when they are kindly affectioned one to another, with brotherly love, in honour preferring one another; when they look to the same Saviour unreservedly for salvation, and with one heart and voice sing his praise, they come nearer happiness than any thing on this side heaven.

What the future may be we know not; let us be grateful for the present and the past; for he that can look back to the fire-side of his infancy, his youth, and his manhood, without feeling some kindling glow of friendship and affection, must, indeed, have been unhappy.

If in the mirthful sports of your childhood, when the fire has blazed cheerfully, your eye has been the brightest of the assembled throng; and if, in after years, you have found your fire-side a fire-side of happiness, when next you sit there, take up the Book of Revelation, that your joy may be full. If you are looking aghast for a more enduring joy than earth can give, the brightest fire-side scene is as nothing compared with what is promised; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. And if the bitter bread and water of affliction and sorrow, have been your sustenance, still take up the Book of Revelation, and read what is in store for the sorrowful servants of the Lord:—"He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 16.

Again I call upon you to improve your common mercies, and among them not to neglect the improvement of your fire-side, that it may become the dwelling-place of a grateful heart, the home of hospitality, the shrine of friendship, the sanctuary of affection, and the temple of praise.

THE FRIEND.

TENTH MONTH, 23, 1841.

In justice to ourselves, to our readers, and to those who immediately interested, it will be right to say a few words in reference to the *Big Bones* which have recently been exhibited at the Masonic Hall, in this city. We read with a mixture of surprise and incredulity, the accounts published in the papers some months since, of the discovery in Benton county, Missouri, of an enormous skeleton, represented as pertaining

to a non-descript and extinct animal, to which was given the name *Missourium*, from the county in which the bones were found. After waiting a considerable time, and nothing appearing to discredit the statements—but on the contrary, other and corroborative statements were published—we at length ventured to transfer one or more of them to our columns. Since then, however, a paragraph has gone the rounds, referring to the "Western Journal of Medicine and Science" for authority, the tendency of which was to cast ridicule on the whole affair—to represent it all as a sheer deception. The paragraph was copied, we are sorry to say, into our number of 18th ult. On the evening of the 16th instant, the editor, in company with some of his friends, resolved to attend the exhibition, and see for themselves. We were one and all astonished at the stupendous spectacle. Leaving to the scientific the settlement of the question as to what order in the scale of animal existence the skeleton belongs, we were, upon inspection, and after such cursory admeasurement as circumstances would permit, all of us convinced, that, in every material point, the wonderful object before us was in agreement with the representations published—that, in short, it was no hoax.

We regret to add, that the intelligent and enterprising proprietor, in disgust at his reception here and elsewhere, in a day or two after, abruptly closed the exhibition, and has since sailed for England with his entire collection, in the confident expectation that their value and importance will there be more justly appreciated.

The "Hints for a Sick Chamber," inserted in the present number, are from a tract printed at Ipswich, (England,) 1838. It may contribute to a due estimation of their intrinsic worth, to mention, on the authority of the obliging friend who furnished the copy, that they are from the pen of Ann Alexander, whose acceptable gospel labours in this country, more than thirty years since, are yet fresh in the remembrance of many.

WEST TOWN SCHOOL.

The winter term will commence on Second day the 1st of next month. A number of carriages will leave the stage office in Sixth street, below Arch, on that day at *half past eleven o'clock*; to take out such of the scholars as may have their names entered at the office previously to that time.

10 mo. 23d, 1841.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the 28th inst., at 3 o'clock P. M., in Friends' Reading Room, Apple Tree alley.

MARRIED, at Friends' meeting, New Garden, Chester county, Pa., on Fourth day, the 20th of Tenth mo, GEORGE SHARPLESS, of London Britain, to ANA, daughter of Joseph Chambers.

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TENTH MONTH, 30, 1841.

NO. 5.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

An Essay on the Geological Evidences of the Existence and Divine Attributes of the Creator.

(Continued from page 26.)

Springs and Rivers.

The advantages which man, conjointly with other animals, derives from the numerous springs which flow from our mountains and hills, must be obvious to every one who reflects for a moment on what would be the condition of the earth without them. Who does not admire the beautiful arrangement by which our continents and islands are so plentifully supplied with never failing springs, which, by uniting their waters, form successively the purling rivulet, the meandering creek, and the broad and majestic river? All these contribute severally to our comfort and convenience. They irrigate our meadows, supply ourselves and our cattle with drink, contain abundance of the finny prey, which constitutes a valuable part of our food—grind the grain for our bread—shape the timber for our houses—afford means for inland communication, and furnish advantageous sites for both manufacturing and commercial towns.

Such, then, being the general advantages which result from those springs which are scattered over all fertile countries, it may perhaps be asked, of what particular utility are those which contain quantities of calcareous and other mineral matter in solution? We know that corals and crustaceous animals which abound in the ocean, secrete a considerable amount of matter which is chiefly composed of carbonate of lime; and we may very reasonably conclude, that they derive a part of this matter from calcareous springs;—not only those which are situated on the land, and which are generally not far distant from the sea, but also from those which spring up in the bottom of the ocean itself.*

The calcareous springs which have been described by different authors, are mostly of high temperature, and emit great quantities of carbonic acid; both which circumstances render them peculiarly conducive to rapid vege-

* There are many reasons for supposing that submarine calcareous springs are far more abundant than those on the land.

tation. We perceive then that these mineral springs, the depositions of which furnish man with valuable building material, are also eminently fitted for the support of both animal and vegetable life.

Rivers present some peculiar characteristics which are so plainly indicative of the forming hand of an all-wise and beneficent Creator, that I cannot do less than mention them.

Both theory and experiment teach us, that owing to the friction against the bottom and sides of the bed of a stream, the upper part of the water has a greater velocity than the lower, and the current in the middle is stronger than near the banks: and further, that the water of a stream will be less retarded by friction, the nearer the form of a transverse section of its bed approaches to that of a semicircle. We also know, that the smaller rivers which unite to form larger ones descend from elevated or mountainous regions, and bring down with them great quantities of sediment. Now, as the slope or fall of the bed of the main river is less than that of the tributaries, it is plain, that if each additional stream made the river proportionally wider, the water, having its velocity decreased, would quickly deposit its sediment, and thus, in time, fill up the channel of the stream, and cover the adjacent plains with strata of broken rocks and sterile sands. This evil is prevented by a beautiful arrangement. It is a general law, that where two streams unite, they do not spread over a surface equal to the sum of the surfaces of the two branches: sometimes, indeed, the surface of the united stream is less than that of either of them before. By this means, the friction of the united stream is much less, in proportion to the quantity of water, than that of the two branches before their union, and its velocity will consequently be greater than it would have been, had the same amount of water spread over a wider surface. The increase of velocity, and the decrease of friction, each operates *per se* to lessen the amount of deposition—so that, by this beautiful contrivance, the waters of the interior of a country are less and less retarded by friction as they approach the sea, and the evil which would result under any other arrangement is completely prevented.

Utility of Lakes and Inland Seas.

The occurrence of lakes along the course of certain rivers seems to be intended for a wise purpose. We may see at least three important ends which are answered by these expansions of the bed of the river.

When a stream is subject to sudden and violent floods, an extensive lake must evidently serve to check the progress of the devastating torrent; for the swollen stream may pour its contents into it, without producing any perceptible change in so large a body of water, while

the superabundant fluid is gradually discharged at the outlet below.

Again, when rivers take their rise in elevated or mountainous districts, and flow toward the sea with considerable velocity, they bear down with them great quantities of sediment, which, unless allowed to deposit, might, in some instances, unfit their waters for the support of fish and other aquatic animals. But by disposing lakes along their course, this evil is avoided; and when a tributary discharges itself below the lakes, its sediment is dissipated through a large volume of nearly pure water, thus preventing the waters of such rivers from becoming heavily charged with sediment. The lake of Geneva is no doubt an advantage in both the respects above mentioned. The Rhone, above the lake, is subject to sudden and violent floods; but their force ceases where the river enters the lake, which is thirty-seven miles in length, and, though at the upper end turbid and discoloured, towards its outlet it is beautifully clear and transparent.

Where lakes of much extent are situated some distance inland, such as the great chain of North American lakes, the evaporation from the surface being considerable, they doubtless in measure take the place of the distant ocean, by supplying the atmosphere of the neighbouring country with moisture, and softening the excessive heat or coldness of the climate.

Inland seas have undoubtedly the same effect; especially that remarkable indentation in the eastern continent, the *Mediterranean*. This body of water must have a very important influence on the climate of the south of Europe, by cooling and moistening the winds which blow across it from the hot and arid wastes of the desert of Sahara.

Relative Extent of Land and Sea.

It may be well here to remark, that the existing proportion of land to sea on our planet, is no doubt precisely that which is most conducive to the health and growth of the animals and vegetables of the present world. Were the quantity of sea increased, the amount of evaporation would be augmented in the same proportion, and consequently the atmosphere would be more moist, and rain more copious. If, on the other hand, the extent of the sea were decreased, and that of the land increased, the atmosphere would be less moist, and rain less abundant. But we have reason to believe, that the present amount of moisture and rain is that which is best suited for the sustenance of animal and vegetable life.

Position and Distribution of Coal.

In my remarks respecting the position and distribution of the rocks which compose the earth's crust, I endeavoured to show that the situation in which coal strata occur, affords

evidence of the over-seeing eye and forming hand of an Omnipotent and Omniscient Creator. I shall now advert to a few other circumstances respecting the distribution and position of this valuable mineral.

Coal has as yet been found almost exclusively in countries which lie within the temperate zones. Whether there are any extensive coal fields in the frigid regions of the earth, we know not; it may, however, be presumed, that there are, and that they will be brought to light at some future day, when these countries may be better explored. Within the tropics, coal has not been found to much extent; and since these regions are mostly well known, it is reasonable to conclude, that mineral coal does not occur in large quantities within the torrid zone; or, at least, that it is far less common there than in temperate regions. The small coal fields that do occur in tropical countries, are sometimes at a great elevation: thus, the coal mines of Santa Fe de Bogota are upwards of 13,000 feet above the level of the sea.

That this valuable mineral production should be most abundant in those regions where it is most needed for fuel, is a highly interesting circumstance, and one calculated to impress our minds with feelings of admiration and gratitude towards that Being, whose beneficence and wisdom are so eminently displayed in all his works.

As coal occurs in thin layers alternating with strata of clay-slate and other rocks, it would have been difficult to work it, had the beds been placed in either a horizontal or vertical position. Hence the advantage of the basin shaped disposition of the strata which contain this mineral; since, by such a contrivance, the layers of coal and the intervening slate are gently inclined in a position which renders them much more accessible to man. Two disadvantages, however, were likely to result from this disposition of the strata: in the first place, owing to the inclination of the beds, they would soon descend so far below the surface as to become inaccessible; and secondly, the rain which fell on that portion of country which formed the edge of the basin, would descend between the strata, and completely inundate any opening which might be made into them. Both these evils are prevented by the same contrivance. A powerful disturbing force has produced a series of faults or fractures, and elevated portions of the strata nearly to the surface, which, in many instances, would otherwise have been entirely inaccessible. These faults, or seams, being mostly filled with clay, operate like so many dams, by preventing the access of the water to the parts of the strata below, and thus divide the coal-field into numerous distinct divisions, separated by walls of clay. The utility of faults in preventing the access of water to mines, was remarkably illustrated at Gosforth, near Newcastle, (England,) where, about the year 1825, a shaft was begun at the west side of an extensive dike, but was so inundated with water, that it was found necessary to abandon it. Another shaft was then begun on the other side of the dike, only a few yards from the former, in which they descended nearly 1200 feet, without meeting with any obstruction.

Such then are the advantages of faults and

dikes in coal-fields. It is true, they sometimes interrupt, for a while, the progress of the miner; but it is also worthy of admiration, that there is one general rule, founded on the in-tilination of the dike, which directs him whether to search above or below for the continuation of the coal.

One of the numerous important uses to which coal is applied, is that of the extraction of iron from its ores. But for this purpose it is necessary to employ some substance as a flux; and that which is most commonly used is limestone. Now it is a fact well known to geologists, that iron ore and limestone generally constitute a considerable portion of the intervening and contiguous strata of coal measures. The occurrence then of these three mineral treasures in the same series of beds, may well excite our admiration and gratitude, since we may reasonably suppose that this disposition was intended for our use and convenience by Him who hath truly "established the world by his wisdom."

We cannot perhaps rightly estimate the advantages which we derive from the existence of mineral coal. When we consider that, besides furnishing us, in part, with fuel and light, it is intimately connected with the various operations of the steam engine, and extensively employed in the reduction of the metals from their ores, we may perhaps be allowed to conclude, that, but for the occurrence of this invaluable mineral treasure, we should ere this have fallen back into a state of semi-barbarism; and this supposition will seem less improbable, if we consider what would have been the probable amount of forests in the habitable portions of the earth, had the beds of coal never existed, or had they been rendered inaccessible, by being hidden beneath a covering of the more recent secondary rocks.

That valuable marine animal, the whale, would now have become scarce, and would, perhaps, ere long, have become almost extinct, had it not been for the employment of coal gas in many instances where whale-oil was previously used, and for the probability of a still more general use of this gas in future. We perceive then that inexhaustible treasures of mineral coal now furnish us, in part, with the means of warmth and light, which were before exclusively derived from the vegetable and animal kingdoms.

In illustration of the mechanical power of coal, Herschel says:—

"It is well known to modern engineers that there is virtue in a bushel of coals, properly consumed, to raise several millions of pounds weight a foot high. This is actually the average effect of an engine at this moment working in Cornwall."

"The ascent of Mont Blanc from Chamouni is considered, and with justice, as the most toilsome feat that a strong man can execute in two days. The combustion of two pounds of coal would place him on the summit."

"When we consider," says Buckland, "that a large proportion of this power is applied to move machinery, and that the amount of work now done by machinery in England, has been supposed to be equivalent to that of between three and four hundred millions of men by direct labour, we are almost astounded at the influence of coal and

iron and steam upon the fate and fortunes of the human race."

(To be continued.)

Approach to Rome.—Festa of St. Peter, &c.
Extracts from "Letters from Abroad to Kindred at Home."

Our last posts were through the dreary wastes that encompass Rome. The Campagna is not, as I had ignorantly believed, a level, but presents an undulating surface, without morasses, or stagnant water, or any thing that indicates unwholesomeness, except its utter desolation. The grass looks rich, and rank, as if it sprung from a virgin soil, and its tints are glowing, even at this season. There are scattered here and there large flocks of sheep, with lean, haggard, and half-clothed shepherds, and shepherd's dogs; and there are herds of oxen, of a very large and fine species, and with horns as beautiful as antlers. But with these exceptions, there is no life. From the summits of the hills, and there are considerable hills, the eye stretches over a wide reach of country, extending for miles in every direction, and here and there an old barrack-like dwelling, a crumbling tower, a shrine or a crucifix; but no cheerful habitations, no curling smoke, no domestic sounds, nothing that indicates human life and "country contentments." It is one vast desolation; a fit surrounding for the tomb of nations. As we caught the view of St. Peter's, and the domes and spires of the three hundred and sixty churches of Rome, it seemed as if life were still beating at the heart of the body doomed to die first at the extremities.

This is the festa of St. Peter; of course a great day in Rome. As we have been so long negligent of the privilege we may any day enjoy of seeing the pope, we went this morning to high mass at St. Peter's, where he was to be present. He has the merit of having risen from the lowest grade of society, and is said, besides having considerable learning, to be an amiable, inoffensive old man. You know the great democratic principle of the admission of all to all employments has ever been fundamental in the Catholic church.

A Catholic ceremony is, to the eye of a Protestant, more or less a dramatic show, with a rich theatrical wardrobe and dull actors. What, I wonder, would an humble student of the gospels, who had never heard of the Catholic church, think, on coming into St. Peter's, and walking up the nave, under its vaulted and golden ceiling, with its incrustations of precious marbles, its sculptured columns, its magnificent arches, statues, mosaic pictures and monuments; its gilded bronze baldachino, (made of the spoils of the Pantheon,) its hundred lamps burning round St. Peter's tomb, with his image presiding—and let it be his festa, with the pope in the triple crown, gorgeously arrayed, surrounded by his cardinals in crimson and embroidered satin, attended by his Swiss guard in their fantastic uniform, and by his *guarda nobili*; what, if there were such an uninformed person as I have imagined among these multifarious spectators at all quarters of the world, what would he think on being told that this was a Christian temple, and these the disciples

and ministers of the meek and lowly Jesus, who taught that God only accepted such as worshipped him in spirit and in truth?

The ceremonies we saw to-day (and which certainly would not contribute to this supposed person's further enlightenment) I shall not describe to you. The pope, who is an ugly old man, with a big nose, and a stupid expression, had an elevated seat behind the tribune, where his priestly attendants seemed chiefly occupied in the care of his embroidered vestment, which flowed many a yard on the ground when he stood, was borne by them when he moved, and nicely folded and replaced in his lap when he again sat down. The cardinals, as a class of men, are very noble in their appearance. With the exception of two or three middle-aged men, they are old, and have the badge of age, their thin and white locks fringing their crimson skull-caps. They too had train-bearers from an inferior order of priests. One part of the ceremony was solemn and thrilling, as a devotional sentiment expressed simultaneously by a mass of men must always be. At the elevation of the host all the Catholics present bared their heads, and fell on their knees, the swords of the soldiers ringing on the pavement. The music was delicious. After the chanings were finished, and his holiness had blessed the assembly, he was placed on a chair covered with red velvet, the triple and jeweled crown was put on his head, the chair was placed on poles, also covered with red velvet, and borne on the shoulders of twelve priests. On each side was carried a huge fan of peacock's feathers; and thus suited and attended he made a progress down the nave, and into a side chapel. He shut his eyes, drooped his head, and appeared to me like a sanctimonious old woman; but, to show how just such passing judgments are, I was afterward told the poor old man said he habitually closed his eyes to escape the giddiness occasioned by his position.

As we stood in the vestibule awaiting our carriage, cardinal after cardinal drove off; and as I saw each heavy coach, with fat, black horses, gilded and tasselled harness, and its complement of three footmen, in embroidered liveries, dash through an ignorant, wretched multitude, nearly running over the blind and lame, those words of doom occurred to me, "Wo be to the shepherds of Israel that feed themselves! should not the shepherds feed the flocks?" "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."

We went this morning to the church of St. Agostino to see Raphael's Isaiah, one of his most famous frescoes; the church was so dark we could not perceive its excellence. But we did see what to you, a student of human nature, would be far more interesting. This church has a statue of the Madonna and child, which has peculiar virtue. Some poor girl having, in an ecstasy of devotion, seen the holy mother, open and shut her eyes upon her, miracles have ever since been wrought for the faithful who kneel before this image. I am not sure whether

it be of wood or stone; but, which ever it be, the foot is so worn away with kissing that it has been shodden with silver. The altar on which it is placed was (at midday) brilliantly lighted with candles, and a semi-circle of lamps hung before it. The mother is sitting; the child stands on her knee on one foot; in a pert attitude. Both images wear glittering crowns. The mother's throat is covered with strings of pearls. She has a complete breastplate of jewels; her arms are laden with bracelets, and her fingers with rings; and, to make her look completely like the queen of strolling players, her hand is filled with artificial flowers. Kneeling before this image, in earnest devotion, (I saw many tears, but not a wandering eye) were a multitude of men and women, for the most part ragged and filthy beyond description, all of whom, as they came in or went out, kissed the silver-shod toe—some again and again fondly, as a mother kisses her child!

But the most extraordinary thing of all is, the gariture of a pillar on the virgin's right. It is literally covered with every species of small weapon; daggers, pistols, and knives, &c. These have been dedicated to the holy mother by two classes of persons; by those who have been rescued from the murderer, and by the murderer who has escaped the penalty of his crime. The sanctuary privilege is still in force at Rome. A gens d'armes dare not follow an offender into a church; he may remain there till he is driven by starvation to surrender, but no one is permitted to supply his necessities. The police of Rome is wretched. The laws are ill-administered. Atrocious offences escape justice, and small ones, if they be against the church, are rigidly punished.

Colonel Trumbull and the Mohegan Chief.

The following extract from the forth-coming autobiography of this distinguished gentleman who has done so much to illustrate by his pen our national history, and especially the period of our revolutionary struggle, will be read with lively interest. We are impatient to see the work itself.—*Newark Adv.*

A Noble Example of Early Times.—About the year 1776, a circumstance occurred, which deserves to be written on adamant. In the wars of New England with the aborigines, the Mohegan tribe of Indians early became friends of the English. Their favourite ground was on the banks of the river, now the Thames, between New London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favourite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated Chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians in this tribe in hunting animals, whose skins were valuable for their fur. Among these was one named Zachary, of the royal race, an excellent hunter as ever lived. When he had somewhat passed the age of 50, several members of the royal family, who stood between Zachary and the throne of his tribe, died, and he found himself with only one between him and the empire. In this moment his better genius resumed its sway, and he reflected

seriously. "How can such a drunken wretch as I am aspire to be the chief of this honourable race? Can I succeed to the great Uncas? I will drink no more."

He solemnly resolved never again to taste any drink but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for, young as I was, I had already partook in the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital.

My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed ale on the table. I addressed the old chief—"Zachary, this beer is excellent; will you taste it?"

The old man dropped his knife—leaning forward with stern intensity of expression; his black eye sparkling with indignation was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy! I tell you that I am an Indian! I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken, contemptible wretch, your father remembers me to have been. John, while you live, never tempt a man to break a good resolution."ocrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of 80, and sacredly kept his resolution. He lies buried in the royal place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.

CHILDREN.

How little do they who have grown up to man's estate, trouble themselves about the feelings of children! It would really seem as if they fancied that children were destitute of all those fine and delicate springs of emotion, which are recognised in maturer life, and are the sources of all our joys and sorrows. It is time that the grown-up world went to school to some one who has not forgotten the tender susceptibilities of childhood; that it may learn to sympathise with the little sufferers. The germinating bud has within its folded recesses all the beauty and the fragrance of the flower; the gentle distillations of heaven sink as

sweetly in its secluded shrine, and the sunbeams fall there as soothingly, as on the prouder petals that would claim all to themselves. How many a sweet spirit withers beneath the blighting frown of an unsympathising guardian; how many a one retires to weep in solitude, because it is not loved as it would be, and is not comprehended in its affection! We little imagine what arena we read, when the words "of such is the kingdom of heaven," pass our unheeded utterance.—*Mirror*.

ON FITS.

From Old Humphrey's Observations.

Though no doctor, I have by me some excellent prescriptions; and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say that you are also: now then for my prescriptions.

For a fit of passion, walk out in the open air: you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Eccles. vii. 9.

For a fit of idleness, count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro. "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Prov. xix. 15.

For a fit of extravagance and folly, go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced,

"Who makes his bed of brier and thorn,
Must be content to lie forlorn."

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Isa. lv. 2.

For a fit of ambition, go into the churchyard, and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. xvi. 18.

For a fit of revivings, look about for the halt and the blind, and visit the bedridden, the afflicted, and the deranged, and they will make you ashamed of complaining of your lighter afflictions. "Wherefore doth a living man complain?" Lam. iii. 39.

For a fit of envy, go to a watering place, and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh: envy the rottenness of the bones." Prov. xiv. 30.

For a fit of despondency, look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one

blooming in his bosom. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Psalm lii. 5.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee." Psalm lv. 22.

Selected for "The Friend."

Extracted from a Manuscript Diary of a Valuable Minister.

"I have lately seen, measurably, the purity of gospel ministry; and that if the poor ministers are not careful, with a gospel care, the people may be deceived by the workings of our imaginations, and the products of it; and be induced from an appearance of that which is divine, from something so like the real (save only that it is counterfeit) to accept, and so bear down, to something that is not of God. These apprehensions have been suggested, not in the spirit of judging any, but for my own instruction; and it has given me singular pleasure, to observe some of those who are highly favoured of God, so deeply dependent on the living eternal source of good, as to remain unmoved with the cravings of the people, who seek to hear declarations concerning Christ, and will not come to Him and His blessed appearance in themselves."

Dysentery.—As the season is at hand when all classes of citizens are liable to be afflicted with dysentery, diarrhoea, &c., we deem it our duty to make public the following simple and efficacious remedy, which has been known to us for several years, and which we have repeatedly used with complete success. It is simply to take a tumbler of cold water, thicken it with wheat flour to about the consistency of thick cream, and drink it. This is to be repeated several times in the course of the day, or as often as you are thirsty; and it is not very likely you will need to try it on the second day. We have not only used it in our own case, but we have recommended it to our friends in many instances; and we never knew it to fail of effecting a speedy cure, even in the worst stage of dysentery. It is a simple remedy, and costs nothing. Try it, all who need it.—*Furmer's Gazette*.

Factory Girls.—The number of females employed in Massachusetts, it is stated, is 40,000, of whom about 24,000 are in the woollen factories. The aggregate amount of their earnings, annually, is estimated at \$4,000,000.

A bag of gold may look well in a man's coffin, but how would it look in his coffin? A rich man ought to think much of a sick-bed, a shroud, a grave, and a tomb-stone.—*Old Humphrey*.

LESSONS OF NATURE.

Heard ye the whisper of the breeze,

As soft it murmured by,

Amid the shadowy forest trees?

It tells, with meaning sigh,

Of the bowers of bliss on that viewless shore

Where the weary spirit shall sin no more.

While sweet and low, in crystal streams

That glitter in the shade,

The music of an angel's dreams

On bubbling keys are play'd;

And their echoes breathe, with a mystic tone,

Of that home where the loved and the lost are gone.

And when at evening's silent hour,

We stand on Ocean's shore,

And feel the soul-subduing power

Of its mysterious roar,

There's a deep voice comes from its peary caves,

Of that land of peace which no ocean lavas.

And while the shadowy veil of night

Sleeps on the mountain side,

And brilliants of unnumbered light

Begin on the concave vault

There's a spell, a power of harmonious love,

That is beckoning mute to the realms above.

And earth in all her temples wild,

Of mountain, rock, and dell,

Speaks with maternal accents mild,

Our doubting fears to quell,

Of another shore and a brighter sphere,

Where we haste on the wings of each flying year.

On nature's bright and pictured scroll

A speaking language see;

A pantomime the seasons roll,

Of glorious imagery;

That reveal a life in this fading clay,

That shall wake again to a brighter day.

Anickerbecker.

A CHINESE AT HOME.

I was one day in company with an excellent missionary, taking an excursion upon the island of Hovan, in the river near Canton, when our path brought us to a delightful villa; we entered the gates, and proceeded up the principal pathway, admiring the shrubs and flowers, till we reached the mansion; where, in one apartment, we saw a number of young men seated at different desks, quietly pursuing their studies. In a few seconds the master appeared, and with a most accomplished grace and politeness, invited us to follow him into the hall, or great room for receiving friends as well as strangers. He ordered tea for us; showed us a foreign sword; and asked my opinion as to the genuineness of a bezoar stone, which he had been taught to consider of great value. A little boy waited upon him in the office of page, who, among other duties, was sent to tell the ladies of the household know that they might come and see some foreigners who had just called. The ladies soon made their appearance, and endeavoured to improve their opportunity by putting on the most fascinating smiles they were mistress of; while he deemed it necessary to apologise for this departure from the ordinary rules of etiquette, as females are never invited to sit down with, or even to appear in the presence of a stranger. When he thought they had gazed long enough, he sent his page to signify the time to them, and they instantly retired. In this short and casual way, we saw how complete his authority was over his household, and yet with what gentleness it was evidently carried forward in its administration. All was ease and noiseless tranquillity. The habitual reverence thus inspired in the mind of a child follows him through life, and forms an indissoluble link, a social bond of the strongest kind.—*The Chinese as they are, by — Lacy.*

INDIVIDUAL INFLUENCE.

(Concluded from page 36.)

Do we stand aloof, with honest disdain, from the low cabals of party purposes, neither following, nor setting up a cry of "Lo here!" or, "Lo there!" or, "I am of Paul," and "I of Apollos;" not hardening ourselves, nor tending to harden others, with that heart of stone, which, suiting itself to all occasions, stands faithful to nothing, but an unvarying determination to get the most that is to be got of the things of this world? Do we separate ourselves from those who, whilst they promise liberty to others, are themselves the servants of corruption," and, glorying only in this, that we are *not* our own, but the Lord's freemen, who has bought us for himself, with the price of his own most precious blood, do we manifest, throughout our lives and conversations, an unshaken purpose of living no longer unto ourselves, but unto the praise and glory of our Father which is in heaven!

But, if of that sex whose sphere of action lies more within the range of retired and domestic duties, if as a wife, a mother, the mistress of female dependents, or solitary and outwardly defenceless, thou art, in a measure, dependent thyself—in whatever circumstances thy lot may be cast—think not, dear reader, that thou art powerless to serve, and that materially, the interests of virtue and religion! I would remind thee, how valuable is the power entrusted to those who superintend the employments, and direct the habits of young females, of leading them, by the force of personal example, away from the common snares into which the vanity of their hearts is so continually engaging them.

Alas! what can be the expectations of success in that *teacher and talker* about the virtues of humility and modesty, who addresses her young hearers, with her own person bedizened with every kind of frippery and folly, that the "lust of the flesh, the lust of the eye, and the pride of life," are continually bringing forth, in the things which are "not of the Father, but of the world." If called to exercise the duties of a mother, art thou *strictly watchful* to meet the faults and delinquencies of thy children, in that holy reverence and fear of the Lord which shall deeply impress their young minds with a conviction, that no sorrow could befall thee of a more acute and overwhelming kind, than to see them grow up in ways of ungodliness, and indifference to the favour of God? O, how fearful is it, to behold the keenest anxiety evinced, that the female part of the family should acquire graceful manners, and polite accomplishments; and to perceive a trespass in some point of gentility visited with severe reproof, and alarmed looks; whilst habits of dissimulation, and disregard of truth, are lightly passed over with a slight word of censure!

It is most painful to remark the artificial ties by which society is generally linked together, by the use of flattering expressions, and apparent good-will on the part of many persons, who secretly envy, dislike, and, as occasion serves, mutually ridicule and revile one another. As saith the psalmist, "they speak vanity every one with his neighbour, with flattering lips and with a double heart do they speak."

And how can it be otherwise, amongst the children of this world, whose associations are, for the most part, composed of individuals who know little of any higher motive of action than that of self-interest? In such a weak and superficial state of things, how needful, and how valuable is the counteracting influence of *one* honest and sincere soul! Oh! how incalculably lovely is it, even in the sight of those who will not break their bonds, nor disengage their minds from thralldom which they themselves are often compelled to despise! Yes, there are times, even in the reign and dominion of vanity and selfishness, when the "*still small voice*" within, suggests to man, that he was born for something better than to run into this foolishness and sin; something that makes him, in secret, ready to blush at, acting the part of the sycophant and parasite, and prompts a latent wish that he *could* but venture to leave off pretending and *strenuous*, and actually be sincere and upright. *Thou* is the time when the weight of good example is duly appreciated; and the fewest and simplest words of truth are likely to make a deep impression. Art thou, dear friend, in thy place and condition, the minister of these few and faithful words! Art thou, through every temptation of self-interest, preserved "from flattering with thy tongue," and ever found, "in the midst of a crooked and perverse generation," a witness on the side of God and Truth? Dost thou also, in this day of religious pretension, entirely renounce all attempts to appear one jot more amiable, more pious, more solicitous about the welfare of thy own soul, or the souls of others, or, in any degree, more interested in the pursuit and acquirement of spiritual knowledge than thou really art? And, if under any awakening feelings, dost thou find thyself more disposed to turn with humble contrition to the Lord, and, in the words of the psalmist, to say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting;" than to hasten and tell thy experience to this or the other professor, with an ardent, though, perhaps, undetected hope, of passing for a person, under *very interesting* and extraordinary impressions of a spiritual kind!

In a word, dost thou stand clear and disentangled from all such obliquities as these; having no other interest or desire but that the will of God may be the rule and guide of all that thou mayest think, do, and say, from morning to night?

"Alas!" perhaps thou mayest exclaim, "these are high attainments; who can hope to possess them!"

I will tell thee *who* can; yea, who *must*, in a measure, possess them; and that is the person, be it man or woman, who is *in earnest* in seeking the salvation which Christ Jesus works out for the fallen souls of sinners. For salvation, remember, is not a mere notion of an act of mercy performed many ages ago, by which we are set free from the *consequences*, though we know nothing of being liberated from the *power*, of sin; but salvation is that *cleansed, washed, and sanctified* state of heart and conscience, which is wrought out by the Spirit of Christ, in and upon the believer in Jesus; which *means of salvation* poor, wretched,

fallen man receives as an "*unspeakable gift*," bestowed upon him, not for any merit that he possesses, but for the sole merit and work of righteousness performed in his behalf by the Saviour of the world; "who would have all men to be saved, and to come to the knowledge of the truth;" and who, having pledged himself, in his parting words, to "be with his disciples even to the end of the world," fulfils that promise, in causing his Holy Spirit to be the *indwelling judge*, companion, guide, comforter, reprover, and ever-present friend of all that seek, by prayer, to obtain this grace of God. *That* grace alone can make them "more than conquerors," over the combined force of all their spiritual foes; that strengthening grace which speaks in the encouraging promise, "To him that *overcometh* will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne." O, it is these *overcoming* ones, these victors over the flesh, who can confidently hope to render up the account of their stewardship with joy, and not with grief. Persons who confess, by their self-denying, self-sacrificing lives, more than by the utterance of words, that they are indeed "strangers and pilgrims," "seeking another and a better country;" persons whose standard of right and wrong does not lie in notion or opinion; but in that deep, holy, *living* sense of the Divine Presence, which enables them to realise the experience of the psalmist, and say with him, "I have set the Lord *always* before me: because he is at my right hand, I shall not be moved." And again, "I have chosen the way of truth: thy judgments have I laid before me."

However *strange, painful*, or, in the world's eye, even *absurd*, therefore, the things may seem which are required of us, either in a way of doing or of suffering, by the gentle touches of the Spirit of the Lord in the secret of the heart, *most faithfully* observe and endeavour to obey them. We do not know what this *reverent obedience* will do for us, in the advancing our acquaintance with God, and promoting our own spiritual peace and welfare; nor yet what it may be the means of producing, for the everlasting good of our fellow-creatures. For, as the Lord was with Samuel, and "did let none of his words fall to the ground," so is he, in like manner, with his true servants in every age, if they will but faithfully yield themselves to *all* his requirements. But here, alas! is the difficulty. All sorts of religious professors can talk in a notional way, and in the words of Scripture, about their knowledge of God; but *few* understand, or will bear to undergo, the humbling, and down-breaking exercises, whereby *alone* this precious knowledge can be obtained.

Once more, therefore, dear fellow-pilgrims, in the Christian journey, whoever you may be, and whatever be your circumstances, I strenuously urge upon you the most absolute and entire surrender of yourselves to the faintest checks, the slightest enlightening of the Spirit of God upon your hearts and consciences. You will, in this way, attain to a knowledge of yourselves as well as a knowledge of the Most High, which will impart to you a tender sensibility of the *least* sin, quite inconceivable to the rash, self-willed, and presumptuous, *mere nominal*

religionist. "All things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. *Wherefore*, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Awake, therefore, from the sleep of inobedience, in which so many drown their best interests. "*Watch thou in all things*," says the apostle, writing to Timothy; and the counsel is needful to all. Watch *where*, and upon *what* occasions, the enemy of souls, acting upon the corruption of the fallen nature, most unobscuredly draws us into his net. Remember that it is the *one, broad, unrevolving*, fundamental principle of the flesh, to be *always* hunting and catering, like Esau, for "savoury meat,"—or for something calculated to please the senses. Are we easily ensnared by the traps which the god of this world plants on every side, to catch us through this medium? Are we, by nature, "mighty hunters" for self-gratification, that, like the Athenians who "only spent their time to tell or to hear some new thing," does the sight of *novelty*, in the way of books, music, pictures, shops, newspapers, &c., present baits which *hook* us in a moment? O, let us remember, then, the words of the wise man; which, however, immediately applying to indulgences of another kind, have a largeness of meaning that makes them suitable to almost every occasion of danger and temptation on the side of the flesh. "When thou sittest to eat with a ruler," he says, "consider diligently what is before thee; and *put a knife to thy throat*, if thou be a man given to appetite." *Slay*, therefore, on their first motion, all vain, unprofitable desires after the shadowy trifles of a polluted world—a world from which we are continually passing away. Let us say with David, "Turn away mine eyes from beholding vanity, and quicken me in thy way!"

And, being found faithful in the "*few things*" which respect ourselves, let us stand ready to execute as faithfully whatever may be required of us, in regard to our fellow-creatures. Let us not shrink from such requirements *because of the cross* that may be in them; for it is the cross which brings us the benefit, by compelling us to take upon us somewhat which *yokes down* the rebellious workings of the carnal mind and will, and "brings into captivity every thought into the obedience of Christ." Hear the testimony of a dear departed servant of the Lord, who *himself* faithfully bore his share of suffering in the cause of truth: "O my dear companions and fellow-travellers," he says, "towards the land of the living! *all* the motions of the life (of God in the soul) are cross to the corrupt part. Dwell in the life. Draw the yoke close about your necks, that ye may come into unity with the life, and the corrupt will be worn out. Take the yoke, the cross, the contrary of Jesus upon your spirits daily; that *that* may be worn out which hinders the unity, and so ye may feel your King and Saviour exalted upon his throne in your hearts. This is your rest, peace, life, kingdom and crown for ever!"

It is in this way only that we learn to know that "God is our refuge and strength, a very present help in time of trouble." We may *believe* Him to be such; but *proving* and *know-*

ing it implies something of a deeper kind, and which is founded upon personal experience of the extraordinary strength and support, whereby *we ourselves* have been carried through doubts and trials most deeply humiliating and abasing to self. These are the things which unite the soul with God, in the sweetest and most endearing ties of the helpless child, and the wise, merciful, pitying and loving Father; who, though he cannot spare the stroke which is appointed to slay the sin, yet yearns, with a parent's kindness, over the suffering sinner; smiting, as it were, at evil with one hand, whilst, with the other, He draws to his compassionate bosom the poor creature, saying to him, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Yes, these are the things which lead to God, by bringing us into those depths where every human aid and comfort fails; and where nothing remains but to cast ourselves upon Him who made us, as He who alone can be our helper. This is *always* a tremendous plunge, and, to the last, shrunk from and resisted, by flesh and blood. But flesh and blood do not inherit the kingdom; but are things which are to be shaken and removed, "that those things which cannot be shaken may remain."

Thus instructed in the living experience of our own hearts, we will find, at length, something of the preciousness of that state, which David describes as the condition of a weaned child: "Surely I have behaved and quieted myself," he says, "as a child that is weaned of his mother: my soul is even as a weaned child." And this is the state to which it is the purpose of all God's dealings to conduct you; even the lamb-like state of meek and helpless dependence upon the Father, which is so sweet and lovely in his sight; which, as it ever lived and acted in his holy child Jesus, so it spake in devout acknowledgment by that Divine Being, when, rejoicing in spirit, he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

O, could we hear the testimony of those who have drunk the deepest of the salutary waters of affliction, we should, I believe, invariably find it to bear such witness to the purifying efficacy of every draught, as would induce us to prize nothing so much as being under the cross of Christ. Go on, then, ye faithful servants and followers of God's dear Son, in his nature, and in his spirit, which conquers by suffering; go on, through the cross, to obtain the crown. The world knows you not—even as it knew him not; neither do those "who are at ease in Zion," "but are not grieved for the affliction of Joseph." "Press forward," toward the mark for the prize of the high calling of God in Christ Jesus, till, in the comfortable assurance of attaining it, you are, in your measure, enabled to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me

only, but unto all them also that love his appearing."

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 24.)

Second Month (called April) 1659.

[Our Friends, for several years previous to this period, had put forth in print many sad narratives of persecutions and sufferings of their members in various parts of the country, on account of their religious testimonies: (See *Whiting's Catalogue*, under *Sufferings*.) Warning addresses had also been written by E. Burrough and others, to the Protector Oliver Cromwell; yet it seems they were generally unavailing, for he died, leaving the ease of these suffering innocent people unredressed. Further exertions on the part of Friends to obtain relief were made about this time, by application to the new Protector Richard Cromwell, as well as to the Parliament. It appears that on the Sixth day of this Month (called April) an address was presented on behalf of Friends to the Speaker of the House of Commons, entitled,

"*To the Parliament of the Commonwealth of England, being a declaration of the names, places, and sufferings of such as are now in prison for speaking the truth in several places—for not paying tithes—for meeting together in the fear of God—for not swearing—for wearing their hats—for being accounted as vagrants—for visiting Friends, and for things of the like nature—in all about 134.—Besides, imprisoned and persecuted till death, twenty-one. Also a brief narrative of their sufferings within the last six years or thereabouts, of about 1260 persons already returned; being but part of many more, whose names and sufferings are not yet returned: all which it is desired may be read and considered of by this Parliament, that right may be done.*"

[Then follows a list of cases of sufferings, arranged under the several counties, and comprised in many pages.]

This declaration seems to have laid dormant in the House for a time: at length Friends came forward once more, with the following address to the House of Commons, an appeal calculated (one might suppose) to move the largest of hearts. This address is printed at length in *Besse's Sufferings*; it is truly a remarkable document, and is well deserving, the editor thinks, of a place in these historical notices relating to our Society. A considerable number of Friends, probably all whose names are subscribed to the document, attended at the avenues of the House on the occasion.]

From Besse's Sufferings, (Ful.) Preface.

"There was a printed paper presented to the Parliament in 1659, and subscribed by one hundred and sixty-four of this people; wherein they make an offer of their own bodies, person for person, to lie in prison instead of such of their brethren as were then under confinement, and might be in danger of their lives, through

extreme durance, which paper was as follows, viz:—

“Friends—Who are called a Parliament of these Nations: we in love to our brethren that lie in prisons, and Houses of Correction, and dungeons, and many in fetters and irons, and have been cruelly beat by the cruel gaolers, and many have been persecuted to death, and have died in prison, and many lie sick and weak in prison, and on straw; so we in love to our brethren do offer up our bodies and selves to you, for to put us as lambs into the same dungeons, and Houses of Correction, and their straw, and nasty holes, and prisons; and do stand ready a sacrifice for to go into their places in love to our brethren, that they may go forth, and that they may not die in prison, as many of the brethren are dead already: for we are willing to lay down our lives for our brethren, and to take their sufferings upon us, which you would inflict upon them. For if our brethren suffer, we cannot but feel it: and Christ saith, It is he that suffereth and was not visited. This is our love towards God and Christ, and our brethren, that we owe to them and our enemies, who are lovers of all your souls and your eternal good.

And if you will receive our bodies, which we freely tender to you for our Friends that are now in prison, for speaking the Truth in several places, for not paying tithes—for meeting together in the fear of God—for not swearing—for wearing their hats—for being accounted as vagrants—for visiting Friends, and for things of the like nature, according to a paper intitled, “A Declaration to the Parliament,” &c., delivered the sixth day of the Second Month, called April, 1659, to the then Speaker of the said House: We whose names are heretofore subscribed (being a sufficient number to answer for the present sufferers), are waiting in Westminster-hall for an answer from you to us, to answer our tenders, and to manifest our love to our Friends, and to stop the wrath and judgment from coming upon our enemies.”

Henry Abbott, Alexander Allen, James Allen, John Allington, John Anderson, William Archbold, Henry Ayres, Humphry Baeké, John Baddely, Daniel Baker, John Barber, John Barnard, Richard Bax, John Beckett, James Beeche, William Bett, George Bewley, Nicholas Bend, John Blackfan, Edward Blad, Thomas Blatt, Edward Billing, John Bolton, Thomas Braborn, Thomas Bradley, Ninion Brockett, Edward Brook, William Brown, Thomas Burchett, Richard Bird, Joseph Bushell, Jacob Carr, Manasseh Casketter, John Chandler, Richard Cliphsham, Richard Cockbill, Maximilian Cockerill, Francis Collins, Henry Coeke, Thomas Covevery, Richard Crane, Stephen Crisp, John Crook, Edmund Cross, Thomas Curtis, Thomas Davenport, Richard Davis, Richard Deane, William Dike, John Bisborow, Thomas Dawen, Rowland Eldridge, John Fawkes, James Fenner, John Fielder, John FASTER, John Freoborn, John Furly, jun., Benjamin Furly, Roger Gaine, Nathaniel Garrard, William Garrett, John Gayon, William Geering, Edward Giles, Henry Godman, Peter Gass, Richard Greenaway, James Grynyer, John Hackleton, Richard Hacker, William Hampshire, Edward Harri-

son, William Harwood, Cuthbert Harle, Robert Haste, Richard Hindmarsh, John Hollis, Justinian Holyman, John Hope, William Hownell, Stephen Hubbard, Robert Ingraham, R. Jph Jones, William Johnson, Joseph Jones, Rice Jones, Richard Jonson, Thomas Kent, Humphry Kirby, George Lamboll, Joseph Langley, John Lawrence, Thomas Lawrence, John Lee, Richard Lewis, John Love, William Marner, Benjamin Matthews, Robert Mildred, Robert Moor, Thomas Moor, William Mullins, John Newton, Richard Newman, Robert Newman, Thomas Norris, Edward Overs, Alexander Parker, Thomas Passenger, William Pennington, John Pennyman, William Piersehouse, William Plumley, Benjamin Pierson, John Price, Richard Quick, John Radley, George Rawlins, Thomas Rawlinson, Thomas Reese, Nicholas Rickman, George Robinson, Simon Robinson, John Scamfield, John Seloten, Thomas Seaman, Edward Shaller, William Showin, Thomas Shortland, Robert Sikes, Richard Simpson, James Smith, Jonah Smith, James Smither, Robert Sooley, Edward Southwood, William Sparey, John Starkey, John Stavelin, John Stedman, Robert Stedman, Thomas Stedman, Amos Stoddart, John Stevens, William Styles, Arthur Stanbridge, Thomas Tax, James Tenning, Rowland Tichborn, William Travers, Richard Tiddler, John Tyso, Samuel Vause, Robert Wade, Christopher White, Philip Williamson, Stephen Wix, Caleb Woods, William Woodcock, John Woolrich, Henry Woolger, John Yardly.*

* From the “*Mercurius Politicus*,” a news book of that period, [*Brit. Mus.*] the following public notice of this occurrence is given forth:—
“1659, Friday, April 15.—This day and following, a great number of a sort of people called Quakers, came up to London from several parts, and assembled themselves in Westminster Hall, with intent to represent somewhat to the House touching the men of their way.”

“Saturday, 16th April.—A paper written on the outside thereof with these words, namely, ‘For the Speaker of the Commons assembled in Parliament, these are his for to read to the House of Commons,’ was this day read. And upon the reading thereof, the same, amongst other things, referred to another paper entitled ‘A Declaration to the Parliament, &c.,’ delivered the Sixth day of the Second Month called April, 1659, to the then Speaker of the House of Commons. The said papers were presented by certain persons commonly called Quakers.”

A brief account of what passed in the House on this occasion, drawn up from *Burton's Diary*, and from the *Journal of the House*, is subjoined.

“One of the members opened the business by the following remarks:—
“*Col. Grovernor.* “I took notice of a great number of people called Quakers in the Hall yesterday and to-day. I wish you would take some course with the Position that has laid a long time before you; and that they be dispersed.” Another member moved that they be whipped home as vagrants. The petition was at length read. Several members then made a variety of remarks; several are against them, some appear to be in favour of them, or the release of their imprisoned brethren; others were for referring their grievances to a committee; another, that the county members should refer their case to the justices to inquire into their respectability. At length the House resolves, “That the answer to be given to the persons that presented this paper is, that this House hath read their paper, and the paper thereby referred to; and doth declare their dislike of the scandal thereon cast upon magistracy and ministry; and doth therefore order, that they and other persons concerned, do forthwith repair to their respective habitations, and there apply themselves to their

[Although little or no apparent effect appeared to be produced at the time in the House from the foregoing affecting appeal, we may notice by the Journals of the Commons, that in the month following a committee was appointed, “to consider of the imprisonment of such persons who continue committed for conscience sake, and how and in what manner they are and continue committed, together with the whole cause thereof, and how they may be discharged; and to report the same to the Parliament.” (*Journals under 10th of May, 1659.*) Of this committee the Earl of Pembroke and Vane, (names mentioned in these Letters) were members.]

The following Letters doubtless allude to this Committee.

THOMAS RAWLINSON TO MARGARET FELL.

London, 11th of 3d Month, [5th mo.] 1659.

Dear Heart—My dear love in the Lord Jesus dearly salutes thee, and all the lambs and babes of Christ with thee.

I believe thou hast heard what turnings and changes have been here at London: the Parliament began to sit again the last Seventh day, and they sat on the First day.^b There is something expected to be done from them. Friends have this day delivered the papers of sufferings into the House, and it is referred to a committee. The army pretends to put all wicked men out of places and offices: if they do as they say, it is more than is expected. They searched many houses last First day at night for r—[word not clear] and papists, and took some prisoners.

Thy dear Brother in the Truth of God,

THOMAS RAWLINSON.

[From the original, apparently.]

ROBERT BENBRICK TO MARGARET FELL.

London, 21st of 4th Month, [6th mo.] 1659.

— Friends' sufferings were yesterday taken into consideration at Westminster, and grievous things were declared against the priests, and did enter into the hearts of some of the Committee; we made them shake their heads, and grieved them; they said, they would have some of the priests up to London, and they would examine them about those things.

ROBERT BENBRICK.

[From the original, apparently.]

ALEXANDER PARKER TO MARGARET FELL.

London, 22nd of 4th mo. [6th mo.] 1659.

Ever dear and truly beloved Sister—Though for some time I have been silent, yet my dear and true love is unto thee, and my heart is knit unto thee in an inseparable bond.—My

callings, and submit themselves to the laws of the nation, and the magistracy they live under.” It was moved that two or three of them be held in. From the Journals of the House, “16th April,” it appears, “that Thomas Moor, John Crook, and Edward Byng, were brought in to the bar,” the Sergeant having taken off their hats, and the aforesaid answer was declared to them by the Speaker.

* The following is the entry for this day in the Journals of the House of Commons.

“Lord's day, 8th of May, 1659. The House met this morning [eight o'clock] and spent it in praying and hearing the word. Dr. Owen praying and preaching before them.

love is enlarged towards you all; and though in body I be absent from you, yet in the Lord I am present with you. Oh! how good and precious a thing it is to be kept in the love of Truth: the Lord strengthen and preserve all his, faithful unto the end.

Things in this city generally are well, and Truth is of good dominion: and truly this I may say, that never since I knew the Truth, was the service greater; a mighty thirst, and desire, and openness are in many people in most places, especially since the change of the government; and the work is very great, and labourers, who are true and faithful, are but few, as thou well knows: and this I see, that the more we labour, the more work we am. But the Lord is our strength, and willing I am to spend and be spent for the Lord's sake.

The committee of Parliament are most of them very moderate, and examine things very fully; and whether they do any thing or nothing as to the enlargement of Friends, it is serviceable that the wickedness of greedy and covetous men are brought to light. Much cannot be expected of men in that nature; for though there be a change of name, yet the old nature is still standing—earth enough there is to make another mountain: but whatever the consequence be, this I know and feel, that Truth hath great advantage, and an open door is further made for spreading the Truth abroad. The Lord prosper his work, and carry it on to his own praise and glory.

G. F. and E. B. came to this city on last Fifth day, and much service they have had in Kent and other parts; as for E. B.'s service in Dunkirk, I leave it to his own declaration by his letters to Kendal.* G. F. is well, as J. R. [Isabel Rousse?] can inform thee, who went out of this city the last week; it is like she may be with thee before the receipt of this. My love is to her and to Bridget, Sarah and the rest. My love reacheth unto you all, and Friends that way.

In dearness of love unto thee I rest, and remain thy dear brother in the service of the Lord.

A. P.

G. Whitehead and Edward Burrough remember their love to thee and thy family. Here are many Friends out of the country in this city, as Gerv. Benson, A. Pearson, Thomas Aldam, and divers others. They deliver the subscription against tithes, &c., to-morrow if they can, to Parliament.† [From the original.]

* See Sewel under date 1659; E. Burrough was accompanied by Samuel Fisher.

† Isabel, Bridget and Sarah, daughters of Margaret Fell.

‡ It should have been stated before, (at pages 1, 2 and 10,) in reference to G. Benson's and A. Pearson's being justices, &c.—that they sat as magistrates "at the Sessions at Appleby, January, 1652;" when James Nayler was examined on his indictment (with G. Fox and Francis Howgill) upon a charge of blasphemy. On which occasion, Justice Pearson ordered their hats to be put off, and then proceeded to question J. Nayler; it is stated that "Justice Pearson was convinced at this Sessions by J. Nayler, as he sat on the bench, as one of his judges." It is well known A. P. became the author of that approved work, "The Great Case of Tithes."—J. Nayler's Works, p. 11—16.

Large Vegetables.—Among the fine vegetables exhibited at the late Horticultural Exhibition in this city, was a radish, from the garden of James W. Powell, which measured twenty-five inches in circumference, and weighed six pounds; and a *turnip beet*, weighing eighteen pounds, and measuring three feet two inches in circumference, from the garden of William McKee, jr.—*Burlington Gaz.*

THE FRIEND.

TENTH MONTH, 30, 1841.

It is both our desire and honest endeavour, so to demean ourselves in the exercise of the editorial vocation, as to conform to the reasonable wishes of all our readers. Notwithstanding, we do not escape an occasional word of reproof, sometimes in a way comparable to a gentle tap, and at others in the more significant semblance of hard knocks. In either case, we try not to be jostled out of good humour, but, rather to derive what lessons for improvement we may from the hints given; while, on the other hand, we take consolation from messages of encouragement which we also not infrequently receive, one of which, a day or two since transmitted by a friend in the country, we place below. We do not propose to adopt as a positive stipulation the rule suggested, but of course have no objection to our young folk carrying it out in practice.

"I was much pleased with the editorial remarks in the first number of the present volume of 'The Friend,' and especially with the reference to young married persons, as a resource from whence its diminished list of patrons may be recruited. In reflecting on the subject, and recollecting the many hours of enjoyment and instruction which 'The Friend' has afforded my wife and me since our marriage was announced in its columns, I thought the editor would very likely bestow the same advantages on others, and at the same time increase his subscription list, by adopting a rule, that every Friend whose marriage is published shall become a subscriber. Certainly there are few young men who would be unwilling to pay two dollars for the pleasure of seeing the happy event announced to their friends; and in addition to this, they would be furnished with pleasant and instructive matter to read to their loved ones for fifty-two evenings."

We learn that C. D. Cleveland proposes to form, the ensuing season, a class of young persons of the female sex, for instruction in English literature; comprising a general view of the standard writers in the language from the reign of Edward Third, with critical remarks upon their works, and also to mark out for the members of the class courses of profitable reading in the various departments of literature and science. The class to meet at his house, Ninth, below Walnut—tickets for the course ten dollars. The first lecture to be on Second day, first of Eleventh month, at 4 p. m., to which a general invitation is extended.

Correction.—In the marriage notice last week of George Sharpless and Amy Chambers,

a mistake was made in the date. It should have been 13th of Tenth month.

An interview with L. L. N. is requested.

A stated meeting of the Auxiliary Bible Association of Friends, within the limits of Hadfield Quarterly Meeting, will be held on Second day, the 1st of 11th mo. at Cropwell, at 2 p. m. A general attendance of the members is requested.

NATHAN N. STOKES, *Sec'ry.*
10th mo. 21st, 1841.

A meeting of the Concord Auxiliary Bible Association of Friends will be held at Friends' Meeting House, Middletown, the eighth day of the eleventh month, at 11 o'clock a. m. The female members are respectfully invited to attend.

HOWARD YERNALL, *Sec'ry.*

WEST TOWN SCHOOL.

The winter term will commence on Second day the 1st of next month. A number of carriages will leave the stage office in Sixth street, below Arch, on that day at half past eleven o'clock; to take out such of the scholars as may have their names entered at the office previously to that time.

10 mo. 23d, 1841.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 mo. 20th, 1841.

MARRIED, on the 14th instant, at Friends' Meeting, Fallowfield, Chester county, ABRAM CHILDS, jun., to MARTHA P. LUKENS, daughter of Dr. Charles Lukens, deceased.

On, Fourth day, the 27th instant, at Friends' Meeting, Twelfth street, ISRAEL MAPLE, to MARTHA NICHOLSON, daughter of Lindsey Nicholson, all of this city.

Departed this life, at his dwelling, in Northampton, Burlington county, New Jersey, on the 20th of Tenth month, 1841, SAMUEL ATKINSON, a member and minister of Anceps meeting. It is rarely that we have to record the removal of one more conspicuous for honest-hearted integrity, and unostentatious sincerity. His ministry was animating and edifying, bearing evidence that it proceeded from the well-spring of life. He walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful—but his delight was in the law of the Lord, and in his law did he meditate day and night."

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, ELEVENTH MONTH, 6, 1841.

NO. 6.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

An Essay on the Geological Evidences of the Existence and Divine Attributes of the Creator.

(Continued from page 24.)

Position and Distribution of the Metals.

The *metalliferous rocks* of our globe are perhaps of still more importance to man, than the beds of coal which we have just been considering. We shall find that the distribution of the metals in the different countries of the earth, and the peculiar manner in which they are arranged in the rocks which contain them, are just such as are most conducive to the comfort, convenience, and prosperity of the human race.

Had large quantities of the metals been placed near the surface of the earth, composing beds of great extent, which could have been worked with little expense or difficulty, they might have been noxious to vegetation; and all those which are in any way employed as currency, and which therefore owe their usefulness in great part to their scarcity, and to the regularity of the supply, would have been of far less utility to man. Equal disadvantages would have resulted, if the same quantity of these metals which is now accessible to man, had been disposed in masses of limited extent near the surface of the earth: for there would have then been an abundant supply at some periods, but a scarcity at others. If on the contrary the metals had been disseminated in small quantities through the rock, they would not have repaid the expense and trouble of their extraction; and the supply would have been uncertain and very limited.

But the machinery of *metallic veins* completely obviates all these inconveniences. It may perhaps assist the reader in understanding this arrangement, to imagine a rent or fissure opened in the earth, a foot or more in width, and several hundred yards in length, descending in a somewhat inclined direction to an unknown depth. If such a fissure were subsequently to become partly filled with metalliferous ore, it would constitute a *metallic vein*. These veins vary from a few inches to several yards in thickness, and their length sometimes amounts to many miles. Thus there is a silver vein in the Andes which is said to have been

traced ninety miles, and to be nine feet in thickness throughout its whole extent.

It will be perceived from what has been said above, that this disposition of the metals is the most advantageous which could have been employed; since, by such an arrangement, a constant, uniform, and inexhaustible supply is maintained.

It should, however, be observed, that the metals are not universally found in veins. A few are occasionally, though rarely, disseminated through the substance of rocks. Thus *tin*, though mostly occurring in veins, is sometimes disseminated through granite. The same remark applies to *gold*, which is also found in considerable quantities in the sand of rivers, constituting the gold-dust, which is so important an article of African commerce. *Lead* is sometimes found in beds, but more generally in veins. This is also the case with *mercury*, and a few other metals.

Iron also forms an exception to the above remarks. Possessing, as this metal does, in a high degree, the valuable properties of ductility, hardness, and tenacity, in which latter respect it is superior to all the other metals—being tenaciously infusible, and yet, notwithstanding its hardness when cold, remarkably soft and pliable when heated to redness, so that it may be beaten into any form, or two pieces of it welded together by hammering—it is eminently the most useful, and therefore fit to be the most abundant of all the metals. We therefore find it distributed throughout every region of the earth, and occurring, not chiefly in slender veins, but almost exclusively in extensive beds, and large and even mountainous masses. The advantageous occurrence of iron ore, coal, and limestone in contiguous strata has already been noticed.

The most important metals are iron, silver, gold, copper, mercury, zinc, lead, tin and platinum. Of these, mercury is the only one which is fluid at common temperatures. This peculiar metal is extensively employed in natural philosophy, chemistry, the arts, and medicine. Great quantities of it are annually used for the purpose of extracting gold and silver from their gangues.

Of the other metals mentioned above, gold, silver and copper, not being readily oxidized by exposure to the air, and possessing colours entirely different, are peculiarly fitted to form three different kinds of coin, having a corresponding variety of values. But, had they been equally abundant, this variety would not have been attainable, and the marked difference in colour would have been of no particular advantage in this respect. As it is, however, the respective distribution of these metals has rendered them all of different values; while the variety in their colour prevents the possibility

of mistaking a coin made of one of them, for that of another.

We perceive then that the marked difference in the colour of these three important metals, and the corresponding variety in their current values, resulting from their respective distribution, constitute a remarkable coincidence, which is of great utility to man: and it may not perhaps be presumptuous to suppose that it was thus ordered by the Great Author of nature, with a direct view to our comfort and convenience.

It would be needless to enter upon a general discussion respecting the various uses of the metals. Without them we should be deprived of most of the conveniences of life, and be in a completely savage state. It may, however, be observed, that iron being liable to rust on exposure to air and moisture, we are furnished with another metal which seems expressly intended to afford us the means of obviating inconveniences which might result from its tendency to become oxidized. *Tin*, the metal in question, not being used to much extent, except for coating iron, is not required in large quantities. Hence, we are not surprised to find that it is of rather rare occurrence in the rocks of our globe.

There is one important property of iron which ought not to be overlooked. It is its susceptibility of being rendered permanently magnetic; a property possessed by no other known metal, excepting nickel and cobalt. Did this property reside in all the metals, it would be found much more difficult to employ it to any useful purpose; as all those instruments of which the magnetic needle constitutes a part, would then have to be constructed entirely free from every kind of metal; which would not only render them clumsy and inaccurate, but far less durable also, and much more liable to get out of order.

It is evident that this remarkable property of iron would be almost entirely useless, were it not for the magnetic polarity of the earth; which, in whatever manner it may be caused,

* If this difference in value were inconsiderable, the variety in the colour would be less important, and the coincidence, here spoken of, less striking. The values of equal weights of gold, silver and copper, are nearly as the numbers, 1, 56, and 840, respectively. But it is evident that the relative values of the same bulks of these metals would be more to our purpose. Thus, if considered, the values would be nearly represented by the numbers 1, 63, and 1773. These numbers are obtained from the respective values of pure gold, silver and copper in the currency of the United States. There is some want of agreement in this respect in the currencies of different countries; but the difference is not very considerable. Thus, in England, the relative values of equal weights of pure gold and silver, are nearly as 14 3-10 to 1; in France, as 15 1/2 to 1; in Spain, as 15 1-7 to 1; in Portugal, as 13 to 1; in Holland and the Netherlands, as 15 4-7 to 1, and in the United States, as 15 to 1.

is undoubtedly of very great utility to man, and probably also of great importance in the economy of our globe.

The metals are found almost exclusively in primary and transition rocks. Here then is another advantageous effect of that beneficent provision, which has prevented the more recent strata from encircling the whole globe, and covering the valuable mineral treasures below, beneath an impenetrable thickness of superincumbent rock.

The foregoing remarks respecting the metals relate to the advantages which their peculiar disposition and properties confer upon the human race. Respecting their more extended usefulness, we are almost entirely ignorant; but we may reasonably suppose that metallic veins, traversing as they do the oldest rocks to an unknown depth, may serve important purposes in the economy of our globe. They may form channels of magnetism or electricity, and thus serve, perhaps, to equalize the electrical state of different parts of the earth;* or they may be silently performing very important offices in the interior of our planet, entirely beyond the reach of human observation or research, and altogether different from any operations, with which man is acquainted.

The whole history of the arrangement, position, and distribution of the metals, and of the peculiar and important properties which they possess, abounds in evidences of creative intelligence, wisdom and goodness, and should fill our minds with feelings of gratitude toward that Beneficent Being, who has so manifestly ordered these things with a special view to our comfort and convenience.

Situation and Distribution of other Important Minerals.

After what has been said respecting the situation of coal strata and the metallic ores, it would be unnecessary to enlarge on the distribution of the other mineral treasures of the earth. Suffice it to say then, that in the distribution and position of salt, limestone, gypsum, marl, clay, &c., our convenience and comfort appear to have been consulted, as well as in the arrangement and situation of the more valuable mineral substances which we have just been considering.

Beneficial Effects of Tides and Currents.

It is well known that tides and currents in the ocean, by the destruction of coasts, and undermining of cliffs, produce important geological changes in the configuration of the surface of our globe.† It may be well to inquire into the geological benefits which they confer on the inhabitants of our planet.

This would not be the place to describe the phenomena of tides and currents. The latter,

* This supposition will appear more plausible, if we reflect that in all probability, chemical changes are going on in various parts of the interior of the earth, giving rise to earthquakes and other volcanic phenomena; and that electricity is frequently the result of chemical action. Supposing this to be the case, unless ample means were provided for the rapid conduction of electricity from one place to another, some parts of the earth would become more highly electrified than others, causing the most disastrous consequences.

† For some account of these changes, see Lyell's Geology, bk. ii., chap. vi. and vii.

however, are of more importance and extent than many persons are aware. They are, according to Kennell, great oceanic rivers from 50 to 250 miles in breadth, having a velocity exceeding that of the largest navigable rivers of our continents, and so deep as to be sometimes obstructed, and occasionally turned aside by banks which are not within 250 or 300 feet of the surface. "The most extensive and best determined system of currents," says Lyell, "is that which has its source in the Indian Ocean, under the influence of the trade winds; and which, after doubling the Cape of Good Hope, inclines to the northward, along the western coast of Africa, then crosses the Atlantic near the equator, and is lost in the Caribbean sea, yet seems to be again revived in the current which issues from the Gulf of Mexico, by the Straits of Bahama, and flows rapidly in a northeasterly direction by the banks of Newfoundland, towards the Azores."

Sweeping, as they frequently do, the coasts of our continents, where the rivers discharge their load of sediment into the sea, and where the destruction of the coasts by tides is continually going on, they serve an important purpose, inasmuch as they prevent the gain of land, and shallowing of the ocean near the coast, by conveying the sediment washed from the sea cliffs and carried down from the inland countries, far into the ocean, there to be deposited, and form, perhaps, the fertile soil of future continents. The distance to which this sediment may be, and probably is conveyed, is thus illustrated by Lyell. "It is not uncommon," says he, "for the emery powder, used in polishing glass, to take more than an hour to sink one foot. Supposed mud, composed of particles twice as coarse, to fall at the rate of two feet per hour, and these to be discharged into that part of the Gulf Stream which preserves a mean velocity of three miles an hour, for a distance of two thousand miles; in twenty-eight days these particles will be carried 2016 miles, and will have fallen only to a depth of 224 fathoms."

The destruction of cliffs, both by tides and currents, which is so extensively taking place in many parts of the earth, may serve an important purpose, by contributing to the maintenance of animal life and enjoyment in the ocean. Thus, the disintegrated particles of the chalk cliffs on the English coast, or of calcareous cliffs along other coasts, or the calcareous matter borne down to the sea by rivers, may be carried by currents to distant parts of the deep, and furnish corals and crustaceans animals with matter for their secretions.

Another advantageous effect of tides and currents is, that they both (but more especially the former) serve to keep open estuaries and harbours which might otherwise soon become partially filled up with the sediment brought down by the rivers.

In rivers and their estuaries the tides are considerably longer in ebbing than in flowing; and hence they carry *out* more sediment than they bring *in*; so that, in such cases, no considerable or permanent deposition takes place, for the ocean has the ascendancy, and conveys the sediment away to be deposited at a distance from the coast.† The flow and ebb of the

tides in rivers and estuaries operate like the alternate filling and draining of artificial dams, by which means the mud which has collected in them is washed away, and the channel of the stream cleared.

We see then in the operation and effects of oceanic tides and currents, conclusive evidences of the same wisdom which is so abundantly displayed in the more solid parts of the earth. And when we consider, that, beside their important geological effects, they are further beneficial by acting, in conjunction with the salt of the ocean, in preventing the waters of the sea from becoming unfit for the support of organic life, we perceive that this is one of the many instances in nature of the advantageous employment of the same means to accomplish numerous and very dissimilar ends. For the same moon which enlivens and enlightens our earth, which prevents our estuaries and harbours from becoming filled with sediment, and preserves the purity and inhabitability of the ocean, contributes also to the support of marine animals, and is itself, in all probability, the seat of animal life and enjoyment.

(To be continued.)

From the Edinburgh Philosophical Journal.

MALARIA.

On the Spontaneous Evolution of Sulphuretted Hydrogen in the Waters of the Western Coast of Africa and elsewhere.

In the course of a lecture on this subject, delivered at the Royal Institution, by Professor Daniell, he observed, that it was curious that the impregnation of the waters of Western Africa with this deleterious gas had so long escaped attention. In water seaward forty miles its presence can be detected; and it exists in considerable quantity in the Volta, in Lopez Bay, in the Grand Bonny, &c.; it spreads over an area of 40,000 square miles, from about 8° north to 8° south latitude. The origin of this vast accumulation of sulphuretted hydrogen, Professor Daniell attributes, not to volcanic action, not to the decomposition of pyrites, nor to the process of the decay of animal matter, but to the action and reaction of the vegetable matter carried down by the tropical rivers, and the sulphates always more or less present in sea-water. This, moreover, he has proved by experiment. Last winter he placed some fallen leaves in a jar of new river-water; also a similar proportion in a second jar, with three ounces of salt, and in a third, with a like quantity of the sulphate of soda—all closely stopped, and a card-board, with acetate of lead, over each. After having been kept three months in a warm closet he examined them. The first emitted the common smell of decayed leaves; the second, that of a pleasant conserve; but the third, no words could convey the stinking odour, nauseous beyond all description. This of itself was sufficient to establish the generation of

galls, such as the Mediterranean, the Gulf of Mexico, &c. The delta of the *Ganges* only increases during the rainy season, when the river being swollen by tropical rains, its velocity contracts the effect of the tides, rendering the ebb and flow, except very near the sea, almost insensible. At other seasons the delta is lessened by the action of the tides.

* Hence deltas are mainly formed in situations where the tide is inconsiderable, as in inland seas and

sulphuretted hydrogen; but further, the usual blackening of the lead of the earl-board in this jar only left no doubt on the matter. Wherever, then, sea-water holding sulphates in solution mixes with fresh water and vegetable matter, this gas must be produced, and its effects on animal life are well known. It is on record in Italy, as well as in Essex, that where the sea has been prevented flooding the marshes, that locality, previously very sickly, had become perfectly salubrious. To sulphuretted hydrogen, therefore, Professor Daniell ascribes the dreaded malaria, as also the deadly stinking miasma of Africa, producing languor, nausea, disgust, and death. The jungle-fever of India, also, he thinks attributable to its presence. The soil abounds with sulphates of magnesia and soda;—must not, therefore, quantities of sulphuretted hydrogen be generated in the jungle-swamps? Besides the direful consequences to the health of man visiting the deadly shores of Africa, this sulphuretted hydrogen does him great injury in a commercial point of view. The copper-sheathing of vessels is rapidly destroyed. Professor Daniell exhibited a sheet taken from the Bonetta in August, 1840, on her return from the African station. Although never not many months before, it was eaten into holes, with a deposit on the one side of the protochloride of copper, and of the black sulphuret of copper on the other. A plate exhibited, taken from the Royal George, was in a good state in comparison with it. The latter had been acted on for sixty years by sea-water, but, he it remembered, by sea-water alone, not impregnated with sulphuretted hydrogen. On it there was no trace of a sulphuret. These, then, were the two principal and important points illustrated by Professor Daniell; and the question put by him, and answered in the affirmative, was, Can science indicate a remedy for these evils? For the former, fumigation with chlorine. Chlorine and sulphuretted hydrogen cannot co-exist. Chemical action instantly takes place; sulphur is thrown down, hydrochloric acid formed, and malaria and miasma nowhere; the destroyer destroyed. For the latter, its destructive agent is not decomposed, but its action is directed to a less costly material. Copper is to be protected by zinc, for which sulphuretted hydrogen has the stronger affinity; and so long as the latter metal is present, the former is free from the attack of the gas in solution. This, it will be readily seen, is Sir H. Davy's principle, which involved the use of zinc or iron; but in the case of sulphuretted hydrogen, zinc and iron must be employed. Professor Daniell regretted that Davy's zinc-protectors had been so soon abandoned, and only because the copper, not acted upon by the muriatic acid, became a nucleus for earthy, vegetable, and animal matter, and the ship's bottom was in consequence fouled, as it is termed. The remedy for this, he said, was most simple. Let the protectors be so arranged that contact may be broken and renewed at will. The zincs and copper separated for a short time, the earthy deposits would soon be removed. In consequence of Professor Daniell's report to the Admiralty, chlorine has been furnished the Niger expedition, and a ship hereafter will proceed to the African station without that purifier in store, nor without zinc-protectors for

her copper. It is to be hoped that all ship-owners will follow the example of the Admiralty Board in this respect.—*Literary Gazette*, No. 1272.

Additional evidence of the active agency of Salt Water, when in contact with decaying Vegetable Matter, in generating Miasma, in a hot climate, contained in a letter from Professor Daniell to the editor of "The Friend of Africa."

My Dear Sir—The evidence of the worst cases of malaria being connected with the decomposition of the sulphates in sea-water increases upon me every day, and I have now the pleasure to send you an abstract of a paper, which you will find at length in the 29th volume of the *Annales de Chimie*, p. 225, by Signor Gaetano Giorgini, which offers the strongest possible confirmation of my opinion. I trust that it may tend to give confidence to the African expedition; for it we rightly know the cause of the pestiferous exhalations upon the coast, the prevention of ill effects is obvious and easy:—Steam through the salt-waters as fast as possible, and while obliged to be on them make a plentiful use of chlorine fumigation, which instantly decomposes the sulphuretted hydrogen.—I am, &c.

J. F. DANIELL.

Captain Washington, R. A.

"The observation of Signor Giorgini has been drawn to the state of the atmosphere in the neighbourhood of certain marshes on the borders of the Mediterranean; and by reference to historical data, and various documents, he has proved the great importance which attaches to the circumstance of their being at times in communication with the sea, so as to have a mixture formed between their waters and that of the sea. Both ancient and modern authors have announced the fatal effects produced in the neighbourhood of marshes by such mixture, and a local belief of the same is very common and strong.

"On the south of the Ligurian Apennines, is a marshy shore, bounded on the west for twelve miles by the Mediterranean, on the south by the river Serchio, and on the north by the river Frigido, a torrent commencing at the foot of the Apennines in the state of Massa di Carrara, running three or four miles over the land, and then falling into the sea. The plain is from two to four miles wide, and is traversed by a few short torrents or streams; among these are the rivers Camajore and Pietra Santa, which divide the plain into three separate basins. The rain and spring waters which flow into the three basins mentioned, are slowly discharged into the sea by natural or artificial canals, penetrating the sand-bank, which exist on the sea-side.

"The level of these stagnant waters is between that of high and low water in the neighbouring sea, there being but little difference between these two points in this part of the Mediterranean. In this state of things, formerly, when the waters of the sea arose from any circumstance (unless the waters of the marshes were very high) they used to return up the ditches, fill the basins, and inundate the country to the foot of the mountains; and with a northwest wind the waves used to penetrate

with force to the interior. The mixture of fresh and salt water thus formed, and which in summer was rarely changed, became corrupt, and spread infection over the neighbourhood of the most destructive kind.

"In this way the effects of the malaria were reproduced annually in the neighbouring country with all their peculiar horrors: the population, though small, presented feeble infants and diseased men, old age being unknown there. All attempts to avoid the scourge, by living on the hills, or in the interior, and frequenting the plains when the business of cultivation essentially required it, were vain; they fell victims to the extensive influence, and such being the effects upon the inhabitants of the country, much more rapidly did a stranger suffer from the deleterious atmosphere; one single night in the months of August and September causing inevitable death to the incautious traveller who should stay so long in this infested country.

"Such was the state of things till 1741. Previous to that time Gemignano Rondelli, Eustachio Manfredi, and Bernardino Zandri had successively insisted upon the necessity of excluding the sea from these marshes; and in 1740–41 a sluice with folding-doors, competent to give emission to the waters of the marsh, but prevent the sea from entering, was constructed at the mouth of the Burlanacca. The most complete and unexpected success immediately followed upon, and has continued with, this work. The year after its completion there were no appearances of the terrible maladies which previously appeared every year. The inhabitants soon recovered health, and the land being very fertile, the population rapidly increased, and is increasing at this moment. Viareggio has become a considerable town; and so completely has all suspicion of its insalubrity disappeared, that the first families of the city of Lucca have for years built their summer seats there. Notwithstanding the success of the precautions taken at this part of the coast, the neighbouring parts were long left a prey to the destroying influence of the mixed marsh-waters; and the inhabitants around the basins of Motrone and Perotto were not considered until the year 1804. In the years 1809, 1810, 1811, similar means were taken with the best effects to the inhabitants of Montignoso and the vicinity; and in 1812 a sluice was constructed on the Cinquale, which perfected the arrangements in this part, and made a large portion of the country equally healthy with Viareggio. To complete the arrangement, it was now only required to guard the ditches of Motrone and Tonfalo with sluices; the former was finished in 1819, and the latter in 1821. Since that time the diseases of malaria have ceased so entirely at all points, that no other dangers are now incurred regarding the insalubrity of the atmosphere than such as may arise from neglect of these sluices, which the inhabitants of the country should regard as their palladium."—*Friend of Africa*.—No. 3.

Oscar, Crown Prince of Sweden, is the author of a pamphlet lately published at Stockholm, "On Punishments and Prisons." The enlightened benevolence of the Prince's opinions

on this subject has drawn from the editor of the Foreign Quarterly Review, the following commendation:—

"He demands that mother and child shall never be separated; that the prison fare shall not be a starvation torture; that the prisoner's earnings shall not be all swallowed up to reimburse the state; that efforts shall be widely and zealously made by local committees, and general inspectors, to provide honest employment for the discharged victim of crime, poverty, or ignorance; and that, above all, education, poor relief, and Christian love, shall endeavour to prevent, rather than to punish, breaches of the law. Sentiments such as these do Prince Oscar honour—they will flourish when thrones are forgotten, and empty titles shall be no more. They will smooth the pillow of disease and death in this world, and will "go before" to brighter realms, to welcome him to laurels which will never fade, to a crown which shall never be removed from the immortal temples it wreathes and enfolds. "I was sick, and ye visited me; I was in prison, and ye came unto me."

A table of annual executions is given in the pamphlet; from which it appears that the number is in Spain one in every 122,000 inhabitants; in Sweden one in 172,000; Norway from '32 to '34, 750,000; from '33 to '37, none; Ireland 200,000; England 250,000; France 447,000; Baden 400,000; and in 1834, one in 1,230,000; Austria in Germany 840,000; Wurttemberg 750,000; Pennsylvania 829,000; Bavaria 2,000,000; Prussia 1,700,000; Vermont, since 1814, none; Belgium, since 1830, none.

THE WILD CONVULVULUS.

From Old Humphrey's Observations.

It is a rare thing for Old Humphrey to find himself in a situation where he can derive no pleasure from surrounding objects. In the crowded city, and the solitary common, he is, perhaps, equally at home; for if there be interesting characters in the one, there are both flowers, and blossoming furze bushes, in the other.

It did, however, happen the other day, that I found myself in a very unpromising place. I looked about me, but the road was even and straight. There were no green trees towering in the air; no neat looking cottages by the wayside; and not even a shaggy donkey browsing on a thistle, or whisking away the flies with his tail.

By the side of my path lay a muddy, slimy ditch; one of those disagreeable ditches which are always to be seen in the neighbourhood of a town, where you are sure to be annoyed with an unpleasant smell, and equally sure to see, at full length, a dead cat, and an old tin kettle.

I walked quickly along by the side of the fith-conducting canal, till it seemed to get deeper and more disagreeable. The nettles were rank, and the long grass had no variety, and the unsightly assemblage of weeds, of the most uncouth kind, apparently choking up the course of the stagnant and offensive puddle, was anything but alluring.

I was about to step from the footpath to the broad road, to avoid so unpleasing an object,

when suddenly my eyes fell on a constellation of flowers of the most exquisite beauty. A plant of the wild convulvulus had stretched itself along the bank of that offensive puddle, wreathing it with flowers of the most lovely kind.

Had the purest white wax, or snow from the very crest of Mont Blanc, been formed into flowers, and been flung carelessly upon the spot, scarcely would they have exceeded in pure and snowy whiteness the fair flowerets that were lying before me.

I lifted up my hands with emotion at the wondrous beauty of the wild convulvulus, set off to be to advantage by the forbidding black puddle over which it was bending, and I felt grateful to Him, who, sitting upon the throne of heaven, profusely adorns the earth with beauty and glory. There is no place too dark to be gilded with His beams, no spot too forbidding to be rendered attractive by His gifts. He does, indeed, make the wilderness to be glad, and the desert place to blossom as the rose.

And think not that his goodness is bounded to the works of creation. In the habitations of the poor; in the dark seasons of poverty and trial; and in the sickening humiliations of the chamber of disease, He can bestow His gifts and His graces. Oftentimes, where we least expect to find them, His merciful providences burst upon us, and call forth our wonder and our praise.

Fellow Christian, however irksome may be the pathway thou art treading, and unpromising the prospect around thee, be of good courage! He who has given His own Son for thee, will not forsake thee. Blind though thou art to many of His gifts, He will open thine eyes to behold His goodness; dumb though thou mayest be in acknowledging His mercy, He will put a new sign in thy mouth, and compel thee to praise Him.

I feel the poverty of my poor words to set forth my thoughts, but, my reader, if thou wilt ponder them in a friendly spirit, the wild convulvulus that gladdened the spirit of Old Humphrey, may haply lighten thine.

COWPER.

Cloud upon cloud rolled darkly o'er his sky,
Denser than he might pierce, which cast a gloom

More fearful than the shadow of the tomb
Upon his pensive spirit. To his eye

No ray of hope was darted from on high:

He deemed himself predestined to a doom

Hopeless and endless, and a cold despair

Sank heavily on his heart, and rested there.

'Till holiest affections found a home

Within that heart—and many a plaintive sigh,

Laden with prayer, went upward to that God

Whose chastening is in mercy; and the rod

Was then withdrawn: Death snatched the gloom away,

And poured upon his soul unending day!

W. H. Barleigh.

Jungle Grass.—The long grass called by the natives of India the jungle, when seen in large patches, and in a state of great luxuriance as in many parts of Bengal, presents an extremely elegant appearance. Tennant, in his "Indian Recreations," speaks of it as frequently growing to the height of seven and eight feet, and being topped with a beautiful white

dawn, resembling a swan's feather. It is the mantle with which nature there covers all the uncultivated ground, and at once veils the indolence of the people, and the nakedness of their land. It has a very fine showy appearance, as it undulates in the wind like the waves of the sea. Nothing but a greater variety in its colour prevents it from being one of the most beautiful objects in that rich store of productions with which nature spontaneously supplies the improvident natives.

To procure Animalcule for the Microscope.

—The surface of infused liquors is generally covered with a thin pellicle, which is easily broken, but acquires thickness by standing; the greatest number of animalcule are generally to be found in this superficial film. If the bottom of an open jar is covered half an inch thick with common black pepper bruised, and as much soft water poured into the vessel as will rise about an inch above the pepper, then shaken well together, but not afterwards stirred, but left exposed to the air for a few days, a thin pellicle will be formed on the surface of the water, which will contain millions of animalcule.—*Misson's Elements of Science.*

Kennebec Potato Trade.—Twenty thousand bushels of potatoes have been purchased in this village, for exportation, during the past week. As they bring two shillings per bushel, quick, when delivered here, farmers have thus carried into the country in one week, from the sale of this product of their farms merely, near seven thousand dollars! This is but a small item in the potato trade of Maine. The value of the potato crop of this state will well compare with that of the cotton crop of Georgia. In view of facts like these—ye repining farmers—we advise you to stick to New England.—*Hallowell Cultivator.*

There is not any benefit so glorious in itself but it may be exceedingly sweetened and improved by the manner of conferring it.

In 1792 there were only 35 Roman Catholic chapels in the whole of Great Britain;—in 1810 there were 532. The Church of Rome has besides 10 colleges and 60 seminaries of education, several tract societies, and about 700 missionary priests in this kingdom.

MARRIED, on Fourth day, the 13th ultimo, at Friends' Meeting House, on Orange street, YARLEY WARNER, of Chester county, Pa., to HANNAH, daughter of Charles Allen, of this city.

—, at Friends' Meeting, East Gosport, Chester county, Pa., on the 7th ult., JOHN THOMAS, to SARAH HARMAN, of the city of Philadelphia.

—, at Friends' Meeting at Salem, Salem county, N. J., on Fourth day, the sixth ultimo, SAMUEL S. WELLES, of Haddonfield, to MARTHA ABBOTT, jr., daughter of Samuel Abbott, deceased, of the former place.

DIED, at his residence in Middletown, Delaware county, Pennsylvania, on the 21st of Ninth month last, WILLIAM WENSTER, in the 67th year of his age—a member of Middletown Particular Meeting.

Letters of Early Friends; illustrative of the History of the Society, from nearly its origin, to about the period of George Fox's decease.

(Continued from page 40.)

RICHARD HUBBERTHORNE to MARGARET FELL.
London, 21st of 9th mo. [11th mo. 1663.]

Dear Sister—In the unfeigned love of the Truth I salute thee;—and the dear love from the fountain of my life doth freely issue forth unto all the Lord's flock with thee; being dearly related unto them all in the spirit of love and life, of which our heavenly Father hath made us all partakers; that we may feel and know and be refreshed in one another—that our joy may be full.—The work is here increasing daily, and meetings are now all over the city pretty peaceable from disturbance. As for the officers of the army here, they bring little forth that is good unto any perfection; they talk and debate of things, but that is the most they do. As for thine they debate about them, sometimes talking of selling them; and how to provide a maintenance for a ministry they are in great consultation: sometimes they tell of reducing the 9000 parishes in England into 3000, and so to have some certain ministers, who shall be the State's ministers, and the State to pay them; and they spend their time in talking of such things. But some of the heads of them are deceitful in pride and ambition, and seek themselves and not the good of others; though some of the inferiors have honest intents if they could bring them to pass. I have been oftentimes with some of them, as Colonel Rich, Colonel Ashfield, Henry Vane and others; they are pretty open to hear counsel, and do profess to stand for good things. Colonel Rich,* hath been very serviceable for Friends in this late committee, and is bold to speak for truth and righteousness amongst them; but he and Vane and the rest of those that would do something are rejected; and the chief leaders among them dare not bring any thing to vote, because that the general part of the inferior officers would have liberty and honest things. Colonel Rich declared among them, how that many of our Friends were in prison again since the Parliament was dissolved; and how that the Parliament had done more for the liberty of tender consciences than they had done; and he did move it to them to appoint a committee for the same purpose, to free those that suffered for conscience sake; and many of them said it was good; but they put it off, and would not do it.

I desire to hear from thee as thou findest freedom in the Lord. Thy dear brother, &c.

R. HUBBERTHORNE.

[From W. Caton's MSS. Collection.]

HENRY FELL to MARGARET FELL.

London, 7th of 12th mo. 1659. [2d mo. 1660.]

M. F. my dearly beloved in the Lord, my soul greets thee, and honours thee.

G. F. and Friends here are generally well; but General Monk's soldiers begin to be rude concerning Friends' meetings. John Scafe is come to town, and went yesterday to the meeting in the Palace-yard at Westminster; but soon

* Colonel Rich was member of Parliament which sat in the spring of this year.

after he began to speak, they began to pull Friends out of the house violently, and beat them very sore, and would not suffer any of them to stay in the house; yea, they beat and abused Friends exceedingly in the streets. I came there when they had haled almost all Friends out, and scattered them; and they pulled me out, and beat me much, and knocked me down in the street, and tore all my coat. Edward Billing and his wife were much abused, he especially. I hear he went presently and wrote to the Parliament, and acquainted some of them with their usage, and that he would endeavour to lay it before General Monk and the rest. Great distractions and disaffections there are in people, as things now stand; but to them that fear the Lord and wait upon him, all things will turn to their good.

Thy brother, HENRY FELL.

[From W. Caton's MSS. Collection.]

[The following letter is transcribed from an ancient manuscript, probably a copy; it is without date, and is endorsed "E. B.'s letter to W. M."—the contents of the letter are rather circumstantial, and carry with them all the appearance of authenticity. As regards the date, it may be observed, that the preceding letter of Henry Fell, which alludes to the same circumstances, decides the period at which it was written; and the following quotation from the *Diary of Samuel Pepys*, seems to fix the date of the letter, and perhaps even the name of its writer, viz.—Edward Billing.

"February 7th, 1660. [Corresponding with 7th of 12th mo. 1659.] To the Hall [Westminster]; when in the Palace [Yard,] I saw Monk's soldiers abuse Billing and all the Quakers, that were at a meeting place there; and indeed the soldiers did use them very roughly, and were to blame." [Diary of S. Pepys, vol. i. p. 13.]

E. B. to W. M.

Dear W. M.—Oh! my dear heart, for ever blessed be His eternal name, who hath called us, and thought us worthy to testify, or in any measure to suffer, for his name's sake; who is, and was, and is to come, and is already come, and who is over all!

Since General Monk's coming to London with his army, we have been very much abused in our meetings; as in the Palace Yard, we were pulled out by the hair of the head, kicked, and knocked down, both men and women, in such a manner not here to be expressed. Many were the knocks, and blows, and kicks, myself and wife received; and this was done by General M.'s foot, who came into the meeting with sword and pistol, being, as they said, bound by an oath to leave never a sectarian in England; saying, that they had order from their lord Monk to pull us out of our meeting; which with inexpressible cruelty they did. The meeting in the Palace Yard I suppose thou knowest. After they had beat us in the house with their swords in their scabbards, whips and such like, out they drag and kick us into the kennel before the door, where many a blow I received, being in particular knocked and kicked, quite through the Palace Yard, even to the Hall door. Being got within the Hall, after a little recovery, I was moved of the Lord to write a little note to the Speaker in the House

—Parliament being then sitting. So soon as I got into the lobby, I sent into the House for Sergeant Childton, who came to me, and I gave him the note, laying it upon him to give it to the Speaker, which he did, and it was forthwith read in the House, publicly; when an enemy stands up and says, the multitude were appeased, &c.—I passed through the multitude back again to the meeting house. [When they] again fell upon me the second time, as before; and in my passing back to my own lodging, they spared me not, but fell upon me, crying, "Kill him,"—saying, I was the ringleader and captain of the rogues.—We afterwards met Colonel Rich, who was much affected to see and hear of our usage; with whom I passed through the Palace Yard again, the soldiers and multitude being just then beating a woman of the house at the door; and plundering the house, notwithstanding [it had been said] that the tumult was appeased. At last I passed to Whitehall, where General M. was; with whom I had present audience; in a few words, I laid the whole matter before him, and told him that the soldiers said they had his order for it. He might say, they had not. I answered, that since he and his army had come to town, we could not pass the streets without very much abuse; having been not so much abused these many years, nay, I say, never by soldiers.

I do not give thee this ample account of my abuse, as if it were greater than others; for several Friends were as badly used as myself.

So Friends in New England are executed: the third upon the ladder bore a precious testimony for the living God.

The Parliament have declared that the priests' maintenance shall be by way of tithes; and that they will govern according to law.—Till now, they pretended to regulate the law at the least, and that the priest should have his tithes till another maintenance could be found; but those in the House who had any reasonableness in them, before their interruption, are now become as bad as men can well be; except N. Rich, Henry Smith, F. Pirne, [or Pryne] and Pembroke, [probably Earl] who was the only person who moved for liberty of conscience; being not seconded by one man. (N. R. not being there,) closing his speech with these words, "Mr. Speaker, I suppose what I have offered to you, will be but as a cup of cold water."

General Monk hath broke down the gates of London, which (it is like) was beyond his judgment, to which (it is said) he was, as it were, betrayed; for saying merrily at the Council one night, (it is said,) that the city would not be conformable till their gates were pulled down, or the like, Haslerig [went] to the House on the morrow and informed the House it was General Monk's desire, the Council having sent him an order the night before to do it: but upon A. H. [Arthur Haslerig's] report, it was confirmed. After all this he marches out of the city to Whitehall, and brings his army back with him. The next day he calls a council of his own officers distinct, and into the city he marches again with his army, without the

* "27th October, 1659." *Gough's History.*

consent of the Parliament; but they were forced to be quiet, and glad they could be so. The city received him and his with great acclamation—bells ringing, and bonfires all the night, the like I believe hath hardly been seen. But for all this to this day neither the city nor Parliament are certain of him. He is now no more than one of the Commissioners, his commission as General being expired the 11th of this month: yet he had sent for the Irish brigade by his own order, to march to him; and he still continues in the city. Writs and qualifications are ready for the filling up of the House, and it is said, they are to go forth tomorrow: but at present, it is more like the secluded members will come in, the whole [country (?)] is for them or a free Parliament. Fairfax and the rest of the great ones in that county, [York (?)] had declared for the free Parliament or the secluded members; without the one they declare to pay no taxes. Norfolk and Suffolk are in association with them of Yorkshire, and Wales is in the like posture; their regiments are formed or forming in Yorkshire. Fast will God's hand be upon this Parliament, as it was upon those unclean hypocrites at Wallington House; who did what in them lay against God, and whatsoever might be called [of] God. Lambert is not yet come in, according to the Parliament's order; but hath sent a letter to the Speaker, the purport whereof is, (as it is said,) desiring to have their order to live quietly at home, or a pass to go beyond the seas.—Ludlow is impeached in the House; but as yet nothing is done against him, and he sits in the House. Sharp and terrible will the hour of persecution [?] yet be. As thou hast freedom, salute me dearly to Friends; and let such as stand, take heed lest they fall; for I am confident we shall again be tried, so as by fire.

Henry Vane and Salway are secluded the House, and Salway committed to the Tower, but hath obtained favour to go to his own house in Oxfordshire. Vane is committed to Raby Castle, [his own residence,] and is gone the second time; for he was upon his journey, and came back again; at which General Monk took exceptions; so he was again ordered into the hands of the Sergeant at Arms, who conveyed him out of London some days since.—Fleetwood and those worst of men in combination with him, viz: Sydenham, Desborough, Packer, and others, are only dismissed, and at the present connived at; and so is Owen.

Friends are in general preciously kept in the life; and I may truly say, are refreshed in this hour of persecution.*

RICHARD HUBBERTHORNE TO MARGARET FELL.
London, 20th of 1st mo., [3d mo.] 1660.

Dear Sister—Our meetings at present are peaceable and quiet, though we have had rudeness by some soldiers and disturbance. I was moved to write something to Monk [General] about it, upon which he gave out a few words

* The reader must be referred to the Historical Works and Chronicles of the day for illustrations respecting the curious details of events in London contained in this letter; Mackintosh's History of England may be looked into with advantage with this view.

as an order to the officers and soldiers, which did stop them for the present from their rage.* I intend to stay in the city about two weeks, and then pass towards Suffolk and Norfolk, and then towards Yorkshire. F. H., Samuel Fisher and Joseph Stubbs are in the city.

Thy dear brother,

RICHARD HUBBERTHORNE.

[From W. Caton's MSS. Collection.]

* This order of General Monk is given in *Sewell's History*; it has been found among the Swarthmore Collection of MSS., as follows:

“St. James, 9th of March.

“I do require all officers and soldiers to forbear to disturb the peaceable meetings of the quakers, they doing nothing prejudicial to the Parliament or Commonwealth of England.”

“GEORGE MONK.”

For “The Friend.”

The Fourteenth Volume of “The Friend.”

The fourteenth volume of this periodical, neatly bound, is before me. I have been turning over its leaves, and remarking the great amount of information on various subjects that are to be found in this single volume—how much then in the thirteen that have preceded it! When the history of this Society shall come to be written, the future historian will find his principal materials in Sewell and Gough's histories, the journals contained in the Friends' Library, and the varied information collected from many sources into this work.

While adverting to this subject, it may perhaps be well to call the attention of those who have valuable unpublished manuscripts respecting our Society in this land, to look to their preservation in a more durable form than manuscript, liable to be worn out or lost; or if multiplied by transcription, to inaccuracies and misconstructions:—for such papers the columns of “The Friend” is the appropriate place; where for the present they may afford information and instruction, and be safely preserved for future usefulness and reference.

In turning over the leaves of the volume on my table at this time, my attention has been particularly arrested by the obituary notices. How instinctively we turn to these little monitors, that tell us whose probations are over—whose days' work are done—who are gathered to the garner or the chaff! We stand upon a shore srewed with wrecks, watching with eagerness the struggling mariners; rejoicing with those who reach the shore in safety; regretting, in vain lamentations, those who perish in the deep!

A notice of about four lines on page 96, tells of the death of “Alice Comfort, an elder, in the 87th year of her age; a member of Plymouth Particular and Gwynedd Monthly Meeting.” The remembrance of this dear friend and mother in Israel, has been very feelingly brought before me at this time. Though for many years unable to assemble with her friends, where they “met with one accord in one place,” yet her spirit was with them; and during the periods of public worship, and the times for transacting the affairs of the church, she was generally gathered into a waiting state; and doubtless the travail of her spirit aided the burden bearers in their labours. In the cham-

ber of this dear friend an atmosphere of harmony was felt, in which the baser feelings of our nature seemed unable to breathe. Untidly gently released by her Master, whom she had served all her life long, she continued to feel a deep interest in the affairs of Society, mingling little with the world; and she could truly have adopted the language, “I dwell among mine own people.”

On page thirty-two, of the same volume, the death of her son John Comfort, a valuable elder of Buckingham Monthly Meeting, is briefly recorded; and on page 229, that of her daughter Alice Roberts, who peaceably closed her eyes at Plymouth, and lies in the same grave-yard with her mother. Thus, the same volume of “The Friend,” records three deaths in this one family.

Here too are noticed the removal of those pillars of the church, Josiah Reeve, and his beloved partner Elizabeth Reeve, who died full of years and honour. Lovely were they in their lives, and in their deaths they were scarce denied. Having served the Lord in their generation, they have been removed from the evil to come.

On page 328, four lines record the death of Jonathan Evans, who was gathered in the 28th year of his age. There is no expression of affliction—no sigh of regret; it tells us that he *was* and is *not*. Nor were it needful there should be more. Those who knew him, required no remembrancer to bring his quiet virtues before them; and he had filled too small a space in public view to centre their sympathies round his grave. The love of the world, and the deceitfulness of riches had taken little hold of him; yet the pure witness led him to lament—as his deeds came to judgment in this world—that he had too much clung to the things that perish. Yet when surrounded by the works of man's art, and the bustle of animate things, the aspiration of his heart, bursting involuntarily from his lips, had been, “one hour in thy courts, is better than a thousand!”—showing his secret hiding place from the storm. If the spirit of this world had anywise tainted him, alas, for some of our pollutions! I gazed upon his serene countenance when the destroyer had done his work—the casket was preparing for dissolution, but the jewel was secure. “And they shall be mine in that day when I make up my jewels.”

Here are records of ministers, of elders, of overseers, of young men and maidens, the ripe fruit and the first budings, who have been removed in the brief period of the duration of one volume; how emphatic is the language, “Be ye also ready.”

CALCUTTA.

From Travelling Sketches in various countries, by Henry Pulton, M. D.

The palm trees on Point Palmira appeared in sight, and the ship reached the end of our voyage, when we dropped anchor off the island of Saugor, near the mouth of the Hoogly branch of the Ganges. The bay of Bengal is the most dangerous navigation in the world, on account of the shifting sand banks.

A couple of boats filled with natives soon came alongside; one of them with an acceptable

cargo of fruit, and the other with a bag of letters. Out of this latter boat a native came on board our ship, and unfolding the long piece of muslin which formed his girdle or command, produced from it the letter-bag, which he laid at the captain's feet, and most gracefully stooped down to open it and draw out the letters. The young ladies observing the scanty modicum of drapery which custom and climate impose on the natives, fled into their cabins, and did not re-appear on deck during his stay; how they must be amused after a residence of some years in India, at the recollection of this trivial event.

I had seen the natives of many countries, but never any so remarkable for beauty of form—particularly the upper part of the body—as the natives of Bengal; nor could I avoid thinking that they would make just such models as he who chieftell the Apollo of Belvidere would delight to study. Nature has not been so bountiful to them in regard to expression of countenance as to symmetry of body; yet they have a half pensive half languid expression, which is not unpleasing, and much more agreeable to an European eye than the coloured natives of other climes. The expression which I allude to may be traced in the countenances of persons (now so often to be met with in England) who derive their descent in part from the East, and which in youth gives them great beauty—passing rapidly away, however, even at a time of life when Europeans have only attained their prime. The native dress is well calculated to show the form.

I cannot speak so highly of the appearance of the females, at least any I have seen; as their muscles are not well defined, their forms are devoid of expression, (if I may so speak;) but from the state of society in India, no male European can see a native female except of the lowest class; as our ladies, however, are not debarred this privilege, we must look to them for an account of the upper classes.*

The seclusion of Indian females is carried to so great an extent, that it is an outrage to good manners to make the slightest reference to the females of the family in the presence of their lord and master. A native gentleman of rank called on one of the judges of the Supreme court, Sir —, and in the course of conversation (in English) the judge asked him how Mrs. and the Misses Ram-tons were. The native stared, but pretending at least that he did not understand the question, the matter passed off; but the judge ought to have been better informed on the subject of Indian customs and prejudices.

The day but one after our anchoring off Saugor, a steamer came down the river, and took the passengers from the ship to Calcutta.

Calcutta has much more the appearance of a European city than I expected to find in Asia. It may be divided into three parts, all of recent erection—the Chowringee, or rus in urbe portion, the houses of which are all large, and are detached—the business, or mercantile

portion—and the native town; the first two being occupied by Europeans.

The most striking object on landing is the Government House, the town residence of the governor-general. It was erected by the Marquis of Wellesley, and no building of the kind could be better suited for its purpose. It is of the Ionic order. Architects have criticised it rather severely, and some of the details are certainly faulty, but the plan is excellent, though novel. A square building in the centre contains on the first and second floor, a ball-room and supper-room, elegantly finished, and ornamented with columns of chunam, or Indian seagliola. The ground floor of the houses in Calcutta is scarcely ever made any use of, being damp, and generally of a low pitch. From each of the angles of this square, there diverges a wing, in which are contained the private apartments, and from the multitude of windows, every breath of air is caught.

All the houses of the Europeans have flat roofs, made of brick and cement; they form pleasant retreats to enjoy the air at sunset, but they are seldom used, as horse or carriage exercise is preferred. During the heat of the day, all the windows are kept closed, and the rooms darkened, by closing the French shutters.

Much has been done in the way of draining and clearing the jungle round Calcutta; but more still remains to be done, in order to render the air salubrious.

The country around the city, which is built on the bank of the river, is flat, and doubtless at a period not very remote, covered with the ocean; the present rich alluvial soil having been deposited from the waters of the Ganges. To show how quickly this deposition takes place, I may mention that we found a small island in the centre of the river, not far from Kidderpore, covered with rank vegetation, which one of our passengers said did not exist four years before, when he left the country for Europe: ere this, however, it may have disappeared, from the action of the stream on its banks. Entire villages are often swept away, and great encroachments made on the banks by the flow of water in its course through Bengal.

The Ganges is the muddiest river I have ever seen, not excepting the yellow Tiber itself in winter; and before the water can be used, it must, by being placed in an earthen jar, be made to deposit the sediment—which process is frequently hastened by the addition of a small portion of alum. Water so prepared, and that collected in tanks during the rainy season, constitutes the supply for all purposes—and a glass of clear cold water is a luxury not procurable in the province of Bengal. These tanks are very numerous, but they are too often used by the natives as bathing places, to admit of the water being used by Europeans, unless protected by a guard. They were for the most part formed by rich natives, who consider making a tank and building a caravansera for the accommodation of travellers, to be works of as great piety as erecting a temple.

On landing we were surrounded by a crowd of obsequious black fellows. "Sahib want good servant?" says one—"that man be great rogue: me very honest man, Sahib." "Gen-

deman take me; me can do all ting," said another,—"good discharge have got," producing a bundle of papers, the witty production of some ensign in a king's regiment, and any thing but laudatory of the qualifications of the bearer. Having selected one as a guide, and vaulted into a palanquin, I was carried to the house of a friend in Chowringee.

Until very lately, Calcutta was totally unprovided with hotels, and although now not altogether destitute of such conveniences, an utter stranger, until lately, was worse off in that respect than perhaps in any other city in the world. Travellers to Calcutta are of two descriptions: they are either mercantile, and if not inclined to remain on board ship, find a home in the hospitable house of some merchant; or those belonging to the service, civil or military, who, if unknown in Calcutta, have the writer's buildings, or the barracks in the fort, open for their reception; and in two hours after landing can have a complete establishment of servants, their rooms fully furnished, and breakfast or dinner on the table before them. There is an officer appointed to direct the cadets, and give them all necessary information, and answer questions respecting these matters. This arrangement is of late date, and was made—and also a mess established for them—in consequence of a cadet being found dead in his almost empty room; and there was too much reason to suppose that he perished from want of food—or rather, I should say, from ignorance of the means of procuring it.

Every thing which the European stranger sees in Calcutta is new to him; the costume of both native and white male inhabitants, the latter clad in short jackets and trowsers, made of thin white nankeen or jean—a dress by no means becoming, but very well adapted to the climate—*sed est modus in rebus*, i. e. no gentleman may wear yellow nankeens, although Lord Amherst, the day he landed as governor-general, set the example; and in a country fastidious in trifling points of etiquette, it was remarkable that he should have been allowed to do so, for although the natives are very plain in their own dress, yet they were not insensible of the shabby appearance made by the governor-general.

On going out to dine, a gentleman is expected to make his bow in a cloth coat, but before he is asked to sit down, the host invites him to take it off, on which he retires to an ante-room or hall, and substitutes a white jacket, which his servant has brought for that purpose.

The only time for any thing like exercise is just before break of day, and also about an hour after sun-set, therefore, dinner is never ready until after the evening drive; and although in general very sumptuous, yet it is seldom touched, breakfast and tiffin or lunch being the substantial meals; but there is very little visiting during the hot season. In the evening the course, which is part of the esplanade, lying between the river and Chowringee, having the fort at one end, and the governor-general's house between it and the business part of the town on the other, is filled with equipages, and gentlemen on horseback galloping about, often without hats—indeed, a hat, if kept free from the white ants, would last twenty years in India.

* To show the difficulties in our way, I may mention that on one occasion I was requested by my head servant to prescribe for his sister, but he told me that she could not be seen by one of our sex without violating their ideas of propriety, even though I was an Esculapian.

A stranger, on arriving at any station, is expected to call on the European residents in the first instance, and if he does not comply with this custom, he will never get into society; until I found this out, I was much surprised at the apparent neglect of some persons in Calcutta towards me, but which I was at length able to understand was owing entirely to my deficiency in this point of etiquette. Out of Calcutta, if a stranger be travelling, and wishes to halt for the night, or a shorter period, at any European's residence, he sends up his card, and is immediately invited, and has all his wants supplied. No abuse can arise from this practice, as there are no travellers except those in the service of government, nor inconvenience, if the stranger arrive at feeding time; but as the servants, when not on duty, absent themselves, it is not easy to get up an extra repast. I have experienced the awkwardness of being lost on such an occasion.

In Europe it sounds strange to hear of a subaltern officer in India having a retinue of eight or ten servants, but so it is. In the first place, he has a body servant and his assistant, who take charge of his clothes, and assist in dressing him—one of whom must be always within call; the assistant also pulls the punka, an oblong board suspended from the ceiling by two ropes; then there is another, and sometimes an assistant, to attend at table, cook and provide dinner and other meals. A palanquin requires five or six bearers; four to carry it, and the extras to relieve and cook for the others. A horse must have two men—one of them to provide grass, the other to groom it and go out with you; when you intend dismounting at any place, he will hold the stirrup, or the horse's tail, and keep up with his master in a canter. But I have yet to enumerate a washerman, a waterman, a sweeper, and occasionally a tailor. Not one of these will do the duty of the others; even if you call a servant who happens to be absent, none of the others will answer: hence the necessity for calling *Qui hi*, whoever is there—and this term, from its frequent use, is given as a name to those who have been in Bengal. The servants get from four to seven rupees a month, which is the sole outlay for food, raiment, or lodging; but they contrive to extort a profit under the name of dasturee, on every thing they purchase for their master, or what he himself purchases. I have known some inveterate smokers keep two men in charge of the smoking apparatus. One at least is necessary for a hookah.

At breakfast, or tiffin, you tell the table servant, who is always a Mussulman, where you intend to sit, or dine, and you will find him behind your chair—or if you sport a hookah, his attendant will insinuate its snake into your hand just as dinner is over, wherever you may be. The hookah is allowed almost every where—indeed some of the old residents could not exist without it: since a late commander-in-chief set the example, cigars have come into fashion, but in society they do not receive the same indulgence. I would caution any person from smoking those made in Bengal, as they contain saltpetre, which injures the teeth and lungs.

Keeping a palanquin, or a horse, may seem a luxury for a subaltern, but what are luxuries

in Europe, are absolutely necessary in India; for instance, a person cannot go out of doors from sun-rise to sun-set during the greater part of the year, without being covered from the effects of the sun, and all bodily exertion, whilst so exposed, is followed by loss of health or life. There was a cruel exhibition which took place shortly after I arrived in Calcutta;—the light company of H. M.'s 69th regiment; at that period the finest light company in the service, was marched from the fort to the government-house, nearly two miles, in full dress, at eleven o'clock in the morning, during the hot season, to form a guard of honour for a durbar, or native levee; and I believe every man of them was much injured by the exposure.

The natives do not suffer from the effects of the sun, and the bearers of palanquins and others expose their bare heads to its powerful rays with impunity. The external use of oil is considered by the natives to be a preservative of health; but Europeans, on account of their costume, cannot follow the example.

THE FRIEND.

ELEVENTH MONTH, 6, 1841.

A friend who was present at the recent yearly meeting at Baltimore, has favoured us with the following statement:—

The Yearly Meeting of Baltimore commenced its session on Second day, the 25th ult. and adjourned on Fifth day evening following. The meeting for ministers and elders being held on the previous Seventh day.

A number of Friends, with minutes from other yearly meetings, were in attendance, among whom were Thomas and Elizabeth Robson, of Great Britain.

Epistles were received from all the yearly meetings on this continent, as well as those from London and Dublin. In reading these testimonials of brotherly love, desires were awakened that, although far separated one from another, we may become more like one people—members of that true church over which Christ Jesus is the holy head.

The state of the society being brought before the meeting, by reading the answers to the queries, a concern was expressed that Friends might be found in the proper observance of the two primary commandments—love to God, and love to our fellow men.

In reference to the query on the subject of spirituous liquors, it appears that the members are nearly exempt from the use of this pernicious article in any way.

The meeting being introduced into an exercise on behalf of the welfare of society, an epistle, embracing some of the subjects of concern, was prepared and addressed to its members.

An interesting report from the committee on Indian affairs was read, stating that the institution under their care, west of the Mississippi, is in a flourishing condition, and that about 40 children are partaking of the benefits of an English education.

About the usual number of Friends were in attendance, and the meeting was favoured to transact the various business that claimed its attention, with brotherly love, condescension

and harmony. Much excellent counsel and advice was extended to the youth who were present, some of whom afford an encouraging prospect that a work of preparation is going on amongst them for usefulness in the church; and though the number may be comparatively small, we have been reminded of the language of the Psalmist—"A seed shall serve the Lord; it shall be accounted to him for a generation."

Near the close of the last sitting, at the request of a Friend, the shutters which separated the men's and women's apartments were opened, and after a season of favour and great solemnity, the meeting concluded.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Samuel B. Morris, Germantown; Edward B. Garrigues, No. 185 north Seventh street; Clayton Newport, No. 224 north Fourth street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

A second edition of "*Scripture Questions on the Gospels and Acts*" is now published.

Also, is published by Kimber & Sharpless, No. 50 north Fourth street, "*Scripture Questions on the Old Testament*," both of which may be had by applying to them, to Nathan Kite, and to Uriah Hunt, No. 101 Market street.

Philadelphia, 11 mo. 5, 1841.

A meeting of the Concord Auxiliary Bible Association of Friends will be held at Friends' Meeting House, Middletown, the eighth day of the eleventh month, at 11 o'clock a. m. The female members are respectfully invited to attend.

HOWARD YARNALL, Sec'y.

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 135 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 mo. 20th, 1841.

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, ELEVENTH MONTH, 13, 1841.

NO. 7.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SEA-SIDE COGITATIONS.

The time has now passed by, when many of our members, glad to escape from the busy and noisy scenes of the city, have been abroad; some in search of pleasure, and some, in the hope of regaining health, or renewing their wasted strength.

How many of the former, who, weary of homely sights, and every day employment, looked forward with delight, as the prospect of novel scenes, and the exciting gaieties of traveling rose before the mind's eye, have found their bright visions realized, it perhaps would not be very difficult to enumerate; for it is to be apprehended there are few who do not find in this, as in many other pleasing prospects, that the poet truly says,

"This distance lends enchantment to the view."

It is at least allowable to hope there are none such who have not returned to their home scenes and domestic duties, with a keener relish for the quiet comforts which belong exclusively to the former, and a renewed determination to seek for ability more faithfully to fulfil the latter.

I have thought how much it might add to the interest of "The Friend," if those who have been spending a portion of their time in traveling, would favour its readers with sketches of the scenes they have visited, or descriptions of the many interesting objects which must have claimed their attention as they journeyed along. Perhaps no two minds receive exactly the same impressions, or pursue the same train of thought, when looking at the same scenes; and when we are put in possession of the views and feelings of others, as called forth by objects with which we may even be familiar, we are surprised to find how many beauties we have overlooked, and to how many sources of delight we have been insensible. By such intercourse the stores of mental wealth are accumulated, and the heart learns to share in the joys, and sympathize with the sorrows of others.

Health is one of the choicest blessings which the Author of all good bestows upon us; but like most other of his gifts, we rarely estimate it aright, until made sensible of the greatness of its value, by its loss. The invalid whose body is enfeebled, or racked with pain, and whose

mental energies are prostrated by disease, keenly feels how much all other outward blessings of life are indebted to health for the pleasure which their presence can administer; and often with self-condemning consciousness of the hitherto illy- prized favour, gladly seeks every means which promises to restore the lost treasure. As one of these, how grateful to the debilitated frame to change the crowded city, with all its artificial luxury, for the repose and simple enjoyments of the country, where hill and dale, clothed in the verdant dress of nature; and a clear and uncontaminated atmosphere, unite to administer health to the body, and tranquility to the mind. There is something so renovating in this quiet and purity of the country, that even those invalids to whom, when in health, the city never becomes irksome, feel an instinctive longing to escape therefrom, and go, where nature may complete her task of restoration, in the midst of the visible evidences of her imitable handy-work.

Perhaps equally conducive to the same end are the varied scenes and incidents which unite to give the peculiar charm to the sea-shore. Varied indeed they are, though the grand object which there presents itself, is eminently calculated to urge an exclusive claim upon our powers of thought and feeling.

Old ocean with his stirring action and ceaseless roar; his sparkling beauties when arrayed in sunshine and smiles, and his awful grandeur when roused to fury by the storm, has been the favourite theme of many, on whom nature has bestowed "the fire of genius, and the gift of song." But even these have failed to portray, in language which could again call them forth, the peculiar feelings which are awakened in a thoughtful mind, when gazing upon this living symbol of the omnipotence of the Great Creator." "The voice of the Lord is upon the waters." "He sitteth upon the flood, yea, the Lord sitteth king for ever." Who that has stood beside the sea, and listened to the deep-toned music of his billows; as from afar their thunder broke upon the ear, or the receding wave died in murmurs at his feet; but has felt the truth of these words of the inspired penman; and as the mind laboured to realize in thought the unfathomed depth and breadth of the watery world before him, a feeling of mysterious awe, and fearfulness has crept over the soul, hushing the voice of passion, and bowing the spirit under a sense of his own weakness and littleness. Emotions thus called forth seem natural to the immortal spirit of finite man, and may be viewed as evidences of his capacity for adoration. But they must not be mistaken for the worship which is performed in spirit and in truth. That owes its origin to a higher source. In all ages, men deemed to possess minds capable of fathoming and grasping the truths of science and philosophy, have

deceived themselves in this. Being in their own eyes "wise above that which is written," and "becoming vain in their imaginations, and their foolish hearts darkened," instead of recognizing the omnipotence and omnipresence of the eternal Jehovah; they have invented for themselves systems, by which the right order of things is inverted, and the works of nature are clothed with the attributes which belong to their Divine Author. Such "change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed for ever." From hence has arisen the Paganism of the ancients, and the Pantheism of some of the moderns, so called Rationalists. It is only when clothed with the spirit of Christian love, that the heart can glow with true devotion. The mind enlightened and enlarged by that, whether contemplating the beautiful, or the sublime, of the magnificent theatre in which man is placed; sees God in all, in the vast and in the minute. Then the penciling of a flower, or the "lustre of the insect's wing," awaken thoughts of creative power, which love soon kindles into praise, while the presence of the mighty deep calls forth feelings of humble reverential homage, to Him "who hath measured the waters in the hollow of his hand," who "made the clouds the garment thereof, and thick darkness a swaddling band for it, and said, hitherto thou shalt go, and no further, and here shall thy proud waves be stayed."

Properly speaking, the immense collection of fluid matter forms but one vast ocean, spread out from pole to pole, and covering nearly three fourths of the whole surface of the globe. From out of this world of waters the two great continents, called the old and new world, emerge; together with numerous small points, which we denominate islands; and as these intercept the continuous flow of the united body of water, geographers have divided it into parts; separated, however, only by imaginary boundaries, to each of which parts they have given their proper names. But when we reflect upon its immensity as it enters into the constitution of our terrestrial system; the comparatively small proportion that the soil, on which man can plant his foot, bears to it; that it is constantly whirling round upon the earth's axis, and is driven through space with the velocity of thousands of miles in a minute, and know, that the least displacement of the centre of gravity, would hurl the waters from their bed, and deluge the whole earth; how can we sufficiently admire and praise the wisdom, power and goodness of that Creative word, who, in the beginning, when the foundations of the earth were laid, adjusted the relative quantity and density of each, and rendered them obedient to laws, by which neither is allowed to encroach materially upon the other; so that the waters are kept gathered together in one place,

and the dry land, teeming with its millions of animated beings, rests secure in the enjoyment of the blessings which are guaranteed by the bow of promise.

(To be continued.)

For "The Friend."

An Essay on the Geological Evidences of the Existence and Divine Attributes of the Creator.

(Continued from page 42.)

Earthquakes and Volcanoes.

It is evident that the destroying power of water, by gradually wearing down the elevated portions of the earth, and depositing the sediment in valleys and at the bottom of the ocean, tends to reduce the present inequalities of surface, and would, if not counteracted, ultimately convert the whole into an extended plain. But as such a tendency would in time be productive of many disadvantages, we find that there exists an extensive counteracting cause, which, by elevating portions of the earth's surface, prevents the unfavorable effects that might otherwise result.*

This effect of volcanic action ought not to be considered unimportant, merely because the changes produced by igneous and aqueous causes, since the time of history, have been inconsiderable, when compared with the extensive alterations which are proved to have taken place in the earlier ages of the world.† For these effects, however small when referred to a few centuries only, if continued through indefinite ages, would amount to the entire destruction of mountains, and the formation of new continents and seas.

As the cause of volcanic phenomena lies at a depth below the surface of the earth inaccessible to human observation, and as their effects in all probability chiefly relate to the hidden parts of our planet, it would be presumptuous to suppose that we could become acquainted, either with all their effects, or the various important purposes which they are intended to serve. The astronomer, with the aid of his telescope, ascertains the length of the days and seasons of distant orbs; calculates their respective distances from the sun, and learns to pre-

† It is true that earthquakes not unfrequently cause elevation of land, as well as elevation; but on the whole, the latter effect is absolutely the greater. A subsidence in some parts is much necessary, in order to preserve the mean elevation always the same; for the action of water produces no change in this respect, as it merely transports the matter from one situation to another, lessening the elevation in the one place, but increasing it to a corresponding extent in the other.

† The present effect of these causes is not so inconsiderable as some persons may imagine. The Ganges and Barramooter alone bring down a quantity of sediment which (if all deposited near the coast) would be sufficient to extend the land along the head of the Bay of Bengal, 150 miles further into the bay in as many centuries; forming a tract of country equal in extent to the State of Pennsylvania. If, too, during this period, some part of the bed of the ocean, where the present depth does not exceed 200 fathoms (or about one third of a mile), were to be operated on, at an average of three times in every century, by an upheaving force, equal in effect to that which, in 1602, elevated a large part of the surface of Chili, the consequence would be, that a new island would be raised in the deep, of greater extent than the island of Great Britain.

dict their positions in the heavens. But the geologist cannot extend his vision to the interior of the earth—the discoveries of science have not provided him with a *cryptoscope*, whereby he might explore the hidden parts of the globe, and he is consequently left in almost total ignorance respecting the real constitution of the earth he treads upon.

But our inability to understand the operation of volcanic agency, or fully to comprehend what important ends it is intended to serve, is no reason why we should conclude that the action of earthquakes and volcanoes is not intended for a useful purpose. On the contrary, we may believe that the continual operation of volcanic causes, is but the working of an extended system of curious machinery, by which the sound condition, and perhaps the very existence, of our planet are preserved. This operation may be as important in the economy of the globe, as is the action of the heart or lungs to the health of animals.

Why this volcanic action should be attended with such disastrous consequences,* it is entirely beyond the scope of our finite intellects

* In estimating the destructive effects of volcanoes and earthquakes, it will be well to compare them with the effects of other causes which have operated to produce desolation and death in different parts of the habitable regions of the earth.

We have new means of ascertaining with any degree of accuracy, the number of persons who have perished, or the amount of property which has been destroyed, by earthquakes and volcanoes during any great extent of time; but the number of deaths from this cause, may perhaps be set down as not exceeding an average, 500,000 in a century, or 5000 in a year.

Now the effects of war have been far more disastrous than this. We have accounts of battles and military expeditions which have caused more loss of life than any earthquakes which have been recorded. The earthquake of Sicily in 1693, is said to have destroyed about one hundred thousand people; and it is probable that an equal number perished during the great earthquake of Lisbon in 1755. But we are told in the eighth chapter of Judges, that in a single expedition there fell of the Midianites alone one hundred and twenty thousand men. Of the five millions with which Xerxes invaded Greece, only a small part ever crossed the Hellespont. And in modern times, Bonaparte's expedition to Russia cost the French about three hundred thousand men. Dymond supposes that the number of English and French alone who have perished from the effects of war, during the last seven centuries, is greater than the number of men now existing in France and England together;† or upwards of forty-six millions of human beings. Comparing this with the above estimate of the mortality resulting from earthquakes and volcanoes, we perceive that an estimation of life caused by war among the English and French alone, during the last seven hundred years, has been about twenty-two times that caused by volcanoes and earthquakes, during the same time, throughout the world.

Intemperance is another moral evil of as great or greater magnitude than war. In 1830, it was estimated, that more than 37,000 citizens of the United States die annually victims of intemperance. Taking into consideration the probable extent of this evil in other countries, we arrive at the conclusion, that the mortality, caused by intemperance, is between two and three hundred times that resulting from the effects of volcanic fire.

Late investigations on the subject of the slave trade show, that the number of negroes who annually perish in the capture, in the march to the coast, and during the middle passage, is not less than about three hundred thousand. The mortality produced by this nefarious traffic, is therefore about one hundred times that caused by earthquakes and volcanoes.

to understand. Like the violent storms and hurricanes which serve to purify the air of the tropics, its beneficial effects are accompanied with ruin and destruction. Why it should be thus, we know not, except that such is the will of Him who "looketh on the earth, and it trembleth; who toucheth the hills, and they smoke."

Volcanic convulsions may sometimes be intended in part as Divine judgments upon a wicked and reprobate people, in order to awaken them to a sense of their follies and vices. But as He whose hand directeth the angel of pestilence, possesses other and more effectual means* for this purpose; we may conclude, that volcanic action is seldom or never called into operation with this intent alone, though such an end may often be attained, *conjointly with others*, by one and the same means.

In illustration of the moral effects of earthquakes, I will cite a passage from Flint's account of the earthquake, which, in 1812, convulsed the valley of the Mississippi in the vicinity of New Madrid. He says, "One result of these terrific phenomena was very obvious. The people of this village had been noted for their profligacy and impiety. In the midst of these scenes of terror, all, Catholics and Protestants, praying and profane, became of one religion, and partook of one feeling. Two hundred people, speaking English, French, and Spanish, crowded together, their visages pale—the mothers embracing their children—as soon as the omen that preceded the earthquakes became visible—as soon as the air became a little obscured, as though a sudden mist arose from the east—all in their different languages and forms, but all deeply in earnest, betook themselves to the voice of prayer."

The preceding remarks on this subject relate chiefly to earthquakes. I shall now make a few additional observations principally relative to volcanoes.

These outlets of volcanic fire undoubtedly serve a very important purpose, by giving vent to the expansive power which is generated in the subterranean cavities of the earth, thus acting as "safety valves," in preventing the occurrence of such extensive and disastrous convulsions, as would otherwise continually disturb the tranquillity of the surface of our globe.† It has long been remarked, that the

* The mortality produced by the plague alone, probably greatly exceeds that caused by volcanic convulsions. In 1665, the number of deaths by the plague in London was estimated at about ninety thousand; and one hundred thousand others are said to have fallen victims of its ravages at different times during the seventy-three years immediately preceding.

† I do not wish to introduce theoretical conjectures into these remarks, but I would here take occasion to observe, that if volcanic phenomena are caused by any agents with which we are acquainted, it appears to me most consistent with facts and sound philosophy, to ascribe them to the effect of chemical or electrical changes, or both, taking place at a great depth below the surface. I am at a loss to conceive, why geologists would have us believe, that the interior of our earth consists of a melted fiery mass, the seat and cause of volcanic action—when the existence of a few lakes of lava, communicating with extensive chasms filled with compressed gas or steam, would be amply sufficient to account for the most extensive and violent phenomena which volcanoes and earthquakes present.

breaking out of a neighbouring volcano during an earthquake, is nearly always followed by a decrease in the violence of the convulsions.

The important office which volcanoes perform in this way, will appear more obvious, if we reflect on the extensive changes which may be going on in the interior of our planet. "When we consider," says Lyell, "the combustible nature of the elements of the earth, so far as they are known to us—the facility with which their compounds may be decomposed, and made to enter into new combinations—the quantity of heat which they evolve during these processes; when we recollect the expansive power of steam, and that water itself is composed of two gases, which, by their union, produce intense heat; when we call to mind the number of explosive and detonating compounds which have been already discovered, we may be allowed to share the astonishment of Pliny, that a single day should pass without a general conflagration:—*Excedit profecto omnia miracula, ullum diem fuisse quo non euncta conflagrent.*" And after speaking of volcanic eruptions, and the continual evolutions of gas and steam from soliferratas, Italian "studias," &c.; the same author observes—"It is probably in this unceasing discharge of subterranean heat that we owe the general tranquillity of the globe; and the occasional convulsions which occur may arise from the temporary stoppage of the channels by which heat is transmitted to the surface; for the passage of caloric from below upwards may be compared to the descent of water from the continents to the sea; and as a partial interruption of the drainage of a country causes a flood, so any obstruction to the discharge of volcanic heat may give rise to an earthquake or eruption."

It is further worthy of remark, that the products of volcanoes are of considerable importance in the arts and medicine. A great part of the sulphur, and much of the alum of commerce are obtained from the matter ejected from volcanic vents.

Before concluding these observations on volcanoes and earthquakes, I would just remark, that volcanic regions, although liable to be visited by desolating floods of lava, showers of ashes, and destructive earthquakes, are nevertheless sometimes the most delightful districts on our globe. Such is the fertile region of Campania, and the country around the base of Etna. Speaking of the former, Forsyth says, "A climate where heaven's breath smells sweet and woefully—a vigorous and luxuriant nature unparalleled in its productions—a coast which was once the fairy land of poets, and the favourite retreat of great men. Even the tyrants of the creation loved this alluring region, spared it, adorned it, lived in it, died in it."

(To be continued.)

HEDGES AND DITCHES.

From Old Humphrey's Observations.

Give me thy ear, reader, and give me thy heart too, for a little space—I want, if I can, to call forth thy kindly feelings. We cannot pluck thorns out of others' bosoms without placing roses in our own.

I love to point out a source of profitable pleasure to the poor. The rich have their daily fare and their goodly apparel; their lordly mansions, their paintings, and their statues; their carriages, their gay equipage, and their fine horses; their parks and their pleasure grounds, and I do not begrudge them their possessions. Willingly would I increase their joys; but I had rather, much rather, cast a beam of sunshine on a poor man's brow.

And when I speak of a poor man, think not that I mean to pass by a poor woman. Oh, no! I have found many of those of whom the world is not worthy, habited in the garb of poverty, walking abroad in an old red or brown cloak; or pondering the Bible at home, with an old blue or yellow handkerchief over their shoulders. Old Humphrey has had many a kindly gossip with humble-hearted old women, servants of the Lord, and been both comforted and edified by their Christian conversation.

I want to point out to the poor the enjoyments within their reach. It is no use talking to them of distant and expensive pleasures, for these they cannot obtain. I want them to regard common things with interest, and to get even from hedges and ditches an addition to their joys.

Whether it be that I am more happy than my neighbours in stumbling upon pleasant objects, I cannot tell, but hardly ever do I see a hedge in spring, summer, autumn, or winter, but I could gaze upon it with joy. At one time the quickest is budding out with fresh green leaves; at another, the hawthorn is in flower, or hung with innumerable berries; at the fall of the leaf, the young plum trees are rich in their bleached, and sere, and variegated foliage; and in winter, the frost-work on every bush fills me with admiration and delight.

Now, these things are all within the reach of the poor. Come, then, ye poor, regard more attentively these proofs of your heavenly Father's wisdom, and you will think yet more highly of his goodness and his grace.

But it is not the hedges alone, but the ditches also, that exhibit specimens, costly specimens of the workmanship of the great Creator. At this present time I know a ditch so full of nettles, with their fine purple bloom; large dock leaves, with holes here and there in them, and turning a little brown; high, long quaking grass that trembles at the touch; and flowery thistles, prickly burdocks, silvery colts-foot, and straggling blackberry brambles, that it is, in itself, quite a picture.

The bee seems always humming there, and the slender-loined wasp, and the big blue-fly, and another of shining green, move about from one plant to another. I could almost persuade myself that a butterfly settles on a flower that I may admire him, and that the dragon-fly knows of my coming. That ditch is a goodly

garden in my eyes, and teems with God's winged creatures, rejoicing in the beams of the glowing sun.

Do you know of no ditch of this kind? Surely you must be short-sighted if you do not, for they are every where to be found. They are passed by daily, without being duly regarded; but to enjoy them you must see them with your hearts, as well as with your eyes, and view them not in reference merely to your own use, but as the works of your adorable Creator.

When you next walk abroad, look around you with more attention; every plant and every insect is worthy of your regard; the speckled lady-bird on the nettle leaf, the crawling caterpillar on the hawthorn spray, and the industrious spiler, weaving his web across the thorny furze, are worthy of your closest inspection.

I might direct your attention to the beauties of nature on a broader scale; but my present object is to show, that even the hedges and ditches have enough in them to make you pause with interest and admiration. The more we think of God's goodness, power, and wisdom, in his works, the more highly shall we, if taught by the Holy Spirit, adore his matchless mercy in Jesus Christ our Lord.

ON A SCOFFER.

From the same.

The other day I could not help stopping a moment while a boy was striking fire with flint and steel. "Ay," thought I, "that steel and flint are an apt emblem of the hasty heart of Old Humphrey." How often, instead of patiently making my observations on the things around me, am I put out of temper by passing events! Only an hour ago, my heart was set beating, and my pulse playing half as fast again, as they ought to move. It was a young man that vexed me.

There he sat, in a light-coloured coat, his comely black hair frizzed on each side of his temples, a ring on his finger, and his gold watch-chain thrown across his breast, attempting to prove to his companions that the Bible had not a word of truth in it, from one end to the other.

"What!" thought I, "does he suppose, after prophets have prophesied, martyrs have bled, and reverend elders pondered, prayed, and wept over the Bible, that such a pigmy as he can pull down the high edifice of their hope, having for its everlasting foundations the 'Rock of Ages,' and 'Jesus Christ himself being the chief corner stone!'" Eph. ii. 20.

My heart grew angry, and the colour came into my cheeks, but when I thought what a penalty must, by and by, be paid by the unrepenting infidel. I grew sorrowful, my passion gave way to my pity, and my pity led me to pray for all unbelievers.

Oh, that in hating and reproving sin, we all showed more of the spirit of Him who wept over Jerusalem!

ON GLAD TIDINGS.

From the same.

Were the philosopher to have some new principle communicated to him, which rendered clear the mysteries of science, how prompt would he be to apply it, how absorbed would his mind be in his newly acquired knowledge!

Were the merchant to be told of a new and profitable market for his merchandise, with what ardour would he freight his vessels, that the winds of heaven might waft them across the mighty deep! Were the tradesman to have imparted to him a new mode of manufacturing his goods at half the cost, and with double his accustomed despatch, how industriously would he pursue his calling! Were the poor man to be informed how he might become rich; the sick how he might be healed; and the dying how he might prolong his life, how gladly would they avail themselves of such unexpected good news!

And yet the information thus given to the philosopher, the merchant, the tradesman, the poor man, the sick, and the dying, would be valueless, when compared with the good news, the glad tidings of great joy contained in the gospel of Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. What are all other glad tidings when compared with these: when we are mercifully enabled to apply them to ourselves, then can we indeed "rejoice with joy unspeakable and full of glory."

For "The Friend."

MISSOURIUM KOCHII.

As some uncertainty exists in the minds of the readers of "The Friend" from the difference of opinion expressed by different articles that have appeared from time to time in that journal in respect to the "Big Bones" lately exhibited in this city, under the assumed name of "*Missourium Kochii*," I send for insertion the account of them given by Dr. Goddard to the Academy of Natural Sciences of this city. The extract is taken from the Monthly Proceedings of the Academy, printed under their superintendence.

Dr. Goddard is well known to our citizens as a skillful Demonstrator of Anatomy, whose knowledge of osteology, would, I think, set at rest the question of the identity of this with other skeletons of the *Mastodon* which have been heretofore exhumed.

The alterations and distortions noticed by the extract below, must have been the result of the grossest ignorance, or of a deliberate design to impose upon the public as something new, the remains of an animal, which, however wonderful, was yet well known to naturalists. It is much to be regretted that the ignorance or disingenuousness of the exhibitor should have distorted if not destroyed, so fine a specimen.

At a meeting of the Academy of Natural Sciences, held 10th mo. 12, 1841,

"Dr. Goddard stated that he had examined the so called '*Missourium Kochii*,' and found it to be a skeleton composed of *Mastodon* bones, most of which appeared to belong to a single

set, many, however, having been superadded, and others mended and glued together in a manner wholly erroneous.

"The following errors were especially noticed:

"*Spine*.—The spine presented the anomaly of 8 cervical vertebrae; and instead of 19 dorsal and 4 lumbar, had 23 dorsal and 10 lumbar vertebrae, making the number of bones in the spine too great by 11. The bones articulated with the 2nd and 4th ribs were cervical vertebrae. The spaces between the vertebrae were much magnified by thick wooden blocks placed between them, and the spine was curved upwards, so as to give an exaggerated idea of the height of the animal.

"*Ribs*.—These were redundant in number, and were spread out as much as possible, so as to present the appearance of a wide and flat chest. The 1st pair of ribs were stuck on the bones of the shoulder, to resemble clavicles—bones which the *Mastodon* does not possess.

"*Head*.—The head was that of a *Mastodon* with the top deficient, and a piece of an ethmoidal bone glued on in front to resemble a snout. The tusks were distorted laterally, so as to occupy a space of 18 feet in width.

"*Scapulae and Iliu*.—These having been deficient, were very ingeniously pieced out with wood, glued over so as to resemble bone.

"*Feet*.—The feet were ludicrously made up of carpal and tarsal bones, and presented the wonderful anomaly of 4 phalanges to each toe.

"Several other discrepancies were observed; apart from which Dr. G. considered the skeleton one of very great interest." W.

THE SUN FLOWER.

We noticed recently, in a No. of the Farmer's Cabinet, an article on the cultivation and properties of the sun-flower. The writer asserts that the seeds of this plant are not only far more oleaginous than those of any other now known among us, but that the oil extracted from them combines the qualities for eating of the best olive oil; for burning of the best sperm, without the smoke, and for painting of flax-seed oil.

In addition to these valuable properties it is likewise asserted that the flower-cups are very excellent and agreeable when prepared and eaten as artichokes;—the stalks are excellent substitute for hemp; and the flowers when in bloom, the best pasture known for bees; and, finally that it is very prolific, affording, ordinarily, with proper cultivation, from eighty to one hundred bushels per acre, on barren soils.

The last statement, however, we think erroneous. From sixty to eighty bushels will doubtless be found a heavy crop on any soil, while on thin, light lands the average yield with the best possible cultivation would not in all probability exceed forty or fifty at the most. One reason, and indeed the principal one why we discredit this statement is the well known physiological fact that the sun-flower is a gross feeder, and that consequently no soil of a barren texture, can be suitable or well adapted to its growth. By a series of very accurate and highly ingenious experiments instituted by the learned Hales, it was correctly demonstrated that a plant of the sun-flower species, weighing

three pounds, actually transpires, or throws off by its excretories the prodigious quantity of twenty-two ounces in twenty-four hours, or nearly half its weight;—whereas Keil, by a series of experiments equally accurate, determined that in his own person he perspired only thirty-one ounces in the same period of time. This man, however, ate and drank but 4 lbs. 10 oz. while the plant appropriated seventeen times as much nourishment as was required to sustain the former!

This is certainly, however, a much larger quantity than plants ordinarily transpire in the same period of time, but as the experiments were conducted with the most accurate and philosophical precision, we have no basis for doubt as to the correctness of the statements of the learned gentlemen by whom they were made.

In our experiments upon this plant, we have invariably found it to do best when planted on good ground.

By the term good, as here applied, we mean a soil ordinarily rich and fertile, and such, in short, as would, without much expense in manuring, produce good wheat or corn. On soils of this character, the sun-flower, if properly attended, is a sure and profitable crop. As a winter feed for fowls, we regard the seed as preferable even to corn; it being a powerful promoter of fecundity, and what certainly is of no small consequence during winter, obviates in a great measure the necessity of furnishing them with animal food, without which, in some quantity, most of our domestic fowls, and especially the hen, will generally cease to lay.

Swine, also, are very fond of it. But here the greatest caution is requisite, as by too profuse feeding, a morbid habit will be induced which ten to one will eventuate in serious consequences, and perhaps loss.—*Mr. Cultivator.*

Temperance.—The total abstinence pledge of Theobald Mathew has been signed by "Ireland's only Duke,"—the Duke of Leinster.

VESPER HYMN.

Shades of Evening! ye have cast
To the earth your woven pall,
And the night is coming fast
Over wood and waterfall.

Dimmer grows the dying light,
Though its beauty lingers yet—
Look!—Upon the brow of Night,
Like a gem is Venus set!

Softly in the shadowy pinet
Flots a spirit-winged breeze;
And the star-light dimly shines
On the tall and ancient trees:

Tones of music linger there,
Lifted on the willing wind—
Holy as the whispered prayer
From the soul that never sinnet!

Bounteous Benefactor! thou
Hast preserved us through the day;
Humbly would we thank thee now,
As we kneel to praise and pray:

While the day of life shall last,
Guide us, whereso'er we roam—
When the night of Death is past,
Take us to thy heavenly home!

W. H. Burleigh.

A Testimony of Balby Monthly Meeting in the County of York, concerning Daniel Wheeler, deceased.

Our beloved friend Daniel Wheeler was the youngest son of William and Sarah Wheeler of Conduit street, Hanover Square, London; and was born there the 27th day of 11th month, 1771.

His parents were rather above the middle rank in society, and being consistent members of the established church, were strict in conforming to its rites and ceremonies, punctual in attending their place of worship, and careful to train up their children to devotional exercises.

Before he was twelve years old he was deprived of parental restraint by the death of his father and mother; and was placed at a school at Fulham, for the purpose of learning navigation, to prepare him for his future seafaring life.

Thus left an orphan, through the interest of a relative he was entered on the king's books as midshipman at an early age; whilst he was preparing for the service, and before he had completed his thirteenth year, circumstances led to the breaking up of the family circle, giving rise to a long separation from his brothers and sisters, to whom he was very warmly attached.

He now sailed for the first time, cruising on the coast of Portugal; and after remaining six years in the navy, he finally quitted his ship, and entered the ranks of the army as a private soldier.

"When about sixteen years of age," he says, "having been unwell, and probably led to reflect a little on that account, I was made sensible of a divine visitation extended to me at that time; disclosing, with indubitable clearness, the vanity and emptiness of every earthly station, tarnishing the pride and glory of this perishing world in my sight; and which, though little understood, and less regarded at the moment, has since, at different times, been brought to my remembrance by Him that declares unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts is his name! When this occurred, although then entered into the bond of iniquity, yet I had not launched so fully into its awful abyss, as was afterwards most lamentably the case; and from what I have since witnessed, in unutterable mercy, of the strength and power of redeeming love, a belief is induced, that, if this warning voice, then sounded in the secret of my sinful heart, had been hearkened unto and waited upon, my footsteps—even mine, would have been conducted from the horrible pit to which they were fast verging."

It was after long exposure to the severity of the weather, during a harassing service in one of the most unhealthy districts of Europe, that Daniel Wheeler was seized with the prevailing fever, which swept away so many of his fellow-soldiers; and after all prospect of recovery seemed to be gone, he was in mercy raised up from the hospital, where numbers were daily perishing round him, to become, in future years, the messenger of mercy and glad tidings

to others. At this period, however, although he maintained a fair character among his fellow-men, he was living in a state of much estrangement of heart from God, and often straying against his own secret convictions. In the discharge of those duties belonging to his station, he had acquitted himself to the satisfaction of his superiors; he had been advanced to the rank of sergeant-major, and was afterwards further promoted.

In 1794 or 1795, he paid a short visit to his oldest sister, residing near Sheffield, who was married, and had become a member of the Society of Friends by conviction. He was not long allowed to enjoy this interval of quiet, before he was summoned to join the regiment, in which he had obtained a commission, on its departure for the West Indies. They set sail; twice the fleet put to sea, and as often encountered a dreadful hurricane; several of the vessels were lost, the troops perishing in them, but Daniel Wheeler was providentially spared, experiencing a narrow escape.

Reflecting on these disasters, and the renewed occurrence of wonderful preservation, so unexpected and so undeserved, his heart was touched; he could not resolve a third time to expose his life as he had done, but determined to quit the army, so soon as he could meet with suitable employment. He communicated this resolution to his sister at Woodhouse, near Sheffield, and returned thither, having given up his commission, in 1796.

His mind was now opened to embrace the principles of Friends, and he attended our meetings at Woodhouse. This excited the ridicule of some of his nearest relatives and companions, whose astonishment was great at the thorough change that soon appeared in him. The work was not suffered to be long on the wheel; the effect was decisive and permanent, afforded a display of Divine power, not less remarkable in this rapid conversion, than where there has been a more gradual accomplishment of its purposes.

He made an application to be admitted into membership with Friends; and after a suitable time, his request was complied with, in the 2d month, 1799.

It is worthy of notice, that but little, if any, instrumental means was concerned in this remarkable change. Whilst attending the small and generally silent meetings of Woodhouse, Daniel Wheeler had felt the truth of our principles, and had yielded to the conviction. His was a stability and growth in religion of no ordinary measure. In a very few years after his conviction he was appointed an overseer, and he was indeed a bright example of zeal, sincerity, and love to his friends, in that responsible station.

An opening to begin business in a small way at Sheffield presenting itself was readily embraced; and in this, as in his future undertakings, the Divine blessing appeared to attend him, and to crown his exertions with success.

In the 6th month, 1800, he was married to Jane Brady, the daughter of Thomas and Rachel Brady, of Thorne, in whom he found a helpmate indeed, of sound judgment, guileless and faithful. He adds, in a letter written after her death, "the Heavenly Master's love has never ceased to follow us through all the vicis-

situdes of time, during a life, not a little chequered, for a term of more than thirty-two years and a half, when I was pleased to deprive me of my greatest earthly treasure, and to take back that which He gave: but it was His own, I verily believe, even His—the same who enabled me to bless, in the moment of my greatest distress, 'Blessed be the name of the Lord.'"

As a tradesman he was diligent in business; he was also "fervent in spirit; serving the Lord." By the strictest attention to integrity in all his dealings, he gained the esteem of all with whom he had to do. Yet it was easy to see where his heart was fixed; his Bible was his favourite companion, and the few minutes that could be spared at a time amidst his daily concerns, were spent in the perusal of the inspired writings.

For some time previous to 1813, the impression had become strong upon his mind, that he would be called to advocate the cause of truth and righteousness upon the earth. Very deep were his conflicts, and very closely was his application of soul to his Heavenly Father, for strength to perform his will; and it was his practice, when he lived in the country, to withdraw early in the morning to a small field near his house, for the purpose of religious retirement and prayer.

He was very watchful lest he should be led away from the grace vouchsafed unto him, frequently refraining from conversation apparently innocent, and in which he delighted, lest at any unguarded moment he might grieve that Holy Spirit whom he felt to be his comforter and guide. He was recorded as an approved minister in the 6th month, 1816.

About this period our friend was made sensible that some sacrifice would be called for on his part, as an evidence of his gratitude for the unutterable mercy and great condescension of the Almighty, in having plucked him as a brand from the burning; and he saw clearly that it was indispensable for him as much as might be to separate himself from the world and the things of the world, by declining his prosperous trade, and retiring with his family into a smaller compass.

The extent of his business was becoming a burden. He felt the force of our Lord's declaration: "Ye cannot serve God and mammon;" and his obedience to the requirement was full and unreserved.

"Not," said he, "that I have acquired a sufficiency without doing something for my livelihood; far from it. I have still a prospect of maintaining my family comfortably with care and industry, leaving the event to Him who knows the thoughts and intents of the heart. I have no desire to accumulate riches for my children, the blessing seldom attends it; and the baneful effects thereof are too often visible, even in our Society."

His mind was thus disposed to withdraw from his concerns in trade, and he was in a state of waiting preparation, when an inquiry was made, on behalf of the Emperor Alexander of Russia for a member of the Society of Friends, to superintend some works of drainage and of agriculture in the neighbourhood of Petersburg. Daniel Wheeler offered himself

for the service, and finally accepted the appointment.

On the 18th of Sixth month, 1818, he attended the meeting at Sheffield, when he took an affectionate leave of Friends there. He told them that nothing less than apprehended duty could have induced him to take the present step; that, four years ago it was clearly intimated to him, that it would be required of him to remove into Russia; and though the prospect was very trying to the natural part, yet endeavouring to obtain resignation, he had been favoured to feel sweet peace. His mind had been deeply affected while sitting among them, in viewing the prospect before him, when he would be deprived of the precious privilege of thus assembling with his Friends; that he wished none might suppose his case a hard one, for he thought that there was scarcely a person on the face of the earth, who had more largely partaken of the gracious dealings and protecting care of a merciful Providence. Twice he had been preserved from shipwreck—he had been favoured to escape the devouring pestilence when numbers were falling around him; and, when many were destroyed by the cruel hand of war, his life had indeed been marvelously spared. And surely, the Almighty Being, whose arm had been so often extended for his preservation, when he was running headlong in the paths of error, had a right to dispose of the residue of his days, and was worthy of obedience.

He shortly after embarked for Petersburg, and took charge of the works committed to him. These operations appear to have been conducted successfully, much to the improvement of the parties concerned, and to the satisfaction of the parties concerned. There is also ground to hope, that his labours will at a future day prove a blessing to that empire.

On account of circumstances connected with the religious profession of the country, the gospel services of our dear friend were much circumscribed to private interviews; and in the line of his religious duty, he addressed the English residents in that city. The uniformly guarded and consistent life and conversation, the unbending integrity which no self-interest could warp—no influence from without could suppress, will be long had in honourable remembrance in that land, to the glory of that Lord and Master, whom, diligently to serve and faithfully to obey, was more to our dear friend than the smiles of princes, or all that the world could bestow.

During the absence of Daniel Wheeler in Russia, he was careful to keep up in his house the regular attendance of meetings for worship, twice on First days, and on Fifth days. An orderly and regular attention to the reading of the Scriptures was daily observed in his family; nor did they omit the frequent perusal of the writings of Friends.

For the distant members of his own monthly meeting, he evinced his concern by addressing them once a year, and occasionally at other times, putting them in remembrance of the things which belonged unto their peace.

In the 4th month, 1825, our friend Daniel Wheeler was liberated by his monthly meeting to attend the Yearly Meeting in Dublin, and for other religious engagements in Ireland. He

was also concerned in Third month, 1831, to visit Friends in Devonshire and Cornwall, as well as the inhabitants of the Scilly Islands. These services appear to have been accomplished much to the satisfaction of his friends, and to the comfort of his own mind.

At the end of 1832, whilst he was confined by indisposition at the house of a friend in Norfolk, the mournful intelligence arrived from Russia of the death of his beloved wife. This was one of the greatest trials that could have befallen him; but the Almighty hand was near to comfort and sustain him; and he was mercifully strengthened to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A little before this he had laid before his Friends at their monthly meeting in Ninth month, 1832, his prospect of paying a visit in gospel love to the Islands of the Pacific Ocean, Van Diemen's Land, and New South Wales, in which, as well as in the Quarterly Meeting and the Morning Meeting of ministers and elders in London, he had their full concurrence and earnest desires for his preservation.

For a very extensive a service, the necessary arrangements occupied a considerable time; these being at length completed, he sailed from the Thames the 13th of Eleventh month, 1833. The vessel was proceeding down the English Channel, when on the 21st they were overtaken by a heavy storm, which induced them to take shelter off the Isle of Wight; and from adverse winds, and other causes, they were not able to take their final departure until the 15th of Third month, 1834.

He had been anxious to set out, and this detention was a great exercise to his faith. Yet, prompt in his movements as our dear friend was accustomed to be, when his duty was clearly defined, his example is strikingly instructive, in the patience and the steadfast faith with which he would wait until the true light so shone upon his path, as to point out not only the way, but the right time to move in it; and closely as he had been tried on this occasion, he was at last permitted to see and acknowledge, that he had not been detained one day too long.

The voyage out was a very tempestuous one, but he was preserved through all danger, and, accompanied by his son Charles, arrived safely at his destination.

Amongst these distant islands he was long and acceptably occupied. Yet he was often made sensible, preparatory to attending meetings, and other religious services, that he had no ability or qualification of his own, until he was humbled as in the dust; when after patiently waiting to be endowed with strength from on high, he has been enabled so to minister, that the Divine power has overshadowed the assembly; softening and contriting these poor Islanders; filling their eyes with tears and their hearts with love, until they could scarcely allow him to leave them. This arduous service, extended through the long period of nearly four years, was at length brought to a close, and he returned safely to England.

In the published accounts of our valued friend's labours in these distant regions, there is abundant evidence of his care to direct his hearers to the Great Teacher and Sanctifier, and to lean them from a dependence on instru-

mental aid; and it is gratifying to observe, that, in preaching the truth boldly, without respect of persons, he also gained the good-will of the resident missionaries, who received him with uniform kindness, and gave him on his departure very ample testimonials of their approval.

It may not be unprofitable in this place to notice the exemplary care which our departed friend had exercised over his tender offspring, to train them up in the nurture and admonition of the Lord. That they might experience a growth in grace, was the fervent desire of his heart. He would rise at an early hour to read the Scriptures to them, and at night he would quietly withdraw from the room, when the children were gone to rest, to endeavour to direct their youthful minds in reverent approach to their Heavenly Father.

The blessing of Him who alone was able to preserve them, and render them meet for His kingdom, we believe was not wanting. For when, within a short period of each other, three of these young people were called from their afflicted parent to exchange time for eternity, he had the consolation of knowing that their end was crowned by a humble and confident trust in redeeming mercy.

Had it been in the ordering of the Divine will, after so long a travel in distant regions, and sensible of declining strength, our dear friend would have thankfully settled down for a season of rest. Hence it is scarcely in words to express the sympathy that was felt for him, when he informed his monthly meeting, on the return of his certificate for the South Seas, that it was required of him once to set out for the American continent, to visit more especially the cities on the coasts. At this time his son Charles Wheeler, his endeared companion amidst the perils and fatigues of the southern hemisphere, was in a critical state of health, and for his sake his father might have felt anxious to delay his voyage. But so devoted was he to his Master's service, and so faithful to apprehend duty, that the yearnings of a father's heart could not stay him, nor call forth a repining word. He proceeded to America, and appeared to have pretty much carried out the work required of him, when he found himself released to pay a visit to the remnant of his family, who had now removed on account of Charles's declining state, to the more genial climate of France. At St. Germain's, near Paris, he witnessed the peaceful close of his dear son. He once more attended his own monthly meeting in Third month, 1840, and soon after sailed from this country for the last time, for New York. On preparing for his voyage out, he writes, "But now that the time draweth nigh, I feel more than ever the need of the prayers of the faithful for preservation and support in this the evening sacrifice about to be offered, when the natural strength of the poor body, and perhaps that of the mind also, is weakened, as days have multiplied upon me, and years have increased; and, I think I never felt more at the prospect of being again severed from my beloved children;" adding, "Certain it is that nothing short of implicit obedience to what we believe to be a divine requirement will be accepted; and nothing can so fully bring our love to the test, as the having to leave

all and forsake all, without making any reserve for ourselves."

A week after he sailed, Daniel Wheeler was taken ill, and continued so for the remainder of the voyage. The complaint appeared to be a cold attended with fever, and as he was unable to lie down from difficulty of breathing, his strength rapidly declined. He received every attention that could be rendered on ship-board, for he bore the respect and regard of all. When he arrived at New York, he was conducted on shore by kind Friends there, and further medical advice was obtained. The opinion formed of his situation was decidedly unfavourable. On being told that he was thought to be in a very critical state, he said: "All has been done that could be done;—only write to my dear children, how it is." "The work has been going on with the day." "All I want is quietness, it is a great thing to be clear from pain." "Love to all my friends on this side the Atlantic as well as the other." "I want nothing but the love of my Heavenly Father, and I witness it. The Lord is good to them that love and fear His name: great things hath He done for me;—things so wonderfully marvellous that they could hardly be believed were I to tell of them."

He remarked to a friend—As to himself, he had no doubt: he had the same faith that had been with him through life, and which was founded upon the gospel of Christ, which enabled him to say with the apostle, "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

All that the most assiduous care and tenderness, aided by medical skill, could do proved unavailing to restore him. His exhausted frame gradually sunk under the disorder, and he quietly passed away on the 12th of Sixth month, 1810, aged sixty-eight years, having been a faithful labourer in the gospel vineyard above twenty-four years.

The Christian warfare was thus ended. Full of years, his loins dried about, and his light burning, he was as one that waiteth for his Lord.

We see abundant cause to exalt His holy name, who thus led forth our beloved friend—who preserved him through many perils by sea and land—who conferred upon him strength in time of need, and sufficient qualification for His service—and who, in His own appointed time, we reverently believe, hath called him in redeeming love "to an inheritance incorruptible, and undefiled, and that fadeth not away."

Signed in and on behalf of the meeting aforesaid, held at Sheffield, the 3d of Twelfth month, 1840.

THE DIGNITY OF LABOUR.

I have faith in labour, and I see the goodness of God in placing us in a world where labour alone can keep us alive. I would not change, if I could, our subjection to physical laws, our exposure to hunger and cold, and the necessity of constant conflicts with the material world. I would not, if I could, so temper the elements that they should infuse into us only grateful sensations; that they should make vegetation

so exuberant as to anticipate every want, and the minerals so ductile as to offer no resistance to our strength or skill. Such a world would make a contemptible race. Man owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call effort. Easy pleasant work does not make robust minds; does not give men such a consciousness of their powers; does not train to endurance, to perseverance, to steady force of will—that force without which all other acquisitions avail nothing. Manual labour is a school, in which men are placed to get energy of purpose and character; a vastly more important endowment than all the learning of all other schools. They are placed, indeed, under hard masters, physical sufferings and wants, the power of fearful elements, and the vicissitudes of all human things; but these stern teachers do a work which no compassionate indulgent friend could do for us: and true wisdom will bless Providence for their sharp ministry.

I have great faith in hard work. The material world does much for the mind by its beauty and order; but it does more for our minds by the pains it inflicts—by its obstinate resistance, which nothing but patient toil can overcome—by its vast forces, which nothing but unremitting skill and effort can turn to our use—by its perils, which demand continual vigilance—and by its tendencies to decay. I believe that difficulties are more important to the human mind than what we call assistances. Work we all must, if we mean to bring out and perfect our nature. Even if we do not work with the hands, we must undergo equivalent toil in some other direction. No business or study which does not present obstacles, tasking to the full the intellect and the will, is worthy of a man. In science, he who does not grapple with hard questions—who does not concentrate his whole intellect in vigorous attention—who does not aim to penetrate what at first repels him, will never attain to mental force. The uses of toil reach beyond the present world. The capacity of steady, earnest labour is, I apprehend, one of our great preparations for another state of being. When I see the vast amount of toil required of men, I feel that it must have important connections with their future existence; and that he who has met with discipline manfully, has laid one essential foundation of improvement, exertion, and happiness in the world to come. You will here see, that to me labour has great dignity. It is not merely the grand instrument by which the earth is overspread with fruitfulness and beauty, and the ocean subdued, and matter wrought into innumerable forms for comfort and ornament; it has a far higher function, which is, to give force to the will, efficiency, courage, the capacity of endurance, and of persevering devotion to far-reaching plans. Alas for the man who has not learned to work! He is a poor creature. He does not know himself. He depends on others, with no capacity of making returns for the support they give; and let him not fancy that he has a monopoly of enjoyment. Ease, rest, owes its deliciousness to toil; and no toil is so burdensome as the rest of him who has nothing to task and quicken his powers.—[Channing's "Lectures on the Elevation of the Working Classes,"

AN ANGLING SCENE.

A few days ago C. B., Esq., a well-known skillful disciple of "old Isaac," accompanied by a novice in the "gentle art," repaired to die banks of a preserve, in Wiltshire, for the purpose of fishing for pike. During the afternoon no agitation of those interesting objects, the floats, took place; and the writer of these lines began to wonder at the undisturbed placidity of his scientific companion's countenance. Towards evening, however, the watching eyes of the angler were gladdened by the sudden disappearance of a cork, in a style not to be misunderstood; and, in the course of a few minutes, a fine pike, about six pounds weight, was brought to the surface and safely landed. Another and another soon followed, when the extraordinary incident took place which has given rise to this notice. A float went under as usual and made for the weeds. C. B. having an eye to his tackle, genly beguiled his friend at the end of it back again, and had brought him nearly to the surface of the water, when suddenly the cork ran away at the top of its speed to the tangled recesses opposite, and became strangely agitated. Again our angler essayed to entice the gentleman to return, but with scarcely any success; and the bent rod and strained line indicated that there was something at the end not to be trifled with. C. B. then commenced a series of manoeuvres, which ultimately brought the object to the middle of the canal. Here a strange rolling and boiling of the water commenced, as if some great commotion was going on beneath, and presently a huge *fau* appeared lashing the water. Of course it was concluded that an enormous fish was hooked; but the truth was soon made manifest. The tail disappeared, and the turmoil beneath recommenced. After this view, the anxiety of the angler became, of course, intense; and the development of his skill and tact was proportionate. Soon he brought the monster to the surface again, but not in the same position as before; and now the mystery was solved. A prodigious head, having more the appearance, at the first blush, of a large bull-dog than any thing else, protruded itself out of the water. In its terrific jaws it held, firmly gripped, a pike of about four pounds weight, out of the mouth of which projected the fatal line and bait; and here commenced a scene which it would be difficult adequately to describe. The angler using his utmost exertions to draw both to shore; his raw companion shouldering the landing net with all due bustle; the smaller fish writhing in agony between inward tearing and outward laceration, and the huge monster shaking its victim and lashing the water with its monstrous tail, as if exasperated at the unlooked for difficulty in bearing its prey. After a struggle of considerable duration, protracted even to the water's edge, the leviathan of the canal suddenly quitted its hold, and dashed away into the deep, leaving the poor mangled pike an easy capture. On examination it presented a pitiable spectacle. Scarcely any life appeared left; and its back was torn in a frightful manner to the depth of nearly an inch, plainly demonstrating the shark-like size and power of its fierce companion, and that pike devour their own species. Every effort was subsequently made

to hook the giant; but doubtless, such bait was offered to him was too trivial for his notice. His length appeared to be near four feet, and bulk about the size of a man's leg.—*Liverpool Albion.*

Slavers at St. Helena.—The ship *Howard* at Boston, from Calcutta via. St. Helena, reports the arrival at the latter place of the brig *Gabriel*, a slaver which had been captured when fifteen days from Havana, by H. M. brig of war *Acorn*. She had a crew of 65 Spaniards, and exchanged several shots with the *Acorn*. She had a cargo of bale goods, lumber and rice. In one of the bags of rice were found papers which gave information that twenty-three slave vessels were fitting out from Havana. The *Gabriel's* crew were put on board the *Acorn*, which sailed for the coast of Africa to land them on a desolate and uninhabited part of the coast.

Seven other slavers previously captured were breaking up at St. Helena.

No less than 1600 slaves, taken from captured slave ships, were at St. Helena when the *Howard* left.

Wheat Crop of 1842.—We learn from a friend who has been spending a few days at different points in the Miami Valley, that the wheat which has been sown the present fall in this fertile section of the state, amounts to about three times the usual quantity. If the farmers in the other principal districts of the state have sown any thing like as extensively, with a favourable season, the wheat product of 1842 will be very large. The seed along the Miami has come up well, and the fields present a beautiful and healthy appearance. The *fly* has shown itself in some districts, but has as yet done but little damage. Entire exemption from its ravages is not to be expected, but the present indications are that it will be far less destructive than it was last fall.—*Cincinnati Republican.*

Reform.—The crew of A. Foster & Son's ship *Louisiana* for Rio, were shipped from the *Sailors' Home*, and instead of being carried on board intoxicated, just as the ship was to get under way, as was once the case, they went on board the night before, and lodged there as quietly and soberly as any citizens on shore.

AUTUMN WOODS.

Glorious preachers! Ye are fading now.

How softly from your leaves the greenness dies!
No longer greeting with their bloom our eyes,
Or decking joyously Youth's blushing brow.

Yet beautiful, amid your sad decay,
With varied colours, soft, or dark, or bright,
Tinged with the morning's ray, or evening's fading light,
In pomp and majesty ye pass away!

Perpetual Preachers of an older Truth,
How silently ye symbol our decay,
That when we, too, like you shall pass away,
We shall again receive our trustful youth.

And Beauty's voice finds ever answer deep
Within these souls, which we would fain guide right,
Which ever turn, like flowers, to the light,
And which with holy hope and joy we keep.

Ye die in gorgeous beauty, and no more the flow'rs
Bloom modestly beneath your spreading leaves;
But through your boughs the night-wind slowly grieves,

Where once it played, thro' the long summer hours.

With budding Youth, the Spring may come again;
With newer beauty, flow'rs renew their bloom,
Freshly springing from their verdant tomb;
But to cold hearts they too will preach in vain.

And they who wander through your paths unmoved

In vain will stand in temples made with hands;

In vain will virtue seek, in gown and bands;

For your mild teachings they have never loved.

N. Y. American. LEAF.

MOTHERLY LOVE.

Last among the characteristics of woman is that sweet motherly love with which nature has gifted her; it is almost independent of cold reason, and wholly removed from all selfish hope of reward. Not because it is lovely, does the mother love her child, but because it is a living part of herself—the child of her heart, a fraction of her own nature. Therefore, do her entrails yearn over his wailings; her heart beats quicker at his joy: her blood flows more softly through her veins, when the breast at which he drinks knits him to her. In every uncorrupted nation of the earth, this feeling is the same. Climate, which changes every thing else, changes not that. It is only the most corrupting forms of society which have power gradually to make luxurious life sweeter than the tender cares and toils of maternal love. In Greenland, where the climate affords no nourishment for infants, the mother nourishes her child up to the third or fourth year of life. She endures from him all the nascent indications of the rude and domineering spirit of manhood, with indulgent, all-forgiving patience. The negress is armed with more than manly strength, when her child is attacked by sorrow or heats. We read with astonishment admiration the examples of her matchless courage and contempt of danger. But if death robs that tender mother, whom we are pleased to call a savage, of her best comfort—the charm and care of her existence—where is the heart that can conceive her sorrow? Read the lament of the Nadowassee woman on the loss of her husband and her infant son. The feeling which it breathes is beyond all expression.—*Herder.*

THE FRIEND.

ELEVENTH MONTH, 13, 1841.

In complying with a request to insert the annexed notice, the editor is induced to second the invitation held out to the friends of the institution, to attend the examination,—believing that those who do attend, will derive from the spectacle a gratification with which the stranger may not intermeddle. It may be well to mention, that, as now constituted, these schools are for the exclusive benefit of coloured children, and that the supervision is restricted to members of our religious Society.

ADELPHI SCHOOL.

On Fifth day, the 18th instant, an examination of the *Girls' School*, under the charge of "The Philadelphia Association of Friends for the Instruction of Poor Children," will take place in the upper room of the School-house on *Wager street*. On Sixth day, the 19th, an examination of the *Infant School* will occur on the first floor of the same building. Both to begin at 10 o'clock A. M.

The friends of the Institution are invited to attend.

We have given admission to the communication headed *Missourium Kochii*, in the supposition that Dr. *Goddard* is to be respected as good authority on such a question. We nevertheless do not see any sufficient reason to change our opinion that the exhibitor had no intention to practise deception upon the public.

As every thing relating to the life and character of the late *Daniel Wheeler* must be interesting to our readers, it will be no matter of regret that much of the space in our present number, is taken up with the instructive testimony concerning him of *Balby Monthly Meeting* in the county of *York*, held at *Sheffield*, of which meeting he was a member.

Nathan Kite proposes to publish by subscription, *Letters of Isaac Pennington*, with a preface by *John Barclay*; and selections from the works of *Isaac Pennington*, with preliminary remarks by *John Barclay*. These two volumes will be printed on good paper, and furnished to subscribers in substantial sheep binding, at one dollar per volume.

FOR SALE.—The fourteen back vols. of "The Friend," neatly bound, can now be had at this office, on reasonable terms, by the first applicant. A rare opportunity.

WANTED.—A middle aged man and his wife, to superintend and conduct the *Manual Labour Institute for Coloured Youth*, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the *Willow Grove turnpike*, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to *Blakey Sharpless*, No. 50 north Fourth street; *John Elliott*, No. 242 Race street, or *Marmaduke C. Cope*, No. 286 Filbert street. 7 mo. 20th, 1841.

MARRIED, at Friends' Meeting, *Redstone*, *Fayette county*, Pa., on Fourth day, the 6th of Tenth mo., 1841, *Jesse R.* son of *Jesse* and *Lydiah Garwood*, to *Mvra*, daughter of *David* and *Margaret Cattel*.

—, at Friends' Meeting, Upper *Springfield*, *Colum. county*, Ohio, on Fifth day, the 30th of Ninth mo., *Samuel*, son of *Thomas* and *Elizabeth Votaw*, to *Sarah*, daughter of *Abraham* and *Kezia Warrington*, the former deceased.

—, at Friends' Meeting, *New Garden*, *Colum. county*, Ohio, on Fifth day, the 30th of Ninth month, *Howard*, son of *Rees Cadwalader*, to *Margaret*, daughter of *Benjamin* and *Martha Johnson*.

—, at Friends' Meeting, *Farmington*, *Ontario county*, N. Y., on Fifth day, the 30th of Ninth month, *Lozenz Hathaway*, son of *Isaac* and *Nancy Hathaway*, to *Margaret Ann*, daughter of *Joseph* and *Elizabeth Macomber*, all of *Farmington*.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, ELEVENTH MONTH, 20, 1841.

NO. 8.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SEA-SIDE COGITATIONS.

(Continued from page 50.)

As the eye roams over the vast expanse of the ocean, alternately elevated and depressed, it is difficult to resist the belief, as the waves have a progressive motion, that the whole mass of water is urged towards the shore. As we watch the far-off wave rolling majestically along, we are irresistibly impressed with the idea, that the sea is advancing towards us, and that the pile of water which reared its snowy crest in the distance, is the same that breaks in foam at our feet. But this is an optical delusion, of which we may readily undeceive ourselves, by fixing the eye upon any object, a sea-fowl, for instance, floating upon the surface. How gracefully it rises and sinks with each succeeding billow: but though thus constantly in motion, it still retains its original relative position. With very little effort, it will occupy the situation it may have chosen for feeding, or pruned its feathers for as long a time as appetite or inclination may prompt it. But if the upper strata of water partook of the apparent forward motion of the waves, the bird could not, without a strong and constant exertion, resist its force: and once seated on the summit of a wave, or caught in the trough between them, there it must remain, and be borne along, however impetuously, with a motion perfectly smooth and free from rise and fall. High as the waves may be lifted up, and furiously as they may dash upon the sandy beach, they neither pile the waters up upon it, nor over-leap the destined barrier, to submerge the country beyond. What is it then that makes a false impression upon the eye, and deceives us into the belief of the progressive motion of the ocean? It is the forming of the waves, which is produced by the alternate ascending and descending in a perpendicular direction of their different points, without the liquid itself moving forward. This is in obedience to the law, that fluids press equally in all directions, and consequently seek to bring their surface to a level.

When the wind, sweeping over the sea, strikes with strong force upon the surface, it depresses one portion of the water below the true level, and lifts another portion (that composing the circumference of the cavity) proportionably high above it. The inequality thus

produced, will of course be greater or less, according to the force exerted. As soon as this force ceases, or is warded off at that spot, the specific gravity of the water causes the uplifted water to sink perpendicularly down; its pressure being greater, in proportion to the height it had attained. As this descends, the depressed portion, or trough, obeying the law by which fluids press equally in all directions, will rush up; and but that a mass of fluid, when once set in motion, acquires and retains a certain velocity, as soon as the true level was attained by the two portions of water, further motion would cease, until again acted on by the wind. But this momentum sinks the falling column below, and urges the ascending one above the level; so that, that point of the surface which was the trough, mounts to be the crest of the wave, in its turn to sink again, and thus keep up a constant oscillation. This undulation is of course increased by the wind, the power which first set the water in motion. It is difficult to illustrate the subject clearly without the aid of a diagram; but I trust I have said enough to make it evident, that it is the form of the wave, and not the water itself, which has the progressive motion. If any one at a loss to understand how this motion of the waves is thus deceives the eye, will hold a large screw in his hand, and as he turns it quickly round, will look attentively at the worm, he will witness a similar delusion. A different point of it is constantly presented to the eye, and if its commencement and termination are concealed, it is easy to believe that the whole screw is continually advancing.

When a calm has prevailed for several days, the surface of the ocean, to the eye of a spectator upon the shore, appears smooth and unruffled, reflecting like a mighty mirror, a large portion of the light poured down upon it. But its inequalities even then are much greater than one inexperienced would suppose. If a breeze springs up, its effect is at once rendered apparent, by a ripple; which, with curling and sparkling waves, marks out the course it has taken. As the wind increases, the hollows between these tiny waves become deeper and longer; and, of course, a larger surface, and one better calculated to feel its force, is exposed to the action of the blast. If it is a storm which has commenced, the black and murky clouds hang low in the atmosphere, intercept the light of the sun, and shroud the whole scene in portentous gloom, while the sea moans, as if conscious of the coming conflict. As the tempest gathers strength, it sweeps down with howling gusts, plunging into yawning gulphs the bosom of the mighty deep, and piling wave upon wave, as they roll, rebound, and dash against each other, upheaves their foam-capped summits toward the clouds. Still as the mighty war of elements goes on, the whirlwind, per-

haps, "let slip with warrant to destroy," drives with impetuous fury against the uplifted walls of water, forcing in their yielding bases, until an immense vault is formed of each, which, trembling for a moment while it hangs suspended, is precipitated by its own weight with a crash like the roar of thunder, while the lulling surface, caught in the fitful eddies, is scattered into mist, rendering the whole atmosphere thick and obscure. "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep; for He commandeth and raiseth the stormy wind, which lifteth up the waves thereof." Alas for the poor mariner, exposed in his frail bark, in such a scene as this! How impotent is human strength to cope with the fury of the warring elements; how vain is human skill to ward off destruction and secure deliverance. "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel and are felled, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still." As the violence of the wind abates, the commotion of the water subsides with it; but it is a long time before the effect of the former is overcome, or the latter ceases to exhibit evidence of the force with which it has been acted on. The waves, though no longer "urged to madness by the blast," yet, in obedience to the laws before mentioned, continue their wild tumultuous struggles; and as, in endless succession, they tower aloft, or sink in fearful gulphs, they seem rushing in pursuit, and eager to overtake their destined prey. Gradually, however, as the gale sighs out its latest breath, they lose their terrific grandeur, and roll with a longer, slower, and more uniform motion. Their loud roar dies away into a soft murmur, and as, by gentle and more gentle swells, they "rock themselves to rest," a calm steals over the ocean, and all again is peace.

All the agitation produced by the most violent storms is confined to the upper strata of waters, to what has been termed the "undulating region." The pearl divers, who pursue their dangerous trade in the Indian seas, and those of the Mediterranean, affirm, that at the depth of ninety feet, the water is always still, let the surface be boisterous as it may. The density of the liquid there is much increased; and while screened from most sources of disturbance, it is less easily acted upon by them. How it may be at very great depths, we have no means of knowing. Navigators have necessarily been desirous to obtain as correct information of the depths of the ocean, as the means which we possess for the purpose will

furnish; but as yet the actual knowledge acquired upon the subject is circumscribed. In many places no bottom can be reached; but we may not from hence conclude, that the ocean is really bottomless. Laplace concluded from the calculations he made, that its mean depth was from four to five miles. This was supposing that its profound abysses correspond with the elevation of the loftiest peaks of mountains, which vary from twenty to thirty thousand feet above the level of the sea. Captain Parry succeeded in sinking a line to the depth of one thousand and twenty fathoms, which was near a quarter of a mile deeper than had ever been reached before, but there he had to stop without finding bottom; and there is little reason to expect the means will ever be discovered by which the deepest parts of the ocean can be measured; the density of the water, and the presence of currents will prevent it.

To those depths no human eye has penetrated; but if by any means they could be laid open to our inspection, we may reasonably suppose the surface of the vast basin would present every variety of outline, with mountains valleys and plains, such as diversify the face of the earth, and give beauty and interest to the landscape. Nor is this vastly extended domain naked, or unclothed with beauties peculiarly its own. In many places, both in the southern and northern seas, where the translucent water has permitted a sight of the submarine formations, the bottom has been found covered with magnificent forests of madrepores and corals. The splendours and treasures of ocean's caves have kindled the fancy of many a bard, who has tasked their powers to depict them in glowing but fictitious colours. There is, however, a description given by Cook in his narrative of a voyage to the Pacific, which, I think, worth transcribing. "At one part of the reef (he says) which bounds the lake within, almost even with the surface, there was a large bed of coral, which afforded a most enchanting prospect. Its base, which was fixed to the shore, extended so far that it could not be seen, so that it appeared to be suspended in the water. The sea was then unruined, and the refulgence of the sun exposed the various sorts of coral in the most beautiful order; some parts luxuriantly branching into the water; others appearing in vast variety of figures, and the whole greatly heightened by spangles of the richest colours, glowing in every part. Even this delightful scene was greatly improved by the multitude of fishes that gently glided along, seemingly, with the most perfect security. Their colours were the most beautiful that can be imagined, blue, yellow, black, red, &c., far exceeding any thing that can be produced by art. The richness of this submarine grotto was greatly increased by their various forms; and the whole could not possibly be surveyed without a pleasing transport, accompanied at the same time with regret, that a work so astonishingly elegant should be concealed in a place so little explored by the human eye."

(To be continued.)

Little can be done well with the whole mind is not applied.—Johnson.

For "The Friend,"
*An Essay on the Geological Evidence of the
Existence and Divine Attributes of the
Creator.*

(Continued from page 56.)

Organic Remains.

One of the most important and interesting branches of Geological Science is that which treats of the organic remains which abound in many of the strata of the earth's crust.

To give even a general summary of what is already known respecting these remains, would swell this essay to an inconvenient size. It may, however, be proper to describe, in a very cursory manner, a few of the more important facts which have been brought to light by modern discoveries in this branch of geology.

We find then that the strata of the earth which have been formed since the primary rocks assumed their present solidity, contain, in greater or less abundance, remains of organic life, belonging both to the vegetable and animal kingdoms.

In the *transition strata** are found various species of cryptogamous plants;† many of them of gigantic size, with a few liliaceæ, and occasionally the remains of trees allied to the pine and palm. Among the animal remains in these rocks, are those of corals, trilobites, nautili, and other mollusca;‡ with various species of fish.

The trilobites form a remarkable extinct family of crustacean animals,§ of which ten genera and fifty-two species have been enumerated, all of them confined exclusively to transition strata. The most remarkable circumstance respecting these fossil animals is, that the structure of their eyes may still be completely ascertained, although countless ages have probably intervened since they were entombed in the rock. The preservation of these delicate organs is one of the most interesting and important facts in fossil physiology; for they prove incontrovertibly that the same consummate skill and wisdom have ever characterised the workmanship of the Almighty Hand. The eyes of the trilobites are found to project from the head, as do those of many of the insects and crustacea of the present day; and they further resemble these in being composed of a great number of lenses, placed at the extremity of as many tubes, each pointing in a different direction; thus forming an optical instrument embracing a very extensive field of vision. In some species which have been examined, the number of these lenses in each eye has been found to exceed four hundred.

In the *secondary strata* are found ferns and other cryptogamous plants, many of them arborescent, with several species belonging to the family of pines, and other vegetables allied to these. Among the remains of animals, are

* The *carboniferous series* are here considered as included within the *transition strata*.

† Flowerless plants, such as ferns, mosses, sea weeds and fungi. Liliaceæ—lily-like plants, such as the tulip, Lily, &c.

‡ Mollusca are animals, such as shell-fish, which being devoid of bones have soft bodies.

§ Crustacean animals are those which have a shelly covering which they cast periodically. Crabs and lobsters are examples.

many of prodigious size and very peculiar conformation. The Plesiosaurus was a genus of marine carnivorous reptiles, some species of which were twenty feet long, with a neck of one half their whole length. The Megalosaurus was another carnivorous lizard of great size, bearing some resemblance to the crocodile, but designed to live chiefly on land. It is supposed to have been from forty to fifty feet in length. The Iguanodon was a gigantic herbivorous reptile, and like the Megalosaurus, constructed for living on land. It is estimated to have been seventy feet in length, and fourteen feet and a half in circumference. The Ichtyosaurus was a great fish-like lizard, thirty feet long, with eyes sometimes a foot in diameter, and jaws full six feet in length. The *Petrodraco* was a flying lizard-like animal, unlike any existing at the present day.* In the secondary series are also found corals, molluscons and crustacean animals, marine and land tortoises, numerous species of fish, and a few marsupial quadrupeds.†

The remains of animal and vegetable life in the *tertiary series* of strata, approach gradually nearer to the species now existing. Of some of them the entire genera are now extinct; others are the extinct species of existing genera; and a third class belong to species now living on the earth.

With the exception of the marsupials found in secondary rocks, the tertiary strata are the lowest series in which the remains of mammalia occur. Some of these were animals of colossal dimensions, and very peculiar construction. Among the extinct genera may be mentioned the *Megatherium*,§ a very singularly

* The wings (so called) of the flying lizard (*Draco volans*) are merely an expansion of the skin over the false ribs which project from the back. This contrivance assists the animal in leaping from tree to tree, but it cannot be used to beat the air like the wings of birds.

† The marsupials are those animals which have a sack or pouch in which they carry their young; such are the opossum and kangaroo.

‡ Animals which suckle their young. Man, and all warm blooded quadrupeds, as also cetacea, or whales, belong to this class.

§ Respecting this singular animal, Dr. Buckland thus discourses:

"The size of the *Megatherium* exceeds that of the existing edentata, to which it is most nearly allied, in a greater degree than any other fossil animal exceeds its nearest living congener. With the head and shoulders of a sloth, it combined in its legs and feet, an admixture of the characters of the anteater, the armadillo, and the chlamyphorus; it probably also still further resembled the armadillo and chlamyphorus, in being cased with a bony coat of armour. Its haunches were more than five feet wide, and its body twelve feet long, and eight feet high; its feet were a yard in length, and terminated by most gigantic claws; its tail was probably clad in armour, and much larger than the tail of any other beast, among extinct or living terrestrial mammalia. Thus heavily constructed and ponderously accoutred, it could neither run, nor leap, nor climb, nor burrow under the ground, and in all its movements must have been necessarily slow; but what need of rapid locomotion to an animal, whose occupation of digging roots for food was almost stationary? And what need of speed for flight from foes, to a creature whose giant carcass was encased in an impenetrable cuirass, and who, by a single pat of his paw, or lash of his tail, could in an instant have demolished the cougar or the crocodile? Secure within the prosoply of his bony armour, where was the enemy that would dare encounter this Leviathan of the Pampas? or in what more powerful creature can we find the cause

constituted animal, six species of the mastodon, and several of the Dinotherium, the largest of which the *D. giganteum*, was eighteen feet in length. Among animals belonging to existing genera, are several species of the elephant, rhinoceros, hippopotamus, horse, ox, deer, tiger, hyaena, wolf, &c., many of which are now extinct, while others still exist. The remains of birds are also found, and the *foot-marks* of birds, some of which must have been twice the size of the ostrich, have been discovered in the new red sandstone of the valley of the Connecticut. Remains of the lower orders of animals, both marine and terrestrial, are also abundant.

The vegetables whose remains are entombed in tertiary strata, consist chiefly of existing species. Among them are poplars, willows, elms, chestnuts, pines, palms, and a few cryptogamous plants. These vegetable remains have, in many instances, been more or less changed in their texture, forming the *wood coal*, or *lignite*, which constitutes such extensive beds in Germany, France, Iceland, and other countries.*

Insects has been found in the carboniferous series, and in secondary and tertiary strata. Spiders have not as yet been discovered in formations more ancient than the secondary series, but there is reason to believe that they existed at the time of the deposition of the carboniferous rocks, and it is probable that future discoveries will confirm this supposition.

Among the more remarkable facts brought to light by geological research, is the preservation of the *ink-bags* of a species of naked mollusk, related to the sepia or cuttle-fish of our present seas. It is well known that these latter, being destitute of the protection afforded by an external shell, are furnished with a very curious means of concealing themselves from their enemies. They are provided with a reservoir of black inkly fluid, which, whenever danger presents, they eject from their bodies, discolouring the surrounding water, and thus protecting them from the view of their pursuers. Now in the extinct *loigo* of the ancient world, we find the same contrivance of Beneficent Wisdom. The very ink which was provided for the protection of these animals, ages since, is now contained in the rocks of our earth. Buckland mentions that he has drawings of the remains of extinct species of *loigo pre-*

pared with their own ink. "With this fossil ink," he adds, "I might record the fact, and explain the causes of its wonderful preservation. I might register the proofs of instantaneous death detected in these ink-bags, if they contain the fluid which the living sepia emits in the moment of alarm; and might detect further evidence of their immediate burial, in the retention of the forms of these distended membranes, since they would speedily have decayed, and spilt their ink, had they been exposed but a few hours to decomposition in the water."

I have now enumerated in a very summary manner a *few* of the more important facts relative to the organic remains which have been found in the rocks of our globe. In two or three instances, I have given a short description of the peculiar contrivances with which some of the species have been furnished, and which conclusively demonstrate, that they were the workmanship of a Beneficent and All-wise Creator.

Now in every fossil animal, with whose structure the paleontologist has become acquainted, there are peculiar contrivances which afford ample evidences of Creative wisdom and design; and the varied beneficent provisions displayed in their different conformations, show that the same adaptation of means to ends has ever pervaded the works of the Creator, from the most remote eras with which geology renders us familiar, to the present day; and further, as far as their habits have become known to us, we find that the structure of each species was just such as peculiarly fitted it for the sphere in which it was destined to move, and for the probable condition of the earth, during the period in which it existed. We perceive then, that the records of the ancient world, inscribed by the hand of nature on the rocks themselves, as they become gradually unfolded to us, clearly show, that the animal and vegetable kingdoms of by-gone eras, displayed in their structure, not only that they were the workmanship of a Divine Hand, but of the same Eternal Power, who existed before the mountains were brought forth, or ever the earth and the world had been formed.

The investigations of geologists further show, that there was a time in the earth's history when no animals or vegetables existed on its surface; and that the organic beings which lived and flourished in the early ages of the world, as well as those which exist at the present day, must have subsequently had a beginning; "and where, (says Buckland,) is that beginning to be found but in the will and *fiat* of an intelligent and All-wise Creator?"

A few additional observations on the subject of organic remains may not, perhaps, be considered out of place.—A remarkable circumstance connected with the study of fossil anatomy is, that so completely is the *unity* of design displayed in the formation of the animals, both of the present and ancient world, that Cuvier, and other naturalists, have been able, in numerous cases, from a single bone or tooth, to determine, with a great degree of probability, the structure of the rest of the animal,†

* In many instances, after the general structure of the animal has been predicted, from an examination of

the size and form both of the framework and muscles, and frequently also its habits and mode of life.

Another remarkable fact connected with the study of organic remains, and which plainly evinces unity of design, is, that "it has not been found necessary, in discussing the history of fossil plants and animals, to constitute a single new class; they all fall naturally into the same great sections as the existing forms."‡ In the present system of organic nature, however, there appear to be several links wanting in the great chain which binds together in a continued series the varied forms of animal and vegetable life. Now, several of these wanting links, are supplied by the extinct genera and species, whose remains have been found in the rocks of our globe. "This discovery, amid the relics of past creations, of links that seemed wanting in the present system of organic nature, affords to natural theology an important argument in proving the unity and universal agency of a common great first cause; since every individual in such a uniform and closely connected series, is thus shown to be an integral part of one grand original design."§

(To be continued.)

On the Duty of Making a Will.

From Old Humphrey's Observations.

When a prudent merchant consigns a vessel to the watery deep, he is mindful of the dangers it has to encounter, and accordingly, by insuring the cargo, he seeks to protect himself and all others interested therein from loss. And is the voyage of life less dangerous than a voyage over the deep? Is an immortal soul of less value than hogsheds of hardware, and bales of broad cloth? Surely, as tempest-tost mariners, we ought, first, to secure ourselves from loss, by seeking a well-grounded hope of eternal life through Jesus Christ; and, secondly, to protect those dear to us from sustaining injury by our death, by making prudent arrangements in the event of our departure.

You may say that this, or something like it, has been said a hundred times over; and no doubt it has, and likely enough it is to be repeated a hundred times more, but if I am not to speak till I say something absolutely new, I must become dumb. If I write no more till I can produce some striking novelty, my pen need no more be dipped into my inkstand. Experience will bear me out in the remark, that wisdom consists much more in impressing the minds of others with well-known truths, than in the production of novel opinions. They may be presented in a different form, yet are they essentially old. Though by shaking the kaleidoscope you obtain a new form, yet the materials which compose it are always the same.

But though my present observations may not be entirely new, I feel such a warmth gathering round my heart while I write them, that I do

that has effected the extirpation of his race? His entire frame was an apparatus of colossal mechanism, adapted exactly to the work it had to do, strong and ponderous, in proportion as this work was heavy, and calculated to be the vehicle of life and enjoyment to a gigantic race of quadrupeds; which, though they have ceased to be counted among the living inhabitants of our planet, have, in their fossil bones, left behind them imperishable monuments of the consummate skill with which they were constructed. Each limb, and fragment of a limb, forming co-ordinate parts of a well-adjusted and perfect whole; and through all their deviations from the form and proportion of the limbs of other quadrupeds, affording fresh proofs of the infinitely varied and inexhaustible contrivances of Creative Wisdom."

* Lignite appears to be intermediate between peat and true mineral coal. There is a great repository of this substance near Cologne, in Germany, which is many leagues in extent, and fifty feet in thickness. At Cape Schile, in Maryland, it forms a bed from five to twelve feet thick.

a very small part of its framework, other portions have been discovered, and found to agree almost precisely with these predictions.

† Phillip's Guide to Geology.

‡ Buckland.

verily persuade myself that my remarks will meet the eyes of those who will not despise them; nay, more, that there are some who will regard them with favour, read them with respect, ponder over them with attention, and practise what they recommend.

Do I speak proudly? No! no! Proud I am, to my reproach, but not at this moment. High-minded I may be, but not now. If I can see my own heart through its manifold infirmities, its present object is simply and singly to drop a seasonable word, which, with God's blessing, may take away from a death-bed anxiety and confusion, and add something to the comforts of the widow and the fatherless.

I have been reading over again, for the fourth or fifth time, a little book called "Testamentary Counsels," and much of what I have to say has been taken from that volume, or been suggested by it. Old Humphrey is under great obligations to wiser and better men than himself, whose writings have often come home to his heart, sometimes pouring a cordial into it that it greatly needed, and sometimes planting an arrow where that was needed still more. On such occasions, he has felt drawn towards the writer with cords of affection, and longed to shake him by the hand, especially if his spirit appeared influenced by kindness, rather than severity. It may be that you have felt a little of this drawing towards me; you have not pictured me with a frowning brow, and a choleric heart, but rather as one, who, being feebly persuaded of his own infirmities, looks on his fellow-sinners with tenderness and affection. May you, in this instance, not be wrong in your conjectures!

I have before me a very important object, and as a man can hardly be expected to do a thing in a tolerable manner, unless he go about it in his own way, I want you to bear with me a little, and to be somewhat indulgent to me. Let an old man have his old fashions.

I shall not beat about the bush, but ask you a plain question at once, in my customary downright way. I am not about to say that I hope you have done this, and I trust you have done that and the other; my question is, Have you made your will? If you have, and if you have made it conscientiously and prudently, my inquiry will not annoy you; but if you have not, I wish it to stick to you like a leech, and to sting you like a nettle.

You may be among the many who habitually put off till to-morrow what ought to be done to-day, and if so, no doubt you will have plenty of reasons to assign for procrastinating. Making a will, you may say, is an important thing, and requires much reflection; you have a friend to consult; you quite agree that it is necessary, and, indeed, you have been thinking of it for some time; it is, really, your intention to be in earnest about the matter. But all this is very like shuffling. These lame attempts to excuse the non-performance of an imperative duty will not parry my home-thrust—Have you made your will?

I wish my words to go to your very heart; yet, far be it from me to blister and call you names, even if you have never thought of making your will. It would but ill become one whose infirmities cling to him as a garment, and who sensibly feels his own backwardness

in the discharge of manifold duties, to indulge in bitterness against a procrastinating brother. Rather would I, in an affectionate spirit, point out how cruelly you are acting to yourself in thus gathering thorns for your dying pillow.

If you have a wife and children, and relations and friends, I suppose that you bear them some affection; and if so, surely you had rather they should dwell in peace than in discord, and that if they should outlive you, they should love rather than hate your memory. By making a will, you will prove that their welfare is an object of your desire; by neglecting to do so, you will show that their happiness is with you an object of very little consideration.

Many, very many, tremble at the very thought of making a will. Some time ago, a worthy woman was bereaved of her husband; he was taken suddenly away, as many are. The widow was anxious that what property she had should be enjoyed after her decease by two nieces, to whom she was much attached; but this was not likely to happen unless she made her will, and to this she had a strong objection. It was in vain that her professional adviser urged her to bequeath her property, and pointed out that if she neglected to do so, it would go to one who was unworthy to enjoy it; still she could not bear the thought of making a will. While in the office of her professional friend, she trembled from head to foot with apprehension; and when the will was sent home to her, terror again prevented her from signing her name to it. Superstitious fears bind many in iron chains; the widow thought signing her will was like signing her death-warrant; and even though her life was soon afterwards placed in jeopardy by a sudden fire, which burst out where she lived, her last will and testament was unattended to; neither her danger nor her merciful preservation influenced her to sign her will.

You will not be the sooner for having made your will, though the distraction arising in a season of sickness from not having made it, may fever your mind and your body, and hurry you off to your grave. I speak with reverence, and under submission to the Divine will. *Now* you may bear my inquiry; but if it should only be whispered by your doctor into your dying ear, it may fall like a thunder-clap on your aching head, at a season when you would give the world to do what you may be incapable of performing.

Think, for a moment, on his situation, who, having for years added house to house, and field to field, and laid up large stores for earthly enjoyment, without a thought of dissolution, is suddenly called upon hurriedly to divide his possessions! Not an hour can he purchase at any price. The fever is upon him, his blood-nettle looks fearful; he draws his breath with difficulty; his pulse is at a hundred and twenty; he cries out for water, and turns to his physician for comfort, but, as he strains his aching eye-balls in an attempt to catch a word of consolation, he meets the inquiry, "Have you made your will?" The very words are the icy wind of death; they chill and curdle the life-current of his heart; they pronounce his doom. Oh! had he made his will, it would have been some consolation: it might have prevented

his present paroxysm; but, no! he neglected it, and now it is too late.

I hope that you will not be ranked among those

"Who toil for heirs they know not who,
And straight are seen no more."

"Beware of covetousness!" Hoard not up guilty riches to your condemnation. Let not your growing possessions be witnesses against you at the final hour. A coffin-full, yet, a grave-full of gold will not gain your admittance at the gate of heaven. Whether you think so or not, you are but a steward over your earthly possessions; your stewardship extends to the proper use of wealth during your life, and the just distribution of it at the time of your decease. Be not an unjust steward; whether you have ten talents or five committed to your care, use them profitably, and make your will, that your property may be rightly distributed after your death.

Perhaps you will be turning round to me to inquire if I have made my will, and if you do, a plain answer shall be given. It would be a little out of character in me to talk of freeholds and funded property, of Scotch and Irish estates, of shares in the mining, dock, and railroad companies. I need no steward to manage my affairs. The largest park I have will not occupy me long in riding round it, and my habitation is not at all likely to be mistaken for Apsley House, or the mansion of the Duke of Sutherland; but the small portion of this world's gear that I may call my own, is conscientiously allotted in case of my departure. Sometimes I am foolish enough to wish for wealth, for there are many ends I desire to compass, acts of friendship that I would requite, and feelings of affection that I would willingly embody in actions; but, as a Scottish writer has well expressed himself, "God kens what is good for us better than we ken ourselves."

To say nothing of other things, Old Humphrey has received so many acts of individual kindness, that he would much rather devote a dozen skins of parchment to their acknowledgment and liquidation, than that his will should be cribbed up into the contracted space that it now occupies.

You know as well as I do that our life is but "a vapour"; you know that what with natural decay, accidents, and the "thousand ills that flesh is heir to," there is "but a step between us and death." If then the message should suddenly be signified to you, "This night thy soul shall be required of thee," should you be satisfied to leave what property you have, be it little or much, without any arrangement as to its distribution? Now be honest to yourself; put the question to your own heart, and give an upright answer. If you can add to the comfort and peace of your wife and children, by doing what you have hitherto delayed, set about it. It will break none of your bones to make your will; it will not disturb your night's slumber, but, on the contrary, minister to your repose.

If you have a wife whom you love, make your will, lest she fall into the hands of those who may treat her harshly. If you have children whom you love, make your will, that they may know the portion that filleth to them.

If you have poor relations, make your will, that you may not, in shutting up your bowels of compassion against them, and neglecting them, do an act of injustice; and if you have faithful servants, who are not only worthy of their hire, but of your respect, make your will, that they may know you have not been unmindful of their fidelity.

It may be that God has blessed you abundantly in worldly goods; and if so, it will especially become you, living and dying, to remember his cause, and to promote his glory. There are religious institutions almost without number, that require assistance, and benevolent societies almost standing still for want of aid. I will not tell you that your money, give of it what you may, and in what manner you choose, will convert a soul, or restore a languishing body from a couch of sickness, but I say that you ought gladly to give; and highly honoured will you be, if God, of his graciousness and condescending mercy, shall be pleased to accompany your gift with his blessing to the souls and bodies of his creatures.

It is not my object to tell you *how* you should make your will, but only to convince you that you *ought* to make it; for the former purpose, the little book of which I have already spoken will give you excellent counsel.

I hardly know whether I should succeed if I were to attempt to pass myself off as being very learned in the law. I might begin by telling you that "wills are of very high antiquity," that they were "in use among the ancient Hebrews," that "Jacob bequeathed to his son Joseph a portion of his inheritance double to that of his brethren," and that "Solon was the first legislator who introduced wills into Athens, though in other parts of Greece, and in different countries, they were totally discountenanced;" but you would soon begin to suspect the truth, that Old Humphrey was building on another man's foundation, and affecting to be wise with the knowledge he had filched from another.

The only rule that I will venture to give you, in making your will, is this; after fervent supplication at the throne of grace for Divine guidance, make it conscientiously, with an eye to futurity, so that if you knew that all your connections were to meet you at the throne of the Eternal in an hour after your signing, sealing, and delivery, you would not wish it altered.

Great mistakes have been made by many in believing unfavourable reports of their relatives and friends, and allowing prejudices and resentments to influence them in the bequeathment of their property. If you are in a proper spirit for making your will, you will look with a forbearing and merciful eye on all who have a reasonable claim on your remembrance.

Our earthly comfort is greatly promoted by the good conduct of faithful domestics. If you know the value of good servants, you will not be unmindful of them in your will, admitting that, consistently with prior claims, you have the ability to do them a kindness.

"A worthy man had served a country shopkeeper and his son for nearly forty years. He was the tried servant, and esteemed by all the family. 'You shall never want,' was the fre-

quent language of the master. The servant was comforted by the thought, 'that when he was old and gray-headed, he should not be forgotten.' His master died, leaving considerable property; but the name of the servant was not found in the will; he was left without provision. Was this equitable, when the master had power to provide for his servant? A small weekly sum would have filled the heart of the old man with joy."

Now, do not fall into the error of supposing, that a small sum will be of little importance to a faithful domestic. There are times when a single shilling is very valuable to a person slenderly provided for, and to such an one five or ten pounds would be a treasure.

"A woman was once seen weeping at the grave of a worthy female. No one present appeared more deeply affected. 'Have you lost a friend in the deceased?' inquired a person present: 'Yes,' replied the afflicted woman, 'the dear lady was very kind to me; she used to allow me sixpence a week, which procured me many comforts.'"

My poor pen has run on strangely, and yet I appear to have written but a small part of what I intended to lay before you. It may be that after a while I may be permitted to return to this subject again, for it is an important one. In the mean time, if you have a wife and children, be not unmindful of my imperfect suggestions. If you have poor relations, "be ye merciful, even as your Father in heaven is merciful," and leave them not without some token of your remembrance. If you have faithful servants, give them reason to bless your memory, and let the kindness of your friends be acknowledged.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

[The documents brought forward under this division of the work, are almost wholly of dates antecedent to the records of the established meetings of the Society at large, held in London: they will be found to possess much interest and value—evincing the earnest concern and holy care of our Early Friends, in the first establishment of the Christian Discipline of the Society. It is remarkable how large a portion of the subjects of advice or of regulation, set forth in these early documents, have continued to this day to be acknowledged or maintained amongst us as a religious body:—the wisdom of Truth, it is believed, was at the outset closely sought after, in the building up of the edifice—the only true foundation of which, was often testified, and reverently owned, to be Christ,—the head of the church; and His Spirit the cementing bond of union, of edification, and the only right authority therein. In some matters of disciplinary regulation, variations or modifications are observable, (as would be expected,) when compared with the regulations of after times; but the directing principle of Truth, it is believed, was the *warrant* with our Early Friends for those subsequent modifications: the changes, however, were but few and comparatively slight, after the more general settlement of the several meetings for discip-

line, including those of Women Friends and of Ministers and Elders, throughout the Society, towards the close of the seventeenth century, or between the years 1670 and 1690.

The following interesting document on the subject of our early discipline, is copied from an ancient manuscript in Thomas Aldam's handwriting (apparently,) found in the Warnsworth Collection. As it bears no date, neither signature, it is difficult to speak with confidence, as to the period in which it was issued, or by what body or meeting of Friends; but from the expression—"serving the Commonwealth" being used, (a state term doubtless generally avoided after the restoration of the Stuarts,) it is probable that the document was drawn up in the time of one of the Cromwells,—a period very ancient as respects disciplinary records in the Society; on that account, the editor places it first in this part of the volume. It is within the verge of probability, that it was a paper issued by the General or Yearly Meeting, held at John Crook's house in Bedfordshire in the year 1657, to Friends in the North.]

The Elders and Brethren send unto the Brethren in the North these necessary things following; to which, if you, in the light wait, to be kept in obedience, you will do well. Fare you well.

1.—That the particular meetings, by all the children of the light, be duly kept and observed, where they be already settled, every First day of the week; except they be moved to other places. And that general meetings be kept in order and sweet in the life of God, on some other day of the week than on the First day, unless there be a moving to the contrary: that so in the light and life, the meetings be kept to the praise of God.

2.—That care be taken, that as any are brought into the Truth, meetings be in such places amongst them, as may be for the most convenience of all, without respect of persons; and that hands be laid on none suddenly, lest the Truth suffer.

3.—That if any person draw back from meetings, and walk disorderly, some go to speak to such as draw back; to exhort and admonish such with a tender, meek spirit, whom they find negligent or disorderly. And if any, after admonition, do persist in the thing not good, let them again be admonished and reproved before two or three witnesses; that by the mouth of two or three witnesses, every thing may be established. And if still they persevere in them, then let the thing be declared to the church; and when the church hath reproved them for their disorderly walking, and admonished them in the tender and meek spirit, and they do not reform, then let their names and the causes, and such as can justly testify the truth therein, and their answers, be sent in writing to some whom the Lord hath raised up in the power of his Spirit to be fathers, His children to gather in the light,—that the thing may be known to the body; and with the consent of the whole body, the thing may be determined in the light.

4.—That as any are moved of the Lord to speak the word of the Lord at such meetings, that it be done in faithfulness, without adding

or diminishing. And if at such meetings, any thing at any time be otherwise spoken by any out of the light, whereby the seed of God cometh to be burthened; let the person or persons in whom the seed of God is burthened, speak in the light (as of the Lord they are moved), in meekness and godly fear, to him; but let it be done in private, betwixt them two, or before two or three witnesses, and not in the public meetings, except there be a special moving so to do.*

5.—That collections be timely made for the poor, (that are so indeed,) as they are moved, according to order,—for relief of prisoners, and other necessary uses, as need shall require; and all moneys so collected, an account thereof to be taken; from which every need may be supplied, as made known by the overseers in every meeting; that no private ends may be answered, but all brought to the light, that the gospel be not slandered.

6.—That care be taken for the families and goods of such as are called forth into the ministry, or [who] are imprisoned for the Truth's sake; that no creatures be lost for want of the creatures.

7.—That as any are moved to take a brother or a sister in marriage,—(marriage being honourable in all, and the bed undefiled,) let it be made known to the children of the light, especially to those of the meeting of which the parties are members; that all in the light may witness it to be of God. And let them be joined together in the Lord and in his fear, in the presence of many witnesses; according to the example of the holy men of God in the Scriptures of Truth recorded, (which were written for our example and learning;) that no scandal may rest upon the Truth, nor any thing be done in secret; but all things brought to the light, that Truth may triumph over all deceit; and that they who are joined together in the Lord, may not by man be put asunder, whom God hath joined together. That there may be a record in writing, witnessing of the day, place, and year, of such things, kept within that meeting, of which the one or both of them are members; under which writing the witnesses present may subscribe their names, or so many of them as be convenient; for the stopping of the mouths of gainsayers, and for the manifesting the truth to all who are without.

8.—That a record be kept in every meeting of the births of the children of such who are members of that meeting, and of the burials of the dead, (who die in the Lord,) as they depart out of the body; which be done after the manner of the holy men of God, recorded in the Scriptures of Truth; and not after the customs of the heathen, who know not God.

9.—That husbands and wives dwell together according to knowledge, as being heirs together of the grace of life. That children obey their parents in the Lord; and that parents provoke not their children to wrath, but bring them up in the nurture and fear of the Lord, walking before them as good examples, in gravity and godliness; providing things honest in the sight of God and man.

* It will be seen by a subsequent document, how earnest was the advice (afterwards) of the General Meeting in London, against judging or reflecting on the ministry publicly.

10.—That servants be obedient to them that are their masters in the flesh, in things that are good, in singleness of heart as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart: with good-will doing service, as to the Lord, and not to men; knowing whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. And that masters give to their servants that which is just and equal; forbearing threatening, knowing that their Master is also in heaven; neither is there respect of persons with Him.

11.—That care be taken that none who are servants depart from their masters, but as they both do see in the light: nor any master to put away his servant, but by the consent of the servant: and if any master or servant in their wills do otherwise, it is to be judged with Friends in the light.

12.—That the necessities of the poor, widows and fatherless, may be truly supplied, and that such as are able to work, and do not, may be admonished: and if, after admonition, they refuse to work, then let them not eat. And that the children of such as are in necessity, be put to honest employment; that none be idle in the Lord's vineyard.

13.—That care be taken, that as any are called before the outward powers of the nation, that in the light, obedience to the Lord be given.

14.—That if any be called to serve the commonwealth in any public service, which is for the public wealth and good, and with cheerfulness it be undertaken, and in faithfulness discharged unto God; that therein patterns and examples in the thing that is righteous, they may be, to those that be without.

15.—That all Friends that have callings and trades, do labour in the thing that is good, in faithfulness and uprightness; and keep to their yea and nay in all their communications: and that all who are indebted to the world, endeavour to discharge the same, that nothing they may owe to any man but [to] love one another.

16.—That no one speak evil of another, neither judge one against another; but rather judge this, that none put a stumbling-block or occasion to fall in his brother's way.

17.—That none be busy bodies in other's matters, but each one to bear another's burdens, and so fulfil the law of Christ; that they be sincere and without offence, and that all things which are honest, be done without murmurings and disputings: that they may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, amongst whom they may shine as lights in the world.

18.—That Christian moderation be used towards all men; that they who obey not the word, may be won [by] those that in the word dwell, to guide in an holy life and godly conversation.

19.—That the Elders made by the Holy Ghost, feed the flock of God, taking the oversight thereof willingly, not by constraint, but of a willing mind; neither as lords over God's heritage, but as examples to the flock of Christ.

20.—That the younger submit themselves to the elder,—yea, all be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble.

From the Spirit of Truth to the children of light, to walk in the light; that all in the order be kept in obedience to God; that He may be glorified, who is worthy over all, blessed for ever—Amen!

Dear beloved Friends, these things we do not lay upon you as a rule or form to walk by; but that all, with a measure of the light, which is pure and holy, may be guided; and so in the light walking and abiding, these things may be fulfilled in the Spirit, not in the letter; for the letter killeth, but the Spirit giveth life.*

(To be continued.)

From the Episcopal Recorder.

OUR CIVIL JUDGES.

There was a period when scarcely less reverence was attached to the ermine, than to the mitre, for its unsullied moral purity. Such men as Sir Mathew Hale, distinguished no less for piety than profound legal knowledge, brought to the English bench, and invested the character of a judge, with a dignity and sacredness and moral lustre, that challenged the respect and veneration of all men. The American Judiciary has not been altogether destitute of names, which in reference to all that is pure in morals, sound in learning, and eminent in piety, are "as ointment poured forth." The Father of his country did not impart higher dignity to the presidential chair, than Chief Justice Marshall to the bench.

We can well recollect, when, in New England, a sacredness attached itself to the character of a judge, in the days of our boyhood, which now seems to exist but in few parts of our country. At that period, to have seen any immorality, or sanction of vice, in the personal character of one invested with high judicial authority to hear and determine causes between contending parties—would have been just as unexpected and revolting, as to have witnessed the same dereliction in the sacred ministry. Men of the purest character—of the most sterling integrity, and whose attachment to Christianity was undoubted, were in those days the persons selected to fill the judicial bench. There was certainly great wisdom in this arrangement: for there is scarcely a class of men whose station gives them higher moral power, or affords more frequent opportunities for upholding sound morals, and promoting the great interests of Christianity, than that of our presiding and superior judges. It is their unquestionable right and prerogative, not only in giving instruction and charges to juries—but in pronouncing sentence upon condemned criminals, to rebuke vice—to place a seal of solemn reprobation upon sin, and all the stealthy paths that lead to crime—to exalt virtue—to set forth in broad sun-light, man's moral accountability—to hold up to view God's law—and to point to

* There is in this brief concluding paragraph, something remarkably instructive: the true spirit of our church discipline, not the letter of it, is upheld,—reference being made to the only right authority of it, instead of to any outward sanction or authority.

that higher Tribunal, where no offender will escape, and where the doom of every creature will be fixed for eternity. A promiscuous crowd are usually assembled in the court room—and among them, some who never visit the sanctuary, and upon whom a solemn testimony in favour of virtue and religion from the bench would not be lost.

But we are sorry to say, that at the present time that influence is far from being always in the right direction. Some of our judges are all that we could wish. But there are some—alas, not a few, sad exceptions. In our day, neither infidelity, nor intemperance, nor dissoluteness of habits, is supposed to disqualify one for the high and sacred office of a judge. It has been our misfortune in several instances, to spend a day or two, while travelling, in steamboats and stages, and rail cars, in company with individuals invested with this high official character, who were the practical devotees of gambling, dram-drinking, and awful profanity. What but the dreadful vengeance of God can our country expect, when the execution of its laws is left to the hands of such men.

We rejoice to know that there are still among us, men of that good old sterling character, which used to gather such a sacredness and moral lustre around the very name of judge. We have the happiness of a personal acquaintance with several of this very stamp. We only regret that there are so many of a different character.

We have been led to this train of reflection from having recently read in the "Wilkesbarre Advocate" an extract from the charge of G. W. Woodward, to the grand jurors of the district over which he presides; and also a few days later, in the "Westchester Herald," an address of William Jay, before the Westchester County (N. Y.) Bible Society. It is delightful to hear such noble and uncompromising testimony borne to temperance principles, and to the value of the Bible from the bench. It is delightful to see the devout, decided, consistent Christian, in the learned and highly talented judge.

We can insert only a few extracts from the articles above referred to. Judge Woodward, in his address to the grand jurors, having called their attention to the Pennsylvania system of licensing inns and taverns, remarks:—

"The legislature have made it the unwelcome duty of our courts to lodge in the hands of a particular class of men, the dangerous power of selling vinous and spirituous liquors in small quantities, but conscious of the infinite evils resulting from the abuse of this power, they have guarded it by many wholesome restrictions and provisions, and the grand juries should always see to it, that these are not violated with impunity. No court has power to license an inn or tavern, except it be necessary to accommodate the public, and entertain strangers and travellers. There is no law for licensing taverns for the accommodation of the neighbours among whom it is situated. To them a tavern is an evil, and that continually—and the law compels them to tolerate it only on account of a clear necessity to provide for strangers and travellers. In view of this fact, a practical question occurs to the mind:—are

there not more taverns in the community than is required for the accommodation of strangers and travellers? When we consider how many evils result to society from the multiplication of taverns—how many men are sacrificed in them, who set out in life with fair prospects for respectability and usefulness, how many families are beggared by a husband, a father, frequenting them to tipple; what scenes they often exhibit of riot and debauchery, this question comes home to the constituted authorities of the land with solemn emphasis. It must be answered to our consciences. Gentlemen, I commend it to your serious consideration. And as to those taverns which are clearly necessary and only therefore lawful, allow me to remind you of various provisions which may demand your notice. Every innkeeper is bound to keep good entertainment for man and horse—is forbidden to encourage any games of address, hazard, cock-fighting, bullet playing, or horseracing, at which any valuable thing shall be betted, staked, striven for, won or lost, or to furnish any wine, liquors, beer, cider, or other strong drinks for any person assembled or attending upon such games, or to permit such games, or any other, to be played in his dwelling house, out-house, shed, or other place in his occupancy, and on conviction of any of these offences, severe penalties including a forfeiture of license, are imposed.

"And if any innkeeper shall knowingly suffer drunkenness, riot, or other disorderly conduct in his house, he forfeits his license.

"Now under your oaths, to present whatever you know to be presentable here, it is referred to you to say whether violations of these provisions exist in the body of this county for whom you enquire. Is it known to any of you that the prerogative of keeping tavern is prostituted to the encouragement of gambling? Within this county, is there a single tavern where drunkenness, riot, or disorders are tolerated? I hope these questions, on diligent inquiry, may be answered negatively; but if they cannot be—if licensed taverns have become the dens of gamblers, or the scenes of drunkenness and riot, all those interests which society hold most dear demand their suppression; and your oaths have pledged you to expose them, to the end that they may be suppressed.

"But, gentlemen, the intemperance and its associate vices which afflict society have another fruitful source which it was the object of our license laws of 1835 entirely to extirpate. I mean that contraband trade in ardent spirits which is carried on by unlicensed grog shops and stores."

Having instructed the grand jury, in relation to their duty on this point, Judge Woodward thus proceeds:

"Intemperance is so wide-spread and desolating in its influences on society, that it becomes the guardians of the law to watch narrowly all its nurseries. It is true that law, however administered, cannot make men virtuous. Higher influences descending on their hearts can alone do this. But intemperance may be restrained, and its facilities diminished by a faithful execution of the laws. And looking at the ruin and wretchedness which this

vice has every where scattered through our country, ought we not to employ all the powers with which we are clothed to save individuals and families within our jurisdiction from its ravages? Adverting to the well established fact that intemperance is the cause of three fourths of all the crimes which courts and juries are called on to investigate and punish, how clear is our duty so to administer the laws as to weaken the power of this deadliest foe of man. Be not insensible, gentlemen, to the obligations that are upon you, nor doubtful of your powers to track this monster to his hiding places. Present whatever connected with this subject, you may know to be presentable here. Your individual examples as sober, intelligent and judicious persons,—your faithful investigation and fearless exposure of the abuses of the license system,—your recorded testimony against intemperance, as the prolific parent of crime and pauperism, cannot fail to exert healing influence on society, and your example, followed by those who shall come after you, will continue the work of reform, until this greatest scourge of our race shall yield to a sound morality, and be banished from the land."

Canine Chivalry.—Captain S., the commander of a whaleship at Sydney, had two dogs, which having accompanied him on many a long cruise, had become as strongly attached to each other as such old shipmates and messmates usually are, being equally inseparable companions on shore and on board. One was a huge Spanish bloodhound, from the island of Saypan; and the other, a small China dog, from the Ladrones. It chanced, one morning,

that Captain S., on going out to pay the usual visit to his ship, was accompanied by Saypan, leaving Chinaman taking a siesta in the corner, but who, missing his friend on awaking, forthwith set out on the scent of his footsteps; but having to pass a ship-yard where a pack of fierce watch-dogs were kept, received such a worrying from them before their master could interfere, as made him glad to run back to his snug home again. Next morning, Chinaman and Saypan were seen cautiously entering the ship-yard and prying busily around them, when, the leader of the yesterday's assault being at last recognised, Chinaman instantly darted upon him, and, with the assistance of so powerful an ally, before a separation could be effected, nearly put a finisher to his ever performing the duty of "watch and ward" again; the others of the hostile party being left off with a tumble over and contemptuous shake of the rump by the magnanimous Saypan, who trudged slowly out of the yard, casting backward at times a look of seeming warning toward those upon whom he had just inflicted so well-deserved a punishment.

GONE.

We recently, in our morning ride, passed a garden filled with magnificent dahlias. The richness and brilliancy of their colours, and the unwonted freshness and beauty of these gay, blooming flowers, at so late a period in the autumnal season, particularly attracted our atten-

tion. We passed the same spot a few days later, and they were all withered and gone! The frost of a single night had obliterated all the rich, deep crimson dyes, their expanded petals had previously exhibited.

A few weeks since we gazed upon the dark green foliage of the forest, and thought we had never seen it more beautiful. In a single night, however, its verdure was gone. But though the aspect of the forest's foliage was changed, it still, with its thousand colours, its variegated and interblended hues, appeared no less attractive or beautiful. But we looked again, and those ten thousand leaves had become withered and dead. A few days later we looked, and the wind had taken them away, and they were gone. Thus do "we all fade as a leaf." Thus it is with "man that is born of woman." "He cometh up and is cut down like a flower—he fleeth as it were a shadow, and never continueth in one stay."

We had a highly valued friend. He was in the midst of life, and in the vigour of health. A few days since he was engaged in the bustling activities of life, but now he is gone! He went from his business to his chamber. His windows were darkened for a few days, and then they carried him to his grave.

A most interesting young disciple attended upon our ministry, and often came to us for spiritual counsel. Scarcely a week since she stood before us in all the beauty, freshness and bloom of her young existence, asking the way to Zion, with her face thitherward, and now she is gone! We saw her in the house of prayer, next on a dying bed, and then let down into the narrow grave.

We knew a family: most happy were they in the enjoyment of each other's affection. It was a Christian family. Most happy were those parents as they sat in the midst of their little flock, who were as olive branches around their table. It was a little paradise, made so by the hallowed influence of family piety and strong parental and filial affection. Years passed by: that family were scattered; one by one they went down to the grave, and now they are all gone! Readers, you will soon be gone! The places that now know you will soon know you no more for ever. But though you will soon be gone from the theatre of human life, you will still exist—exist through the unending ages of eternity. Are you looking forward to a home in the skies, or are you preparing to make a plunge in the dark? Consider before the irrevocable step be taken.—*Episcopal Recorder.*

From the London Quarterly Review.

The Dew-Drop and the Stream.

The brakes with golden flowers were crown'd,
And melody was heard around,
When near a stream, a dew-drop shed
Its lustre on a violet's head,
While trembling to the breeze, it bung,
The streamlet as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl address'd:

"Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness;

And with delight and pride I see
That little flower bedewed by thee;
Thy lustre with a gem might vie,
While trembling in its purple eye."

"Thou may'st rejoice, indeed 'tis true,"
Replied the radiant drop of dew,
"Thou wilt, no doubt, as on dust more
To flocks and herds a blessing prove;
But when the sun ascends on high,
Its beam will draw me to the sky;
And I must own my humble power,
I've but refreshed a humble flower."

"Hold," cries the stream, "nor thus repine,
For well 'tis known a power divine,
Subservient to his will supreme,
Has made the dew-drop and the stream;
'Tis small thy art, I that allow;
No mark of heaven's contempt art thou;
Then hadst refreshed a humble flower,
And done according to thy power."

All things that are, both great and small,
One glorious Author formed them all,
This thought may all rejoinings quell,
What serves his purpose, serves him well.

—The above beautiful lines are the production of Mary Collins, a servant girl from Devonshire, England.

THE FRIEND.

ELEVENTH MONTH, 20, 1841.

We have now brought to a close our selections from the volume of Letters of Early Friends, edited by A. R. Barclay, of Leytonstone, near London, so far as relates to the historical portion concerning events, &c. in London, in the country, and in Ireland. It is possible that some of our readers may feel regret at this announcement, considering them as rather tedious, and occupying the place of matter more accordant to their notions of good taste; but we are inclined to the belief that a much larger number are like minded with ourselves in placing a very different estimate upon them, and who value them not only for the deep instruction with which they are richly imbued, but as introducing the reader into a more familiar and intimate acquaintance with the scenes and events and character of the times to which they refer, than perhaps can be obtained from any other source. Our sympathies are awakened as we read, and we become, as it were, identified with the circumstances as they transpire, which, to the mind's eye, seem to rise and move before us in the real colours of a living picture. We have in the present number entered upon another division of the interesting volume, illustrative of the early Discipline and Testimonies of the Society. A perusal of these documents will show, that not only do they contain the germ, but essentially the body and substance of that wise and excellent code of rules which, in more systematic arrangement, now constitute our Book of Discipline. As it is well known that George Fox mainly contributed to the formation of this beautiful system, the study of these highly valuable and curious documents is indispensable, in the due estimate of that great and extraordinary man's character, and will, we cannot question, materially serve to convince every candid enquirer, that William Penn, his illustrious contemporary, who had the best oppor-

tunities of knowing him, did in no degree exaggerate in penning the following forcible sentences:—

"I write by knowledge and not report, and my witness is true, having been with him for weeks and months together on divers occasions, and those of the nearest and most exercising nature, and that by night and by day, by sea and by land, in this and in foreign countries; and I can say I never saw him out of his place, or not a match for every service or occasion. For in all things he acquitted himself like a man, yea, a strong man, a new and heavenly-minded man. A divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things, that whilst he was ignorant of useless and sophisticated science, he had in him the foundation of useful and commendable knowledge, and cherished it every where."

WANTED—A middle aged man and his wife, to superintend and conduct the Manual Labour Institute for Coloured Youth, to commence the 1st of Fourth month, 1842. The farm on which the institute is located is seven miles north of Philadelphia, on the Willow Grove turnpike, and contains about 133 acres. The pupils are to be instructed in a good English education, in agriculture, gardening, &c. To one well qualified, and concerned to promote the objects of the institute, a suitable compensation will be given. Application to be made to Blakey Sharpless, No. 50 north Fourth street; John Elliott, No. 242 Race street, or Marmaduke C. Cope, No. 286 Filbert street. 7 mo. 20th, 1841.

MARRIED, on the 11th instant, at Friends' Meeting House, on Mulberry street, E. WYATT WYSTAR, to ANABELLA E. CRESSON, daughter of the late Caleb Cresson, all of this city.

—, on Fourth day, the 3d instant, at Friends' Meeting House, Westland, Washington county, Pennsylvania, Dr. JOSEPH H. MULLER, of Sugar River, Montgomery county, Indiana, to MARY, daughter of Jesse Kenworthy of the former place.

—, on Fifth month last, at Friends' Meeting, in Collins, Erie county, N. Y., NICHOLAS HULL, of Ellery, Chataque county, to HANNAH, daughter of Jonathan and Martha Southwick, of the former place.

DIED, at his residence in New York, after a short illness, on Second day, the 8th instant, CHARLES BUTTS, in the 41st year of his age—a member of the Society of Friends, and formerly a resident of this city.

—, on the 8th instant, at New Bedford, Mass., under the roof of beloved and affectionate children, EDMUND PRIOR, for many years highly distinguished for the benevolence of his character, and as an upright merchant in New York. He was considerably beyond 80 years of age.—The writer of this, believes he closed in sweet peace with his Maker and his God.

—, at the residence of his brother, Jonathan Jenkins, Camden, Del., on the 14th instant, HOLLIDAY JENKINS, of this city, in the 34th year of his age. Those who knew him best, loved him the most. He sought, and we trust, obtained the pearl of great price.—Blessed are the dead who die in the Lord."

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, ELEVENTH MONTH, 27, 1841.

NO. 9.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SEA-SIDE COGITATIONS.

(Continued from page 58.)

Throughout the unmeasured depths of the ocean where such scenes of wonder and enchantment are displayed in endless variety, myriads of animated beings, instinct with life and beauty, are sporting in the bliss of existence, and the means of enjoyment which have been conferred upon them by their beneficent Creator. Multitudinous races, in almost every conceivable variety of form, are there. Some dwelling in inaccessible abysses; some swimming and disporting upon or near the surface; some dwelling solitary in splendid shells of their own construction; and others uniting in countless millions to rear up, from unknown depths, mountainous structures, compared with which the proudest monuments of man sink into insignificance. Endless as is the variety of their forms, from Leviathan, "who maketh the sea to boil like a pot;" to the atomic mould, numbers of which occupy a space not larger than the point of a pin; yet each exhibits in its structure, the same beautiful adaptation of its organs, to its habits, and capacity of enjoyment. "These wait all upon Thee, that thou may'st give them their meat in due season. That thou givest them they gather: thou openest thy hand, and they are filled with good."

The colour of the water of the sea is generally a deep greenish blue, though it often puts on various other shades, which are local, and sometimes transient and illusory. The reflection from clouds overhanging it, will often cause the colour to vary; and in some places, the peculiar character of the bottom, or the substances held in suspension or solution, give the water a peculiar tint. From this latter cause, the white, yellow and red seas receive their distinguishing appellations. The prevailing colour of the ocean, however, is a deep blue inclining to green, arising from the greater refrangibility of the blue rays of light, which causes them to be more abundantly refracted by the deep water. The gulf stream, which rushes out of the gulf of Mexico, and traversing along the whole line of our coast, crosses the Atlantic to the western shores of Europe, it is said, can be readily distinguished

by its intense azure colour, marking out its course like a vast river.

Beautiful as the waters of the ocean appear, they are far from being pure, being impregnated with various extraneous substances, beside the vast accumulation of animal and vegetable remains resulting from its own inhabitants, and poured into it by its innumerable tributaries. The principal saline ingredients are common salt, soda and magnesia, the first being in much the largest proportion, being nearly two thirds of the whole. These impurities vary in quantity, according to situation, and the action of currents and streams of rivers; they appear also to be affected by the season of the year. It is a difficult matter to form a theory, corresponding with the facts universally known, by which to account for the origin and continued supply of saline matter in the ocean, and not a few learned men have engaged in speculative inquiries concerning it; but as yet there has not been much light shed upon the subject.

Dr. Halley supposed that the salts were washed out of the earth by the waters percolating through it, and carried into the ocean by the rivers; where, as the fluid was evaporated, the saline matter was left behind. If this were so, there would be a constant increase of these saline ingredients of the sea; but experience proves this not to be the case.

Boyle supposed there were extensive beds of salt at the bottom of the sea, which by their gradual solution impregnated the water. But such beds have never been discovered, and this theory implies, like the former, a constant progressive saltness.

Again, it has been thought by some that the presence of these substances results from the corruption of the fresh water brought in by the rivers, and the decomposition of their vast supply of vegetable and animal matter; while those geologists, who suppose our whole globe to have once been in a fluid state, consider the waters of the ocean, as the remains of the primitive liquid, from which have been precipitated the various earthy and metallic substances. But though it may puzzle philosophers to trace the origin of the immense quantity of saline matter held in solution by the waters of the great ocean, it requires but little examination to detect the many advantages which result from it.

By its presence, the density, and consequently the buoyancy of the water is considerably increased; thereby rendering its pathless wide expanse more stable, and better calculated for the purposes of navigation. It lowers the freezing point, and materially lessens the tendency of the water to pass off in vapour when acted on by the heat of the sun.

But for the former effect, the accumulations of ice which now so frequently affect the climate of different countries, impede and surround

with additional perils the adventurous course of the navigator, would be alarmingly increased; and but for the latter, the atmosphere would probably be continually filled and darkened with mist, or the earth deluged with incessant rain. Above all, there is reason to believe, that were the waters of the ocean destitute of these ingredients, they would be liable to become corrupt, or, at all events, undergo changes incompatible with the maintenance of animal life, and giving rise to noxious exhalations, spreading disease and death throughout the land. But their presence, together with the incessant motion produced by the winds and tides, secure a state of purity, by which not only are these evils avoided, but the whole domain is fitted for the support and full enjoyment of its inhabitants. If these facts be true, and they may not be reasonably doubted, they illustrate the peculiar adaptation of the existing composition of sea water, to the harmony and economy of nature; and afford another, among the many evidences which surround us, of the wisdom and benevolence of the Creator, in so arranging and adjusting all the parts, as to insure the symmetry and stability of the whole creation.

For a long time, that beautiful appearance of the ocean which has attracted the observation, and claimed the admiration, of every one who has had the opportunity of witnessing it, called its phosphorescence, was supposed to be attributable to some inherent property of the water, brought into action by particular atmospheric changes. But recent and careful investigations have exploded this idea, and assimilated this brilliant phenomenon with what we witness upon land displayed by the glow-worm and fire-fly.

Sailors, who seem always to have been prone to superstition, and fond of every thing enveloped in mystery, almost universally believe the light of the sea to arise from causes altogether beyond the reach of human ken; and about which it was useless, if not worse, to pry very curiously. The beautiful light which flashed over the vessel's bow, or marked her devious track in lines of liquid fire, was, and indeed still is, more generally regarded by them as a direful prognostic of coming evil, than recognized as one of the legitimate phenomena of nature, with which her author delights to diversify and adorn the seat of his favoured creature man. It is not therefore to be wondered at, since those who had the best opportunity for observing this remarkable appearance, not only neglected its examination, but often misrepresented the manner and circumstances under which it occurred, that its causes should for a long time remain the subject of mere conjecture; and many strange and absurd theories were broached and promulgated as the truth. Leaving, however, the enumeration of these, it will be enough to state that the result

of recent investigation, accurately made, and repeatedly tested, leaves no doubt that the phosphorescent light of the ocean is not attributable to any property or state of the water; but is produced by living animals principally, and under some circumstances by the dead animal matter floating in the waves. This latter generally becomes luminous, soon after death has occurred, and before putrefaction has commenced, which in salt water is delayed a considerable time, during which period a solution of the solid matter is going on, and its diffusion through the water is effected. This is the cause of that faint pale light which often surrounds a carcass, and also of that which we occasionally see spread over the surface of the waves in patches. This, however, is but a partial and trifling cause of the phosphorescence of the sea, in comparison with the common and efficient source, residing in the various tribes which in many places fill the waters in numbers, which are not only incalculable but inconceivable by our powers of mind.

The singular power of emitting light does not appear to be confined to the smaller marine animals, but is probably enjoyed by nearly all the various races which inhabit the mighty deep. None, not even those in whom, when excited, it is most intense, are perpetually luminous; it appears to be in great measure under the control of the will, exerted, it is true, most capriciously; sometimes extorted by alarm, and sometimes kindled up by irritation; but under all circumstances within the power of the animal to extinguish it.

A great proportion of those marine animals which emit bright and voluminous sparks, are of such microscopic dimensions as to be almost invisible to the naked eye; and others, though quite large enough to be seen, are so transparent, that when in the water they easily escape observation. But there is no difficulty in the larger species, as the medusa, beryle, &c., which may be readily secured while in the act of emitting light, and subjected to examination.

At first thought, it would seem incredible that there should be living creatures in the water sufficiently numerous to illuminate it, generally and continuously for miles; but when we reflect that the whole sea is often changed in its colour for hundreds of leagues, by animals not larger than a grain of sand, our incredulity at the former may cease, and we may safely conclude, that a cause has not been assigned which is inadequate to produce the effect. La Perouse, Cook, and other navigators have remarked, that occasionally immense tracts of the ocean were diffusely luminous, shining without sparks, and producing an effect, comparable to an extended plain of snow; which, upon examination, was found to be attributable to myriads of minute animals, such as vorticellæ, volvox, &c.

If, as is now generally admitted, this singular power of emitting light is, in a great or less degree, possessed by all the numberless races which enjoy their existence in the sea, there can be no doubt it has been conferred upon them for some wise and beneficent purpose, as it is not probable that so singular a provision should have been made in useless sport.

(To be continued.)

For "The Friend."

An Essay on the Geological Evidences of the Existence and Divine Attributes of the Creator.

(Concluded from page 59.)

In the short sketch of the organic remains of the ancient world, as they occur in formations of different ages, I made mention of some of enormous size. Now the discoveries of geology not only prove, that at former and probably far distant periods in the history of our planet, there existed colossal land animals and gigantic marine reptiles, but that also numerous species of the most minute animalculæ constituted, in those early ages, as well as at the present day, an important part of animated nature. Many rock formations are composed almost exclusively of them. Ehrenberg has discovered that the virtue of polishing slate is owing to the silicified shreds of myriads of animalculæ which it contains, and of which it is chiefly composed. According to his determinations, these animalculæ are so exceedingly minute, that *forty-one thousand millions* of them are required to fill a cubic inch. In contemplating the diminutive size of these beings, which nevertheless, without doubt, display evident marks of creative contrivance and design, we must confess ourselves as totally unable to form any conception of such surprising minuteness in the animal creation, as we are to comprehend the infinite extent of the universe.

One of the most obvious conclusions to which geological investigations have led, is, that the forms of organic life, which, in early ages, existed on the earth, were many of them widely different from those which have had place since man became one of its inhabitants;† that these

* The idea held by some, that the conclusions of geologists are at variance with the account of the creation as given by Moses, has unfortunately operated to prevent, in measure, the general extension of geological knowledge and research. In order to form a correct opinion on this subject, we must consider, that the facts revealed by the works of nature must always coincide with those revealed by the Author of these works. Hence if there is any apparent disparity between the facts which geology has brought to light, and the statements of the sacred historian, who, as we firmly believe, derived his information from the Creator himself—we are to conclude, that either the scriptural account, or the geological facts, have not heretofore been fully or rightly understood. Now this is not the place to enter into a general discussion respecting the geological facts which seem to be at variance with the common interpretation of the first chapter of Genesis. Suffice it to say then, that a careful examination of the subject has induced many distinguished men, remarkable alike for their piety and integrity, to declare their conviction, that the position and arrangement of the organic remains entombed within the rocks of our globe, show, almost to a demonstration, that long periods of time elapsed between the first appearance of organic life on our planet, and the creation of man.

But how is this conclusion to be reconciled with the account given by the sacred historian? In the first place, we are not informed when "the beginning" was, in which it is declared that "God created the heaven and the earth, &c. how long a period may have intervened between this beginning and the commencement of the first day when the fiat went forth—"Let there be light." Again, we know not how long a space of time may be meant by the word day; since, both in our own language and the Hebrew, it is frequently used instead of *epoch, era, æge, or period*. Thus we say at the present day, *a forty day storm*, &c. The most illustrious man of his day, &c. &c. Many examples of the indefinite meaning of the word day

forms have become extinct at several different and probably widely distant periods, and that they have been replaced by others, all which were precisely suited to the condition of the earth at the several eras when they were called into existence. The numerous reptiles which existed during the formation of the secondary strata, were well fitted for the then turbulent and unsettled condition of the earth's surface. The colossal mammiferous quadrupeds of the tertiary period, were no doubt equally well calculated for the state of the world during the epoch of their existence. After the extinction

occur in the Scriptures. In the fourth verse of the second chapter of Genesis, the time of the whole creation (or at least of the first four periods of it) is denominated *days*. For other examples of the kind, see Deut. ix. 1. Job xviii. 20. Prov. vi. 34. Is. xxx. 8. (marginal reading) Luke xvii. 34. John viii. 56, and various other passages.

From the 27th verse of the first chapter of Genesis, and the latter part of the second chapter, we perceive that the evening and morning were on the sixth day, and that consequently the naming of the animals of the earth, and the other events described in the latter part of the second chapter, all occurred on the sixth day. From this alone, entirely independent of geological evidence, we might have supposed, *a priori*, that the day here meant comprised a longer period than twenty-four hours.

The expression, "And the evening and the morning were the first day," "second day," &c., has been thought to be opposed to the extension of the meaning of the word day in this place. The marginal reading will perhaps obviate this objection—"And the evening was, and the morning was the first day;" that is, that there was evening and morning on the first day; or perhaps it might read, And there were evening and morning. The first day.

Respecting the geological evidence, it is granted, that He, with whom "all things are possible," could have so ordered his fiat and moulded the earth in six days, or in an instant, just as we see it, with the organic remains entombed within the rocks in the same remarkable order in which they are now found. But it can hardly be supposed that the All-wise Former would create so many myriads of beings, furnished with organs which so completely fitted them for living for days and years, nay, perhaps centuries, in the enjoyment of the pleasures of existence—and then suddenly destroy their whole race within twenty-four hours after they were called into being.

The above interpretation of the words of the sacred historian, concerning the beginning of the creation, and the creation of geology. The coincidence between the two is perhaps even more complete than could be expected, considering the infant state of geological science, and the character and intention of the history of Moses.

The supposition of the intervention of a long interval of time between the beginning of the creation of man, is not a hypothesis which has sprung up in our own day. Whiston, in 1636, advanced similar sentiments.

That this interpretation of the Scriptural account of the creation should have been left for men of science to discover, need not surprise us, when we consider that the time elapsed between the commencement of the first chapter of Genesis, could not have been rightly comprehended, except by those acquainted with the discoveries of modern geologists. We see then that the obscure manner in which the account is expressed, was probably intended for a wise purpose.

It may be said that the discussion of this subject should not be entered upon, except with extreme caution and due reverence for the Holy Scriptures; and I would not have introduced it here, except that I believe that a sober consideration of the arguments, or rather facts in the case, will lead men to look with less fear and jealousy on the investigation of geologists; believing, as every Christian must, that the discoveries of science will never be found at variance with the truths of Revelation, when both are rightly understood.

of these races, others were called into being, whose structure was adapted to the present condition of our planet, and whose habits and form fitted them to become subservient to the use and convenience of the human race. Finally, man himself was created in the image of his Maker, and placed in the garden of Eden, "to dress and to keep it."

To suppose that the earth was in existence, and that its surface was undergoing innumerable changes, for ages prior to the creation of man, does not in any wise derogate from the exalted character of the Creator for power, wisdom and goodness. Geology shows, that during this long period, there existed myriads of living creatures, who, in the exercise of the organs with which their beneficent Maker had furnished them, no doubt exulted in the pleasures of existence, and rendered the land and seas of those early eras one scene of almost perfect enjoyment. Well, then, have the rocks which contain their remains been called "monuments of the felicity of past ages."

I might enter further into the discussion of the subject of organic remains, but as it would extend this essay beyond its proper bounds, I shall omit further remarks on this interesting and instructive branch of geological science, referring such of my readers as may wish additional information on the subject, to Buckland's admirable *Bridgewater Treatise*.

Conclusion.

I have now brought my essay nearly to its close, although many branches of the subject have been entirely omitted, and others but briefly alluded to. The preparation of it has afforded much satisfaction and pleasure; and although the task which I have undertaken has been but poorly performed, it will not perhaps be presumptuous to hope, that such as may take the trouble to peruse the foregoing pages, will perceive that geology is destined ere long to become one of the highest and most instructive sciences, in the pursuit of which the Christian philosopher can be engaged.

Indeed, when we reflect on the numerous and striking evidences which the extremely limited investigations of geologists have already furnished, of the existence and divine attributes of the Great First Cause, who, in the beginning, created the heaven and the earth; and when we consider what multitudes of "undiscovered wonders" may yet lie hidden far beneath the surface of our planet, we can scarcely withhold our surprise, that a science so fraught with instruction, and so productive of evidences of creative wisdom and design, should have been so long neglected, and its progress even opposed by the Christian world.

We have, however, reason to hope that its real character will ere long be more fully appreciated, and that its instructive lessons will be more widely disseminated; teaching the darkened advocate of atheism, that the very rocks beneath his feet cry out against him, in proclaiming the existence of one All-wise, All-powerful and Beneficent Being, "the Creator of the ends of the earth," who, as the inspired prophet has well said, "hath established the world by his wisdom."* L. L. N.

* It may be well to state, for the information of such as have not read Buckland's *Bridgewater Treatise*, that

Extent of Slavery in British India.

Much having been said and written in relation to the extent of slavery in the British possessions in India, and to which the attention of the British public has of late been much drawn, we have thought the following statement would be interesting to the readers of "The Friend." It is extracted from a pamphlet published in London the present year, entitled "Slavery and the Slave Trade in British India; with notices of the existence of these evils in the islands of Ceylon, Malacca, and Penang, drawn from official documents."

The fact that slavery exists to an enormous extent, and in forms which every humane and Christian mind must greatly deplore, in our Indian empire, admits of no doubt among those who have paid the slightest attention to the evidence furnished by the government on the subject.

As the question is one of growing interest and importance with the country, and as a great desire for information relative thereto is everywhere expressed, we propose to lay before our readers the sum of the evidence now before the public in the documents printed by order of parliament, and in the admirable and useful publications of William Adam and James Peggs; both of whom, by their long residence in India, and their habits of patient research, are well qualified to illustrate the extent and evils of slavery in that immense portion of our dominions.

No census of the slave-population of British India appears to have been ever taken. From the information, however, scattered through the parliamentary papers, which he has diligently and carefully examined, J. Peggs gives the following summary, viz:—

In Malabar,	147,000
Canara, Coorg, Wynad, Cochin, and Travancore,	254,000
Tinnevely,	324,000
Trichinopoly,	10,600
Arcot,	20,000
Assam,	11,300
Sarat,	3,000
Ceylon,	27,397
Penang,	3,000
	<hr/>
	800,297

In this enumeration J. Peggs has included the slaves found in some of the states governed by native princes or chieftains, under the authority and protection of the East India Company.

W. Adam states the number of slaves within the company's territories, as far as he could ascertain it, to be as follows, viz:—

In Sihhet and Backergunge,	80,000
Behar,	22,722
Tirhoot,	11,661
Southern Mahratta Country,	7,500
Arcot,	20,000
Canara,	80,000
Malabar and Wynad,	109,000

321,283

several of the arguments in the foregoing remarks are substantially the same as are contained in that valuable publication. Nevertheless, it is believed that the above essay is not entirely destitute of original ideas.

But from this enumeration he excludes, not only the slaves in the provinces governed by native chiefs, and in some of the districts under the government of the company, where it extensively prevails, but those also of the islands of Ceylon, Penang, and Malacca, amounting to at least 30,000 more.

Judge Baber, from whom no man was better qualified to give information on subjects connected with Indian slavery, in his evidence published in 1832, estimates the number of slaves in those districts in which he had been able to collect evidence, viz:—the Doonab, or Southern Mahratta country, Canara, Malabar, Wynad, Travancore, and Cochin, at about 100,000.

It is manifest, however, from a careful examination of the authorities quoted by these gentlemen, as well as of others to which they do not refer, that the highest computation given by either of them falls short of the actual number of slaves in British India, over whose destiny the company has at this time unlimited authority and control.

After alluding to the existence of slavery in Decca, Jelalpor, Backergunge, Rungpoor, Dinaipoor, Purneah, Assam, Arracoe, the Tenasserim provinces, the Mergui Archipelago, Boglipoor, Ramglur, Dehra Doon, Bellary, and Tanjore, of the number of slaves in which districts he could obtain no exact account, W. Adam concludes his able statement with this remark, that it is highly probable that a thorough and faithful census would show that the number (of slaves in the company's territories) does not fall short of ONE MILLION.*

In further illustration of this point, and to show the extensive prevalence of slavery in one or other of its forms, in the different presidencies of Bengal, Bombay, and Madras, the following authoritative statements may be relied on.

SLAVERY IN BENGAL. Colebrook, in 1804, published *Remarks on the husbandry and internal commerce of Bengal*, in which we find the following admissions:—"Slavery, indeed, is not unknown in Bengal. Throughout some districts the labours of husbandry are executed chiefly by bond servants." In an official paper written by him in 1826, he is more specific; he observes, "We find domestic slavery very general among both Hindus and Mussulmans." * * * * *

"Every opulent person, every one raised above the condition of the simplest mediocrity, is provided with household slaves, and from this class chiefly are taken the concubines of Mussulmans and Hindus." * * * * *

"In the lower provinces under this presidency," he further observes, "the employment of slaves in the labours of husbandry is nearly, if not entirely, unknown. In the upper provinces, beginning from western Behar and Benares, the petty landholders are aided in their husbandry by their slaves." Distinguishing "the serfs," who "pay rent and other dues for the lands which they till," &c., he says, "But those employed in husbandry by the inferior class of landholders are *strictly slaves*; and their condition differs from that of household slaves, only as the one is occupied in out-door work, and the other in the business of the interior of the house." He adds, "it may be stated, that

slaves are neither so few (in Bengal) as to be of no consideration, nor so numerous as to constitute a notable proportion of the mass of the population."

Slavery in Bombay.—In Chaplin's report, made in answer to queries addressed to the collectors of districts, he says, "Slavery in the Deccan is very prevalent, and we know that it has been recognized by the Hindu law, and by the custom of the country, from time immemorial." Baber gives more definite information of the number of slaves in one of the divisions of the Bombay territory, viz:—that "lying between the rivers Kistna and Toongbutra," the slaves in which he estimates at 15,000; and in the southern Mahratta country, he observes, "All the Jagheendars, Deshwaris, Zemindars, principal Brahmins, and Sahoookars, retain slaves in their domestic establishments; in fact, in every Mahratta household of consequence, they are both male and female, especially the latter, to be found, and indeed are considered to be indispensable."

Slavery in Madras.—A. D. Campbell says, "In the territories under the Madras government, slaves are of two distinct descriptions; the one includes the great slave population, termed 'agrestic slaves,' or such as are usually employed in the field, though occasionally also in other labour. * * * * * The other description of slaves consists of those who may be termed domestic, from being employed only in the house itself. The class principally subject to slavery in this presidency are the *Pariar*, all of whom are slaves." Hamilton says, "The *Pariar* are so numerous that they have been computed at one fifth of the whole population of India, south of the Krishna." The population thus alluded to is computed at 15,000,000; the *Pariar*, therefore, would amount to 3,000,000, all of whom, the same accurate writer, on the authority of Dr. Francis Buchanan, states to be slaves. The domestic slaves in this as well as in the other presidencies, are exceedingly numerous. Baber describes them as "the descendants of outcaste persons, . . . kidnapped persons of free-born castes," . . . of whom Brown says, "he would produce hundreds in every town in Malabar, there being few Moppilla (Mahomedan) and Christian houses in which there were not some of them; . . . and the rest are described as persons, or their offspring, natives of Arabia, but chiefly of Abyssinia, called *Wadawar*, and *Goolans*;" and it is added, "In all the great towns throughout Malabar and Canara, these descriptions of slaves are to be met with."

If our space admitted, the incidental notices and official admissions of the company's servants on this point might be here introduced, for the purpose of showing the strong probability there is, that the slave population of India might be reckoned by millions rather than by thousands; but we close with the statement of Howard Malcolm, who has recently returned from an extensive tour of observation in Hindostan and other parts of the east, whither he had been sent, as the representative of one of the American missionary societies. That gentleman says, "The number of slaves in the

Carnatic, Mysore, and Malabar, is said to be greater than in most other parts of India, and embraces nearly the whole of the Pancham Bundam caste. The whole number in British India has never been ascertained, but is supposed, by the best informed persons I was able to consult, to be, on an average, at least one in eight, that is about ten millions. Many consider them twice as numerous."

The Pancham Bundam caste, alluded to by H. Malcolm, or as Dr. Francis Buchanan writes it, "The Pancham Bundam consists of four tribes, the *Pariar*, the *Balau*, the *Sheelar*, and the *Toi*;" but "the most numerous class (of slaves) is composed of the different tribes (of the *Sudra* caste." He further states, "The slaves are of different castes," and amongst them enumerates the "Vullam, Carraem, Erilay, &c.;" a rude tribe called *Malasir*; the *Polar*; and another rude tribe called *Parian*. They (the *Pariar*) are not designated," he observes, "Churman or slaves, but are in fact such, and belong to *Tamburans* or *Lords*, who give them daily subsistence; and exact daily labour in the same manner, and of the same kind, as is done with slaves. Another caste of Malaya condemned to slavery is called in the singular *Catal*, or *Churrabal*; and in the plural *Catalun*, or *Cuumbalun*. They reckon themselves higher than the *Churman*, *Polar*, or *Pariar*." In the northern part of *Tulava* are two castes, called *Bacadura*, and *Batadura*, both of whom are slaves. Baber adds to these "the *Koorcher*, *Kooramer*, *Kadder*, and *Panier*, in *Wynd*; the *Moola Cooramer*, in the same district, who, though they acknowledge no superior, are so low in the scale of human beings as not to be suffered to touch the lowest of the slave castes; the *Naiadee* in Malabar, and the "*Adiar*." But slavery is not confined to these castes; for we find that all castes, from the *Brahmin* to the *Soodra*, may be enslaved. The acting criminal judge at Ahmedabad, *Vibrat*, informs us, that "a great number of Hindoo children of ALL CASTES, are sold as slaves to *Mahomedans*; and the *Moonsiffs* at *Dhbar*, *Hooblej*, and *Noulgoond*, in reply to the question, "Can a person of superior caste become the slave of an inferior?" observed, "Famine, or poverty, may oblige a person of any caste to sell his freedom for food and clothing, to any one willing and able to purchase it, whether the member of a higher or a lower caste than himself." The former, however, appear to be the principal tribes or castes, who, to a greater or lesser extent, have been reduced to the condition of agrestic slaves. The inhabitants of Malabar are said to have been anciently considered *ferax natura*; and as such, to have been enslaved by *Purserama*, for the benefit of the sacerdotal order. This says Newman, the presiding judge at *Tellicherry*, "is the priestly tale by which so large a portion of the commons of Malabar are disfranchised even to slavery."

But whether the number of slaves in our Indian territories be few or many, the fact of any portion of British subjects being held and used as the property of their fellow-subjects and fellow-men is enough to warrant, and should call forth, the most vigorous and united efforts of the people of this country to secure their immediate and entire liberty.

From Catherine Sedgwick's "Letters from Abroad."

We have now been here more than a month, and I may venture to speak to you of what has been a constant subject of admiration to us all, the manners of the Germans. The English race, root and branch, are, what with their natural shyness, their conventional reserves, and their radical uncourteousness, cold and repelling. The politeness of the French is conventional. It seems in part the result of their sense of personal grace, and in part of a selfish calculation of making the most of what costs nothing; and partly, no doubt, it is the spontaneous effect of a vivacious nature. There is a deep-seated humanity in the courtesy of the Germans. They always seem to be feeling a gentle pressure from the cold that interlaces them with their species. They do not wait, as Schiller says, till you "freely invite" to "friendly stretch you a hand," but the hand is instinctively stretched out and the kind deed ready to follow it.

This suavity is not limited to any rank or condition. It extends all the way down from the prince to the poorest peasant. Some of our party driving out in a hackney coach yesterday, met some German ladies in a coach with four horses, postillions, footmen in livery, and other marks of rank and wealth. What would Americans have done in a similar position? Probably looked away and seemed unconscious. And English ladies would have done the same, or, as I have seen them in Hyde Park, have leaned back in their carriages, and stared with an air of mingled indifference and insolence through their eyeglasses, as if their inferiors in condition could bear to be stared at. The German ladies bowed most courteously to the humble strangers in the hackney-coach.

Yesterday, at the table d'hôte, I observed a perpendicular old gentleman, who looked as if he had been born before any profane dreams of leveling down the steps of aristocracy had entered the mind of man, and whose servant, in rich livery, as stiff as himself, was in waiting behind him, bow to the persons opposite to him as he took his seat, and to those on his right hand and his left. Soon after our landlord came to speak to him, and familiarly and quite acceptably, as it appeared, laid his hand on the nobleman's shoulder while addressing him.

Soon after we came here, a gentleman with whom we passed a few hours in a Rhine steamer met us at the table d'hôte. "Had I not," he said, "the pleasure of coming from Bonn to Cologne with you? I see one of your party is absent. She is, I hope, well," &c. To appreciate as they deserve these wayside courtesies, you should see the relentless English we come in contact with, who, like ghosts, never "speak till they are spoken to."

The same self-respect blends with the civility of the shop-keeper. He is very happy to serve and suit you, but if he cannot, he is ready to direct you elsewhere. Shopmen have repeatedly, unasked, sent a person to guide us through the intricate Continental streets to another shop.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 62.)

[This next early record was discovered in a register book of a monthly meeting in Hampshire, since the last document was prepared for the press. It is dated 1659, and contains portions of advice similar to those in the preceding article, and occasionally so in the same words: thus proving that some general advice of the kind had been issued from some influential body or meeting of the Society, at or previous to that early period.]

At a Meeting of Friends of Four Counties, Kent, Sussex, Surrey and Hampshire, at the Lodge, near Horsham, these as followeth were judged necessary by Friends there met, and by them owned, and tendered as their counsel and advice unto all Friends in those places.

The Third Month, 1659.

1.—That all Friends at their several meetings in the aforesaid counties, do make their collections orderly and timely for the use of the poor, or such other necessary uses that shall be seen in the wisdom of God to be serviceable for the good of the body: and what is remaining over in the particular, to be brought into the general stock, at the general meeting in each county, to them entrusted for the whole.

2.—That all Friends intending marriage, or witnessing a motion of the Lord unto that thing, before they go outwardly together, bring it to the body or that church to which they are joined; that all in the power of the Lord may feel, and in that particular nothing be done hastily or rashly, but in the fear of the Lord; and in the presence of many witnesses they may be united, according to the example of the holy men of God in the Scriptures of truth recorded; so that no scandal or blemish may be laid upon the Truth, but all to the light may be brought, which maketh manifest deceit; and that a record in writing of the day, place, and year of such things, be kept within that meeting, whereof one or both are members; under which the witnesses may set their names, or some of them.

3.—That a record be kept (as Friends are moved) of the births of children of such as are members or Friends, and of the burial of the dead who die in the Lord, (as they departed out of the body;) which be done after the manner of the holy men of God recorded in the Scriptures, and not after the custom of the heathen that know not God.

4.—That burying places be provided as soon as conveniently may be, in convenient places distinct from the world, as Friends are moved in it.

5.—That if any person or persons draw back from the Truth and walk disorderly, some to speak to such as draw back, to exhort and admonish such with a tender and meek spirit, whom they find negligent and disorderly; and if any person or persons after admonition persist in the thing not good, let them be again (as moved) admonished, and before two or three witnesses reproved, that by the mouth of

two or three witnesses every thing may be established; and if any still they persist and come not to the Truth, then let the thing be delivered to others that be in the Truth, that it may be known to the body, and with the consent of the whole, in the light be determined; and that nothing be done in haste or rashly.

6.—That a tender care be taken of all such children, wives, servants, soldiers, or others, who are turned out of their places and families, for the Truth's sake. And that all single persons, men and women, (who are not called forth in the public or general service in the work of the Lord,) be ordered in the wisdom of God to several places, whereby they may glorify God in their conversations, and the Truth may be preserved by them without blemish, and them in it; that all Friends may be kept in duty.

7.—That all Friends in their several places (as they are moved,) observe their general and particular meetings on the First days and others, (except any of them be moved forth by the Lord unto some other places for the furtherance of Truth, as in the wisdom of God shall be seen and judged serviceable, or just cause showed, if desired, to the contrary;) for they who forsake the assembly of saints lose the unity.

8.—That if any be moved of the Lord to speak in the steeple houses, streets, markets, meetings, or beyond the seas, [they are] not to quench the Spirit of the Lord; and that no Friends judge one another in meetings; but if any be moved to speak [to such,] to do it after meeting in private. And all Friends take heed of slothfulness and sleeping in meetings; but live in the power of the Lord, that you may be kept in the unity: that all things that are done, may be, in the moving power of the Lord God, and nothing out of it.

An addition of Friends who met together from the counties aforesaid, since the said meeting in the third month, 1659.

[—]That care be taken that all sufferings of Friends, who suffer for conscience and Truth's sake, of what nature or kind soever, be from time to time gathered up and recorded; and to that end some Friends of every meeting convenient, be desired to record the same; and that such Friends who suffer as aforesaid, do bring the whole matter, with all material circumstances, speedily to him who is to record the same; and that all such records of sufferings as aforesaid, be by him returned at the next general meeting of Friends for that county, there to be recorded in general for the whole county, by him who is desired to record the same.

[—]That if collections be made in the several counties as aforesaid, and [if] the money collected in every particular county is not sufficient to supply the necessity of Friends in the same county, that then the other of the said counties, who have any collections in the general stock, do contribute towards the necessity of that county or counties which is in want.

The names of Friends met together the 3d month, 1659, above mentioned, viz.—

[Then follow the names of many Friends arranged under the four counties of Kent, Sussex, Surrey, and Hampshire.]

Whilst the above was in type, the following documents have been met with, among our ancient records in London, which from their very early date and rarity, are curious, and their contents interesting.

At a meeting of Friends out of the Northern Counties of York, Lincoln, Lancaster, Chester, Nottingham, Derby, Westmorland, Cumberland, Durham, and Northumberland, at Scalehouse, the 24th of the 4th month, 1658.

Having heard of great things done by the mighty power of God, in many nations beyond the seas, whither He hath called forth many of our dear brethren and sisters, to preach the everlasting Gospel; by whom He hath revealed the mystery of His Truth, which hath been hid from ages and generations, who are now in strange lands, in great straits and hardships, and in the daily hazard of their lives;—our bowels yearn for them, and our hearts are filled with tender love to those precious ones of God, who so freely have given up for the Seed's sake, their friends, their near relations, their country and worldly estates, yea, and their own lives also; and in the feeling we are [have] of their trials, necessities and sufferings, we do therefore in the unity of the Spirit and bond of Truth, cheerfully agree, in the Lord's name and power, to move and stir up the hearts of Friends in these counties, (whom God hath called and gathered out of the world,) with one consent, freely and liberally, to offer up unto God of their earthly substance, according as God hath blessed every one—to be speedily sent up to London, as a free-will offering for the Seed's sake; that the hands of those that are beyond the seas in the Lord's work, may be strengthened, and their bowels refreshed, from the love of their brethren. And we commit it to the care of our dear brethren of London, Amos Stoddart, Gerrard Roberts, John Boulton, Thomas Hart and Richard Davis, to order and dispose of what shall be from us sent unto them, for the supply of such as are already gone forth, or such as shall be moved of the Lord to go forth, into any other nation; of whose care and faithfulness we are well assured.

And such Friends as are here present, are to be diligent in their several counties and places; that the work may be hastened with all convenient speed.

Signed by many Friends; amongst them are
Thomas Aldam, Marmaduke Storr,
John Killam, John Richmond,
Thomas Bewley, William Smith,
Thomas Taylor,

The next Document is addressed simply as follows:—

Brethren and Friends—It having pleased God, in His marvellous love, in these latter days to reveal the mystery of his gospel, which hath been hid from ages and generations, and to make manifest his glorious Truth, which hath been long lost in the dark night of apostasy, since the days of the Apostles,—and chosen England before all the nations of the world, as

* Scalehouse is understood to be situated within the district of Richmond Monthly Meeting.

the land of his delight, and to bring forth many thousands therein, (as a kind of first fruits to the glory of his name,) unto whom He hath given to see those days that many righteous souls long waited for and thirsted after;—let us all, in the simplicity of Truth, (which at the first was made manifest to us,) abide and dwell, and in the liberty Christ Jesus hath made us free, stand fast; that we be not again led back into the errors of those that went before us, who left the power, and got into the form, who brought in that darkness which hath so long covered the face of the earth, that no footsteps may be left for those that shall come after, or to walk by example: but that all they may be directed [by] and left to the Truth, in it to live and walk, and by it to be guided: that none may look back at us, nor have an eye behind them; but that all may look forward, waiting in the Spirit for the revelation of those glorious things, which are to be made manifest to them.

It is needful that we call to mind, how long, and in what manner, the world has been distracted and divided, about those things which the Apostles practised; and what sad calamity (besides the loss and departure from the Truth) has come upon many nations, about forms and ways of discipline and government of the church (so called); some saying the Apostles made bishops, and gave them power, and they ordained Elders; others saying, nay, it was by the laying on the hands of the presbytery; and others, pleading it was the election and choice of the churches. And how have men gathered themselves into forms and sects, according to their divers persuasions; and how are others setting up committees to approve and send forth preachers, and give them maintenance, seeing into the errors of the former: but all being ignorant of the life, or of the true power. And thus have men usurped one over another, and intruded into those things they understood not; and by human policy and invention, set up a carnal, worldly religion and worship, which has for many hundred years overspread the whole face of the earth.

Wherefore, in love and tenderness, and in the fear of the Lord, we exhort, that we may all in the unity of the Spirit, dwell in the pure wisdom, which is from above; which *comprehends* that which would lead out to the setting up persons or things: that the power of the Godhead may be known in the body, in that perfect freedom which every member hath in Christ Jesus; that none may exercise lordship or dominion over another, nor the person of any be set apart, but as they continue in the power of Truth. And that none exercise any authority, but such to whom it is freely given in the Lord for the good of the body: that all the world's images and ways, and forms and sects, may be condemned and confounded; and the glory of Christ's body made manifest, in that wisdom and in that power, which the world cannot comprehend; that Truth itself in the body may reign, not persons nor forms; and that all such may be honoured, as stand in the life of the Truth; wherein is the power, not over, but in the body; that our path may be as the way of a ship in the sea, which no deceit can follow or imitate.

That for the better ordering of the outward estate of Friends, in all relations in and to the

world, and to one another, in wisdom and as becomes the Truth, and for making collections for the needs of the church.—[Let] as many particular meetings, or some Friends from each of them that are near, and can conveniently, meet together once a month, or as occasion shall require: and as many of such Monthly Meetings, or some Friends from each of them in the northern parts of England, as can conveniently come together in a General Meeting twice or thrice in a year, or as occasion requires, be joined and united: and that we may not tie up ourselves to the world's limits of counties and places; but join together as may conduce to the union and fellowship of the church, and to the mutual help of one another in the Lord; and we wish the like may be settled in all parts, and one General Meeting of [or for] England.

That for the supplying the needs of the church, and relieving such as are in want, it may be laid upon Friends in every meeting to take care of their own poor; to supply such as are aged and infirm in body; to provide employment for such as want work, or cannot follow their former callings by reason of the evil therein; and to help such parents for the education of their children, as have more than they can maintain: that there may not be a beggar amongst us, nor any whose soul need be oppressed with care for food or raiment. And where Friends of one meeting are overburthened, and under a greater charge than they can bear, that Friends at each Monthly Meeting take care to contribute to their assistance.

That Friends at each Monthly Meeting do take care to provide supply for such as are in the ministry amongst them, where there is need; as also for the relief of Friends in prison, or any other, suffering for the Truth's sake, according to their several wants; and to make collections from time to time for the same. And where Friends of any Monthly Meeting are under a greater charge and burthen than they can well bear, the General Meeting of Friends in the North to take care to contribute to them; that we may all bear one another's burdens, and walk in love as becomes brethren.

That all collections made by any particular meeting, be paid to such hands, and disposed to such ends, as Friends of that meeting shall appoint; and the same likewise to be observed by each Monthly Meeting with their collections; and the like also by Friends of the North, at their General Meetings: that the true power of the whole body, and of every part thereof, may be preserved; that every member may act in its own freedom, and every meeting in its own authority, as part of that body which Christ Jesus hath set free. And none to usurp over another; but let him that would be greatest be servant unto all: that as Friends according to their freedom do contribute, they may be also satisfied it is laid out by the power and in the wisdom of the body to whom they commit it.

That all collections made by Friends at their Monthly Meetings, as also at their General Meetings, be for the needs of the churches in general, and not limited for those only that are in the ministry; who will be as much grieved, as others offended, to have a maintenance or hire raised on purpose for them.

That for the more clearness of Truth, and

satisfaction of Friends, two or more persons be still appointed in all trusts about moneys, and be privy to all receipts and disbursements; and that the innocency of the upright may be known, and all deceit be prevented.

That all Friends that receive any collections, do from time to time, make account to Friends of the particular meeting, Monthly Meeting or General Meeting, by whom they were entrusted; and in order thereunto, that a note under two or more hands be sent out of every county, with such collections as are appointed by the General Meeting, to be produced, together with an account how it hath been disbursed [at] the next General Meeting, together with an account how such are entrusted therewith; and that particular notes from every meeting under two or more hands be sent with their collections to such persons as are appointed by the Monthly Meeting to receive the same, to be produced together with the account how it hath been discharged, at the next Monthly Meeting after: and after every account so made and cleared, all papers to be concealed, and no further remembrance thereof to be had, which may beget many offences in future time, but cannot be of any service to the Truth.

Dear Friends, these things being agreed and [word indistinct] in clearness of Truth, which hitherto have taken up much time at the General Meetings, to the loss of many precious opportunities—you will see greater things before you, which more chiefly concern the state of the church, and will be of greater service to the Truth; as our Friends who bring this from us may lay before you, as there is freedom and opportunity.

From Friends met together at Durham, from several meetings in and adjoining to the County of Durham, the first day of the eighth month, 1659: to Friends who shall meet together out of the several Northern Counties, at Skipton, the 5th of the 8th month, 1659.

[Signed by twenty names; amongst them, Anthony Pearson, Richard Wilson, Christopher Richmond, &c.]

This letter was presented and read at the General Meeting at Skipton, the Fifth day of the 8th month, 1659; and was by all Friends owned and approved, and agreed to be observed; and copies thereof to be sent to all Monthly Meetings: Thomas Killam, Samuel Watson, Henry Ward, William Gandy.

[This document is endorsed.] "To Thomas Doudney, at the Bell Savage in London, deliver this; and for him to give or send it to G. F., with speed and care to be delivered to him, where he is."

(To be continued.)

HOLIDAY JENKINS.

For "The Friend."

On advertising to the remark in the most notice in "The Friend" of last week, respecting Holiday Jenkins, "that those that knew him best, loved him most," the writer of this could truly subscribe to the sentiment, having been acquainted with him for nearly eighteen years; most of which time he was a member of the Northern District Monthly Meeting. His early life was peculiarly marked with gravity, and a strict adherence to plainness of speech in all

his intercourse with his fellows. His health being delicate, by the advice of a physician he embarked on the 27th of 10th mo., 1840, for the Island of Saint Croix. In a letter dated 12 mo. 16th, from that place, he says: "I find myself increasing some in flesh and strength since my arrival, I feel better; I have been here three weeks." But the improvement was transient, for after a stay of about five months, he returned to Philadelphia without any permanent improvement of health, but rather worse; and a gradual decrease of strength continued, until his close. His concern for the welfare of our religious society was manifested by a letter from the same place, dated the 3d of Second month last, in which he observes: "I notice thy remarks respecting thy having to engage in the yearly meeting's concerns respecting those of our members who neglect the attendance of our religious meetings. I can hope you may be favoured to labour in the business faithfully, and that your labours may be blest to Society. Friends have, I believe, testimonies peculiar and true, that must prevail; and should our favoured Society fail in upholding them, with the help of the Most High, others will be called, as it may be, from the highway and hedges, to support these everlasting principles. My mind is convinced of their foundation, and believe they are, though quietly as it were, yet I hope permanently, becoming established in the minds and consciences of a larger portion of the community than Friends are perhaps generally aware of. 'Truth is strong and must prevail.' I do most earnestly hope, with the help of our Heavenly Father, we may as a people become more as he would have us to be. I repeat, that I believe a large portion of the orderly community are coming more and more to admire the Truth cleared of the shadows, forms, and vanity, with which it has been so enveloped. Friends are much looked to, and great circumspection is expected of them. Oh, I believe, if faithful, they are and will be greatly instrumental in the divine hand, in spreading His pure and unadulterated truth, in whom there is no deceit, and who is the foundation of our hope sure and steadfast; who is as a brook by the way, a pleasant shade in a weary land. And may thou and I, my dear friend, and all of us, seek more and more to be as he would have us to be; poor, frail, weak creatures, though we be."

"The nature of this friend's disease, consumption, had long given him warning, that his outward tabernacle was dissolving, and there is cause to believe that he was anxiously concerned to seek a house not made with hands, eternal in the heavens."

For "The Friend."

DR. RUTTY'S DIARY.

The limited sale of Friends' books in this country, forbids the republication by our booksellers of several works, that it is very desirable should be within the reach of the members of our Society, and which seem not to come within the scope of the "Friends' Library." Of this number is Dr. Rutty's Diary. The observations of this deeply experienced elder, in reviewing in the "cool of the day" his doings, sayings and thinkings, in its busier hours, are

eminently calculated to arouse the Christian traveller to a similar examination; and who does not need such stimulants?

There are many Friends who desire to have this work, yet are unable to procure it; and it has been suggested that its reprint in "The Friend" would be generally agreeable to the subscribers to that journal; and the writer desires to bring the subject before the view of the Editor. If the first page of this periodical were weekly filled with a portion of this excellent Diary, it would not encroach much on the variety of its contents, and would afford great satisfaction to many of its readers; and these *should* compose every Friend's family in our land, who can spare \$2 per year.

Dr. Rutty, when speaking of himself, is sometimes harsh in his animadversions, to fastidious ears appearing to be not always overnice in his language; and it has been thought that some of his entries, in relation to professional matters, &c., might be well suppressed. If the editor of "The Friend" so supposes, he might sparingly use the pruning knife.

We have but few diaries of Friends; the very instructive one of Samuel Scott has been reprinted in Philadelphia, and is in the hands of many; that of Mary Waring has been printed within a few years in England; and it is believed is accessible. Unless the editor of "The Friend" should comply with this suggestion, that of Dr. Rutty will be in a great measure lost to Friends in this land.

SKETCH IN A RETIRED LANE.

From Old Humphrey's Observations.

Did you ever particularly regard a tree, a shrub, or a flower? This may appear a strange question, and yet again will I repeat it: did you ever particularly regard a tree, a shrub, or a flower?

"That you have *seen* these things, and frequently stopped to admire them, I do not question; but that is not regarding them in the sense that I mean. Did you ever look on them with an eye sparkling with wonder and delight? with a keen, unutterable sense of what is beautiful, united with a high and holy reverence for the Almighty, whose wonder-working hand has so profusely adorned the dwelling-place of sinful man with trees, and shrubs, and flowers? If you have not done this, you know not the enjoyment that the works of creation are capable of affording.

Not an hour has elapsed since my return from a morning walk, which led me along a green, retired lane, occasionally branching out into a wider space of broken ground, principally covered with furze bushes. The trees, the shrubs, and flowers, seen while yet the dew of heaven was upon them, while the morning breeze was blowing, and the glorious sun lit up the skies, gave a thrill of rapture to my heart. Let me describe the scene: it may be that the sketch may impart a higher tone to your thoughts when next you walk abroad on an autumnal morning, and gaze around on the works of creation.

I had been closely pent up for weeks and months, in the neighbourhood of a crowded city, without having once wandered from it so

far as I then was. The country, and the country air were novelties, and I gratefully enjoyed the one and the other.

There was a keen sense of the fair and beautiful in nature, and a warm rush of grateful emotion, that made my uplifted eyes swim again. I could not look on earth or heaven, without being struck with the profusion, the almost prodigality of goodness, manifested by the Father of mercies. The earth was overhung with an azure canopy, and clouds of dazzling white, edged with glittering gold. In my walk mine eye had glanced around on a distant prospect of hills and plains, and woods and water, that gave back the sunbeam, while around me stood, at different distances, the venerable oak, the towering elm, and the romantic fir; but I had now entered the shady lane that I spoke of, where in my pathway, and almost beneath my feet, glowed the yellow-blossomed furze-bushes, almost dazzling me with the intensity of their yellow glories.

My very delight became painful to me through its excess; nor can I hope to impart a sense of my emotions to one altogether a stranger to such feelings. Every object appeared as a picture, not executed by the puny pencil of a mortal being, but painted by the Almighty hand of the Eternal.

There I stood, bending over a furze-bush, as if I had never gazed on one before. Through its interstices might be seen the brown and faded parts of the shrub, with here and there a ladybird, with its hard red wings, dotted with black, crawling among them; but on the upper part, its myriads of fresh green thorns were studded with almost an equal number of pure and spotless flowers, spangled with dew-drops. It seemed as if the blooming bush had been called into existence and clothed with beauty to give me pleasure! It was regarded as a gift from the Father of mercies, and I stood over it with a heart beating with thankfulness.

A little farther on, the long straggling branches of the blackberry bramble hung down from the high hedge: the sight was a goodly one, a perfect picture: the fresh green leaves, mingled with others somewhat sere; the red coloured stems, with their white pointed thorns, short, hooked, and strong; the fruit, partly unripe, green, and red; and partly ripe, rich, juicy, and black as ebony, waiting to be gathered. The melons and pines of the banquetting board could not have equalled, in my estimation, the bounteous repast that was thus spread before me.

The next object was a hawthorn bush, entangled in whose long spiky thorns grew a wild-rose, rich with scarlet hips. The parsley-shaped leaves of the bush, the ten thousand red bright berries that adorned it, together with the wild rose, was another picture glorious to gaze on.

Close to the hawthorn bush sprang up a wild young plum-tree, gorgeous with a profusion of colours; for the sharp night air and the bleaching winds had changed the verdure of its leaves, so that faded, green, yellow, ash-colour, white, red, and deepest purple vied with each other.

Below the plum-tree, and close against the bank on which the hedge grew, stood a thistle, four feet high. It was a glorious plant: such

an one, that, if thistles were not common, would be transported to the gay parterre, tended with care, and exhibited with pride; yet there it was, in its pointed leaves and purple flowers, blooming unnoticed, save by my admiring eyes.

At the very foot of the thistle grew luxuriantly the romantic looking fern-root; divide it as you may, to the very last its fragments bear a resemblance to the whole plant. It gave a character to the spot, for, in my estimation, it is one of the most elegant plants that grow. A spider had woven his filmy web across it, thus imparting to it an additional charm.

I was absolutely bewildered with the amazing freshness and beauty of every object around me. I cast a hurried glance on the furze bush, the bramble, the hawthorn, and the wild rose; the plum-tree, the thistle, and the fern; I looked up to the snowy clouds in the blue sky, and the language of my heart and soul was, "O Lord, open thou my lips, and my mouth shall show forth thy praise." Psa. li. 15.

The ambition of a man of parts is very often disappointed for the want of some common quality, by the assistance of which men with very moderate abilities are enabled of making a great figure.—*Armstrong.*

Stabling Milch Cows.—We have been much surprised, at the increased quantity of milk cows afford from being stabled in winter, which some recent experiments have proved. A near neighbour suffered his cows, from necessity, to run in the open air, during the early part of the winter, and, as usual, their milk greatly diminished in quantity, although they were well fed on hay, and mangel wurtzel. He then stabled them, without changing their food, and taking care of course to give them plenty of clean litter. He lately informed us as to the result, that his cows now gave him just double the milk they did when exposed. A similar experiment by the writer, has proved nearly equally successful.—*New Gen. Farmer.*

INTERESTING ANECDOTE.

In the year 1539, when London bridge was covered with houses, overhanging the pent-up turbulent stream as if the ordinary dangers of life were not sufficient, that men should, out of their ingenuity, invent new ones, desert *terra firma*, and, like so many benefers, perch their dwellings on a crazy bridge, Sir William Hewitt, citizen of London, and cloth-worker, inhabited one of these temptations of Providence. His only child, a pretty little girl, was playing with a servant, at a window over the water, and fell into the rapids, through which even now-a-days, it is counted a kind of feat to shoot. No one beheld the fearful sight, in the helplessness of terror, without venturing into the stream. But there was one to whom the life of the perishing child was dearer than his own, and that was the apprentice of Sir William Hewitt. He leaped into the water after his youthful mistress, and, by the aid of a bold heart and a strong arm, bore her in safety to the shore—and he had his reward. Years rolled on, and each succeeding one brought wealth to the father, and grace and loveliness to the noble-minded daughter. Such was the fame of her beauty, that even in that aristocratic age, the gallant and far-descended chivalry of the land were rival suitors for the hand of the merchant-queen of hearts. But fairer in her eyes was

the 'prentice-cap of the daring youth who had snatched her from the whirling waters, than the coronet of the peer; and, with the single-minded disinterestedness of a genuine woman, she gave to her untitled preserver, Edward Osborne, the hand and the heart which the Earl of Shrewsbury, the heir of the lofty house of Talbot, had sighed for in vain. Well did her lover vindicate her choice! Edward Osborne was a nobleman born of God's creation, not man's. He rose, by successful industry, to the highest honours of that city whose merchants are the paymasters of the rulers of the earth. And from the city beauty, to whom faith and love were dearer than titles and wealth, and the merchant 'prentice, who periled his life as frankly in the cause of the helpless, and for the sake of humanity, as ever did high-born youth for fame, and glory, and golden spurs, descends, by a lineage more truly noble than if he sprung from the most heroic stock of crowned robbers that ever trod the world with their achievements, George William Frederick Osborne, Duke of Leeds!—*New Monthly Magazine.*

THE FRIEND.

ELEVENTH MONTH, 27, 1841.

From accounts received we are enabled to present the following statement:

North Carolina Yearly Meeting commenced with the Meeting of Ministers and Elders at Deep River, on the 6th of the present month. Large meetings for worship attended by many other religious persuasions, were held as usual at this house and at New Garden on First day. On Second day the 8th, commenced the meeting for business at New Garden. It was considered the largest meeting held there for several years; ministers from New England, Pennsylvania, Ohio and Indiana, were also present. Epistles were received and replied to from all the other Yearly Meetings, and on reading the reports from the Quarters a lively interest pervaded the meeting on many of the prominent subjects brought before it. When the condition of the different branches had been reviewed, it was proposed and adopted to address the members with an epistle of advice embracing those points in which they appeared to have been defective, in order to promote a reformation.

The report of the Boarding School Committee drew forth various observations on the importance to the youth, of a guarded religious education, embracing a competent share of literary instruction and the watchful care and restraining hand of parents and guardians at home. The desire was expressed and afterwards embodied in the epistle, that this subject might obtain the serious attention of Quarterly and Monthly Meetings; and that they should encourage and aid their members in giving their offspring a proper share of school learning.

Subscriptions were entered into for the discharge of the debt due by the Boarding School, and the Quarterly Meetings were also desired to endeavour to raise an amount sufficient to liquidate the balance that might remain due, which was considerably diminished by the present contributions, and the aid furnished by benevolent individuals of other Yearly Meetings. It is now confidently expected from the unity expressed in the meeting with the Quarters

being called on to endeavour to discharge the debt, that it will be extinguished in another year.

The school having been opened a few months for the benefit of students not of our religious Society, a committee was appointed to take the matter into consideration, and also the price of board and tuition. The report that in their judgment it would be best to close the door against such admissions, and confine the school to the original design, the guarded education of the youth of our own Society, and that the price for the present year be seventy dollars, was united with and adopted by the meeting. There were many testimonies to the benefits conferred by this institution, and Friends were encouraged with the prospect of its future usefulness and prosperity.

It appearing by the reports, that some of the members still continue the pernicious practice of using ardent spirits as drink, or giving it to others, the meeting enjoined quarterly and monthly meetings to labour with such, in order to dissuade them from the habit, fraught with destructive consequences to them and their offspring, and to report next year the number of those who persist in it.

Several other matters received the deliberation of the meeting, and were decided in much unity. A concern was manifest to support the ancient principles and testimonies of the Society, and some of the elder Friends seemed animated with the hope that the work of reformation would progress, and that the younger members gave evidence of increasing interest in the cause of Truth; from which they entertained the belief that there would be a succession of faithful standard bearers in this part of our country.

The meeting closed after sitting four days, between four and five hours daily.

MARRIED, at Friends' Meeting House, Twelfth street, on Fourth day, 24th instant, JOSEPH K. HOWELL, to ELIZABETH G., daughter of Edward Simmons, of St. Thomas, West Indies.

MARRIED, at Friends' Meeting House, at Patahill, Ulster county, HENRY TURNER, to FRENCHIA ROBERTS, daughter of Benjamin W. Roberts, all of New Paliz, and members of Marlborough Monthly Meeting.

DIED, on the 6th of Eleventh month, 1841, at the residence of her son James Thorp, ELIZABETH, widow of Thomas Thorp, deceased in the 93rd year of her age, after a short illness of about four weeks, which she bore with Christian patience and resignation. She was a member of Frankford Monthly Meeting, Philadelphia county, Pennsylvania.

—, at Poughkeepsie, Dutchess county, ELIZABETH DICKERSON, the wife of David Dickerson, near 60 years of age. She was a member and elder of Oswego Monthly Meeting. We, the survivors, believe that our loss is her eternal gain.

—, on the 4th of Ninth month last, in the 76th year of his age, ANDREW SIMMONS, a member, and for many years a valuable minister of South Kingston meeting, Rhode Island. Also, on the 26th of the 10th month, aged 61, JOHN B. DICKRAY, a member of the same meeting.

Deceased this week, the 19th of Tenth month, 1841, LYDIA BRANTINGHAM, wife of Joseph Brantingham, a member of New Garden Monthly Meeting, Ohio, in the 38th year of her age.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TWELFTH MONTH, 4, 1841.

NO. 10.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

SEA-SIDE COGITATIONS.

(Continued from page 66.)

Light is propagated by radiation, and in passing through free space moves in straight lines; but when passing through transparent substances, as water, &c., it is bent out of a straight course, or refracted. A large portion of the light which enters a transparent body is absorbed, and becomes lost or latent. By means of the laws which govern the refraction of light, and the knowledge we possess of the power of water to absorb it, it has been calculated that its transmission through the ocean, when most translucent, is diminished so rapidly that not more than a tenth part of the incident rays penetrate below thirty feet; and at thirty-four feet the vertical rays are reduced, three fourths. Below this the diminution is so rapid, that at two hundred and fifty or three hundred feet there is but a faint glimmer, and the abysses of the ocean must be involved in absolute and perpetual darkness. In the Polar regions, during the many months in which the sun is below the horizon, and where immense fields of ice, several feet in thickness, extend for hundreds of miles, there can be no light transmitted below the surface of the water, its feeble glimmering scarcely serving to render objects visible on the earth's surface.

Now many of the innumerable races of marine animals are known to live in regions, hundreds, and perhaps thousands of fathoms below the surface, and those northern seas abound with whales, seals, and innumerable molluscs, &c. Captain Ross brought up shrimp and other animals from depths varying from thirteen hundred to six thousand feet. To the usual abodes of such as these of course light can never travel.

It is true, fishermen generally take their prey in shallow seas, and from off ridges or banks. But these tribes of fish are merely the maintainers of the ocean, and probably are very inferior in numbers to the thronging multitudes which inhabit the plains and deep valleys of the sea.

Many of the species which come into shallow water for the purpose of spawning, and watching over the first efforts of their young,

return again to great depths when these duties are performed. From all these premises it seems fair to conclude, that the light of the sun is enjoyed by comparatively few, and is required by still fewer of the vast assemblage of beings which animate the waters of the ocean, and that the proper residence of many of these is in regions of impervious darkness. It has been suggested, and to me it seems a very rational supposition, that the phosphorescent power of these animals is one of the wise and beneficent gifts of the Creator, who, while withholding the enlivening beams of the sun from so large a portion of his dependent creatures, has compensated them for their loss, by an inherent resource which fulfils all their wants. Not that it is imagined this light supplies the place of the sun, or produces a general illumination of the depths of the sea; but that it is designed and sufficient for carrying on the great business of life, which with the tenants of the water, as with the inhabitants of the land, seems to consist principally in self-gratification and self-preservation; mutual enjoyment, and mutual destruction. In obedience to a law, which in the present lapsed state of our planet appears to be almost universal, that each class of the lower animals should feed upon, or afford sustenance for another, the inhabitants of the ocean are engaged throughout the whole course of their lives alternately in capturing and killing their prey, or in eluding and defending themselves from the attacks of their enemies. Either of these operations, if performed in perfect darkness, would be a matter of accident and uncertainty; but by the light which is displayed by nearly, if not quite all, either for the purpose of discovering their food, or directing their way, they, in turn, betray themselves, and become the object of pursuit by their enemies, while the power they possess of obscuring the light, leaves them not without the means of escape.

Does not the singular fact of the dead carcasses of marine animals becoming phosphorescent soon after death, and before putrefaction has commenced, in which state they afford food for numbers, seem to lead to the same conclusion, that this extraordinary provision is not casual, and that its main purpose is to indicate the presence of the object which forms the prey, and to point out where the pursuit is to be directed. And it may be mentioned as a striking coincidence, that those inferior animals, which, from their amazing powers of reproduction, and very defective sensibility, would appear to have been created in great measure to supply food for more perfect orders, are gifted with the power of emitting the most brilliant and decided light.

Be this, however, as it may, no one who has had the opportunity of witnessing the phosphorescence of the ocean, but must have been

struck with the beauty and occasional splendor of the scene it exhibits. Where the animals producing it are very abundant, and the water strongly agitated by tempestuous weather, the appearance is said to be sometimes truly terrific. But witnessed in the calm of one of our summer evenings, when the waves are gently flowing, and the surf rolls in upon the beach in long continuous breakers, there is no spectacle better calculated to excite and lead away the fancy, and to gratify a taste for the beautiful and sublime.

It is much easier to imagine the scene than to describe it. The darkness of night, the immensity of ocean, the roar of his waves, and the various forms in which fire and water appear to be commingled; all lend their aid to impress the mind of the beholder. Here an expanse of white pearly light appears to rest tranquilly upon the bosom of the deep, as though the favoured spot received the collected rays of the bright luminaries which are looking down from the blue vault above; then, as the unstable element rises and falls in gentle undulations, the light divides, becomes more vivid, and thousands of brilliant points, like little stars, are seen floating upon the surface: again they unite, and kindling with a brighter flame, as they multiply together, they flash forth into one vast sheet of liquid fire. Presently, from some unknown cause, every light is extinguished, and all is shrouded in darkness; then suddenly a single scintillation is seen to shoot from the dark abyss, and immediately the translucent depths are crowded with luminous globules, dancing fantastically with the motion of the billows—anon, as the waves become more tumultuous, leaping and rolling, and now and then displaying a refulgent crest, lifted on high, large sparkling bodies appear rushing along, as if in hot pursuit of each other, darting in every direction, and with great variety of form. As these are caught up and borne along by the coming breaker, they illuminate its far extended summit, and as it is dashed in foam upon the beach, they are scattered like millions of glowing diamonds over the sand.

I have before spoken of the magnitude of the ocean considered as a whole, and it might at first sight appear unwise that so large a portion of the surface of the globe should be covered by so unstable an element. But a little consideration will, I think, convince us, that the relative proportion of dry land and water has been adjusted with infinite wisdom and intelligence, and is so entirely adapted to the well-being of the other parts of our terrestrial creation, that if any material change in it were effected, it would necessarily be attended with a revolution of climate, vegetable productions and animal organization. Climate is the average state of heat and cold, sunshine and rain, which exist or succeed each other within any given extended district of country, and as each

district has its own particular classes of animals and vegetables, with an organization and constitution adapted to its peculiar climate, and thriving no where else so well; it is necessary that the latter, however variable in itself, should be perpetual. Now these changes of winds and skies, of cold and warmth, though to a thoughtful observer they may appear accidental and capricious, are principally attributable to the sun's action upon the earth and water, upon the air and the moisture it contains, and are governed by laws, which, though our knowledge of them as yet is imperfect, are, no doubt, fixed and uniform; and being connected in their operation with the established quantities and properties of the elements they govern, they regulate and control them, so as to bring about and perpetuate the present diversity of climate, with its succession of meteorological phenomena, constituting a certain degree of constancy in the average weather and seasons of each place.

Of course a principal element in the complicated machinery by which this is effected, is water, without the proper proportion of which the whole atmosphere would be completely changed, and no longer fit to support life; so that, instead of the luxuriant vegetation which decorates the earth, and the innumerable races of beings which now enjoy a happy existence, the most fertile and teeming countries would become arid deserts, exhibiting only the evidences of death. The great source from whence this water is derived, whether distributed in clouds, rain, or running streams, is the ocean, which, under the influence of the sun and air, now gives off the quantity of aqueous vapour which is sufficient to supply all the earth; and hence if the magnitude of this great reservoir were much diminished, or that of the dry land much increased, the quantity of vapour carried off would be proportionally lessened, while the surface over which it must be distributed would be equally enlarged, and the whole character of climates must be materially changed. Upon the absolute quantity of water in the ocean, then depends the present state of things upon the earth, so far at least as relates to the constitution of climate and its inseparable concomitants of animal and vegetable organization, and we can thus recognise the wisdom and goodness of the great Upholder of the universe, who, when he said, "Let the waters under the heavens be gathered together in one place, and the dry land appear," adjusted the relative extent of each, though apparently so disproportionately, yet in the way best calculated to secure the comfort and welfare of his creatures.

(To be continued.)

ON SLEEP.

From Old Humphreys's Addresses.

How do you sleep at night, my friends? How do you sleep at night? I have just risen from my bed with a buoyant body and a grateful spirit, comforted and invigorated by refreshing slumber. What a merciful provision of an all-merciful God, for the bodily ills and mental sorrows of human beings, is the blessing of sleep! How gently it extracts the thorny cares of the mind! How delightfully it soothes the throbbing pulse and agonizing head! and how

mysteriously it pours its balm into the wasted frame, composing, comforting, and strengthening it, again to endure, to achieve, and to enjoy!

Though the rich often enjoy it, sound sleep is the peculiar heritage of the working man. How frequently does it quit the tapestried chamber and the damask-curtained bed, to rest on the pallet of labour and toil! "The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." Eccles. v. 12.

A quiet chamber is very necessary to secure us rest, but a quiet conscience is yet more so; indeed, without it, refreshing slumber is almost out of the question. "Trust in the Lord; commit your ways to Him; cling to and cast your sins and sorrows upon the Saviour of sinners, and seek his grace to love him, to serve him, to obey him, and to rejoice in him; then "when thou liest down thou shalt not be afraid, thy thou shalt lie down, and thy sleep shall be sweet." Prov. iii. 24.

Squire Jenkinson, who was both weak and wicked, could get no rest. He had a noble mansion, fine pleasure grounds, and a beautiful carriage drawn by beautiful horses. His table was supplied with every luxury, and his friends were the most cheerful companions in the world; but, still, Squire Jenkinson could get no rest. Sometimes he went to bed early, and sometimes he went to bed late, but, whether late or early, it was just the same. "There is no peace for the wicked," and there was no rest for Squire Jenkinson.

He applied to his friends, who told him to take exercise, and to drink an extra glass of grog before he went to bed. He applied to his doctor, and he gave him laudanum and opium; but in spite of exercise, and grog, and laudanum, and opium, no sound rest could be obtained. At last he consulted Thomas Perrins, his gardener. Now, Thomas Perrins was an humble Christian, and well knew that his master feared not God; that he was unjust, and cruel, and oppressed the widow and the fatherless, and that his conscience troubled him; so Thomas told him, that old Gilbert Powel, who lived hard by on the waste land, always slept famously, but that, perhaps, he wore a different kind of a night-cap.

Mistaking the meaning of Thomas Perrins, away went Squire Jenkinson, who was, as I said, a weak-minded man, with one of his best night-caps in his pocket, to exchange it for that of old Gilbert Powel. He soon got the cap, and had it washed and well aired; and when night came, he went to bed in good spirits, hoping to have a comfortable night's sleep; but no! though he put it on in all shapes, and placed himself in all postures, Squire Jenkinson could get no rest.

As soon as the sun rose, he hastened to the cottage on the waste land, to know how Gilbert Powel had rested, when Gilbert told him that he had never had a better night's rest in all his life; and was quite delighted with his new night-cap.

Perplexed and cast down, Squire Jenkinson then went once more to his gardener, to tell him of the ill success which had attended his

plan of borrowing the night-cap of Gilbert Powel!

"It cannot be Gilbert's cap," said he, "which makes him sleep so soundly, for he wore one of mine, and he tells me that he never had a more comfortable cap in his life."

"Ay, master," said Thomas Perrins, shaking his head significantly, as he leaned on his spade, "but to my knowledge he wears another cap besides the one you gave him, the cap of a quiet conscience, and he who wears that is sure to sleep well, let him wear what other cap he pleases."

ON COAL.

From the same.

Read it not in summer, but when the snow is on the ground, when the waters are congealed with frost, and your hands tingle with cold.

Did you ever thank God, unfeignedly, for the comfort you derive from coal? If you never did, do so now. What would be the condition of ten thousand times ten thousand people in the world, if this useful commodity were suddenly taken away? And yet how few of the millions who are benefited by it, ever offer up their thanksgiving, in an especial manner, to its bountiful Donor for so pleasant, so animating, so comforting a commodity! Every hand that is spread to the glowing coals should be spread also in thanksgiving; and every heart that glows with the genial warmth should glow also with praise. When I gaze on a cheerful fire in the chilly months of winter,

"E'en while the curling flames arise,
They seem the ascending sacrifice
Presented by man's gratitude
To God, the source of every good."

Coals are scattered, with a hand more or less sparing, over almost every kingdom of the earth; and the coal-mines of England have been much more productive and valuable than the gold and silver mines of America. The supply of London alone is one million eight hundred thousand chaldrons of coal yearly.

The night was stormy, and not a star was seen in the heavens, as I hastened homeward, wet and weary. The deep snow, which lay on the ground, was thawing fast away, and the wind and the rain beat upon me fearfully. Drenched to the skin, with my hands and feet numbed with cold, I reached my cheerful habitation. In a short time I had removed my wet clothing for more comfortable habiliments, and was seated, with my coffee before me, at no great distance from a blazing fire. It is wonderful how a partial deprivation increases our enjoyments! As I felt the genial warmth of the glowing fire diffusing itself over my frame, I felt grateful, almost to tears, and gazed on the burning coals as on one of His gifts who is "good to all, and whose tender mercies are over all his works." Psa. cxlv. 9.

Fire is a comfortable thing even to the young, in the pinching days and nights of December, for the frosts and the thaws are both searching; but to the aged, fire is almost as necessary as food.

After sipping my coffee, I turned towards the fire, while the wind roared around the house,

and began to reflect how much our winter comforts depend on coal.

When the heart is softened with a sense of God's mercies, it matters but little what is the subject of its speculations; like the fabled stone of the alchemist, it turns every thing into gold. An instrument, finely strung, will produce harmonious sounds, whatever be the air that is played upon it.

I thought upon the various uses of coal in cookery, in manufactures, in steam engines, and especially in communicating warmth to the human frame, and I thanked God for "his goodness, and for his wonderful works to the children of men." Psa. cvii. 8. But man is ever wondering why the operations of nature are not carried on in agreement with his own wisdom, and I, for the moment, thought what difficulty and danger man would be spared, if coal lay nearer the surface, instead of being bedded in the bosom of the earth. But had this been the case, unknown evils might have arisen from it; and we know that thousands and tens of thousands of people, now employed in obtaining this useful substance, must have laboured for subsistence in a different manner. I passed by the getting of the coal from the mine, and the transporting of it in boats, in barges, and in ships, and considered the classes of people who purchased it for their comfort. He who is engaged in large undertakings, buys it by the barge load, and others by the boat load; but where an article is plentiful, it seldom excites that thankfulness which deprivation calls forth from the needy. It is bought in tons or chaldrons by the middle classes of society, who usually lay it in when it is sold at the cheapest rate. But, even here, the comfort it imparts is not duly estimated. Those who buy coals by the chaldron are not the most grateful for so valuable a gift of the Almighty.

Another class purchase coals by the sack; many a poor widow, slenderly provided for, many a decayed householder, and many a man of genius struggling with poverty, are included in this class. The coal is placed on the fire with care, and the lessening store regarded with anxiety; by these, the value of coal is known, and ought to be continually and gratefully acknowledged. But there is yet another class, who buy coals by the bushel, by the peck, or by two pennyworth at a time. When I contrast the heaped-up glowing hearths of the rich, with the slenderly supplied fire-places of the poor, I yearn to be the owner of a coal mine. Would that I could in the drear and dark months of winter so warm the hearts of the rich, as to move them to supply the hearths of the poor; the Lord will deliver him in time of trouble. "The Lord will strengthen him upon the bed of languishing, and make all his bed in his sickness." Psa. xli. 1, 3. O ye barge and boat buyers! Ye ton and chaldron purchasers! Ye who send for a sack at a time! think a moment on their deprivations who can only raise two pennyworth at a time! How many a shrivelled arm and bony finger is held shivering over the expiring spark, on a cold winter's night, in habitations where food and raiment are scanty! Think of this, and be more grateful for the gifts of God so abundantly bestowed on yourselves. Seek out the ill-sup-

plied hearths of the poor and the miserable, light up their cheerless habitations, and warm their hearts with your bounty.

On Capital; or Plenty more in the Cellar.

From the same.

Many things surprise me, my good friends, in this wonderful world, and among them, I am amazed at the small capital with which some people begin and carry on business. Were we to judge by the magnificent names that are given to many trading concerns, we might be led to suppose that they must produce a princely return.

"Original Establishment," "Grand Depot," "Metropolitan Mart," and "National Institution," so amplify our expectations, that we are not, all at once, prepared to witness the slender stock, the "beggarily account of empty boxes," that too frequently compose them. We might almost think, by their hand-bills, that some small grocers, who have hardly a chest of tea on their premises, had opened a regular account with the merchants at Canton.

There is a deal of outside in this world, both in persons and things.

Some years ago I happened to view a civil, well-behaved young man, who, anxious to make his way in the world, opened a shop for the sale of cheese, butter, soap, candles, and such like things; but not possessing ten pounds of his own, it was absolutely necessary to set off the little stock he possessed to advantage. His small shop was fresh painted, and the window well piled up with such articles as he had to dispose of. The world around him considered these articles to be his *samples*, while, in truth, they were his *stock*. All that he had, with a little exception, he crowded into his window. In a back room he had a few pounds of cheese, butter, and bacon, as well as a shilling's worth or two of *eggs* and other articles; but the bulk of his establishment was, as I before said, exhibited in his window. Whenever any customers came in, he begged them not to take what they did not like, as he had "plenty more in the cellar."

Every now and then he ran backwards, to fetch some part of the stores he had withhid; his customers concluding, on such occasions, that he had descended to his vaults below for his supplies; for though there was in reality no cellar to the house, no one doubted the observation so frequently made by him, "I have plenty more in the cellar!" Now, I commend his anxiety to make the best of his stock, though I cannot but censure the boasting conceit which he practised on his unsuspecting customers.

Alas! my friends, there are crowds of people in the world acting exactly in the same manner. They begin and carry on their concerns, of whatever kind they may be, with very little capital. They make large pretensions; they carry an air of importance, and pass for what they are not; in other words, like the vender of cheese, butter, and bacon, they crowd all they have into the window, and boldly declare, that they have "plenty more in the cellar."

Do not suppose that I am speaking of shop-

keepers only, for I allude to all classes of society. Whatever may be the profession and calling of men, who overrate their means and endowments, who pass for possessors of great capital, either in goods, riches, or talents, when their resources in all are slender; who occupy imposing positions which they know that they are not qualified to sustain, they all come under the same description. You may speak of their conduct in what way you will, but if I attempt to describe it in my homely way, I shall say, that all crowd the little they possess into the window, and try to persuade people they have "plenty more in the cellar."

Again I say, there is a deal of outside in the world. If we knew the little wisdom that is possessed by many a pompous declaimer in praise of his own understanding, and the little wealth in the pockets of many who wear rings on their fingers, and chains of gold around their necks, we should, with one consent, agree, that their business is carried on with a small capital; that they do, indeed, crowd all they have into the window, and strive manfully to convince the world, they have "plenty more in the cellar."

Do not think Old Humphrey severe; he would not willingly become so, for he knows too well, that in his own heart may be found the germ of every error he condemns in the conduct of others; he must, however, be faithful, even though his remarks bear heavy on himself.

What think ye, my friends? Do you know any to whom these observations will apply? If so, it may be kind of you to repeat to them my admonitions; and if you yourselves should happen to be faulty in the thing of which I have spoken, bear with me, and endure my reproof. It is my own settled conviction, after some knowledge of the world, and some acquaintance with my own heart, that it is a general failing, to "think more highly of ourselves than we ought to think," and that sometimes knowingly, and sometimes unknowingly, we all crowd what we possess into the window, and cry aloud to our neighbours, "We have plenty more in the cellar."

Wheat from Seed three thousand five hundred years old.—At a late meeting of the East Suffolk Agricultural Association at Saxmundham, by far the most interesting object was a sample of wheat grown from seeds taken from an Egyptian mummy, supposed to have been increased 3,500 years! This was exhibited by W. Long, Esq., of Hutz Hall. It was white wheat, the ears of which were considerably larger and broader than the ears of English wheat, appearing to grow double upon one stem; and the straw was long and stout. The practice of the ancient Egyptians was to enclose grains of wheat in the mummy cases before depositing in the resing places; but that the wheat should retain its vital principle through so many ages was regarded as one of those great wonders in the economy of nature which have baffled the skill of man.—*Leamington Spa Chronicle.*

From the Philanthropist.

INQUIRY.

Messrs. Brough.—I wish to ask the profound editor of the Cincinnati Philanthropist whether he can show, from the earliest history to the present time, *one* instance of a negro *inventing* any thing in the arts and sciences, or even *improving* on the invention of a white man? And, as we must suppose that negroes have been in existence as long as the whites, can he tell whence the Europeans originally derived their information; if he can, will he be so good as to say why the negroes of Africa have not to this day availed themselves in their own country of that source of knowledge.—*Cin. Enq.*

NUMA.

Suppose it were conceded that the negroes had never invented any thing in the arts, or improved on the inventions of white men—what then? Would that be a good reason for enslaving them? If so, Numa and myself might well stand in fear.

But, if he really wish light on this question, let me refer him to Herodotus, Blumenbach, Volney, Ledyard, and H. Gregoire, Bishop of Blois, a member of the French Conservative Senate. He will learn from them, that there is abundant evidence for believing that the ancient Egyptians were, in fact, negroes; and the strong probability is, that this race once bore sway over almost all Asia. If this be so, he will be obliged to confess that "to the black race, now so degraded, we are indebted for the arts and sciences, and even speech." This is the conclusion of Volney, and the other distinguished writers named, and also of GREGORY, in his *Historical and Moral Essays*. When Numa shall have digested all these authorities, we will furnish him still more light. Meantime let us say to him, that nations have been found in the very interior of Africa, considerably advanced in civilization, and manifesting much aptitude in various manufactures of wool, leather, wood, metals, &c. One thing further—one of the most celebrated French writers of the present age—one, whose works are read with peculiar pleasure on this side of the Atlantic is a MULATTO. Who has not heard of DEMAS?

Is Numa answered?

Laocetes by W. Willson.—Learning is obtained only by labour; it cannot be bought with money; otherwise the rich would uniformly be intelligent. Learning regards all men as equal, and bestows her treasures on those only who will work for them.

A good example in society is like money at compound interest; with this exception: the interest is paid by neither party, but received by both.

Independence consists in being able to live without the aid of others; therefore, the more servants you have, the less independent you are.

Always think what you say, though you may not always say what you think.

After kindness has failed, it is quite reasonable to resort to correction.

Folly does not always end with youth, nor wisdom begin with old age.

Let him who regrets the loss of time, make a proper use of that which is to come.

He that does the best he can, is as worthy as he that can do the best.

He is greatly learned who has learned how little he knows.

More write for themselves than for the world.

If you wish to be wise, it is wise to wish.

Talk little and say much.

From the Farmer's Monthly Visitor.

HARVEST HYMN.

WRITTEN IN 1839, BY THE LATE ENNICE T. DANIELS.

God of the rolling year! to thee
Our songs shall rise—whose bounty pours,
In many a goodly gill, with free
And liberal hand, our Autumn stores;
No frillings of our flocks we slay—
No soaring clouds of incense rise—
But on thy hallowed shrine we lay
Our grateful hearts in sacrifice.

Born of thy breath, the lap of spring
Was heaped with many a blooming flower;
And smiling summer joyed to bring,
The sunshine and the gentle shower;
And Autumn's rich luxuriance now,
The ripening seed—the bursting shell,
And golden sheaf, and laden bough,
The fullness of thy bounty tell.

No mental throng, in princely dome,
Here wait a titled lord's behest.
But many a fair and peaceful home
Hath won thy peaceful dove a guest;
No groves of palm our fields adorn—
No myrtle shades or orange bowers—
But rustling meads of golden corn,
And fields of waving grain are ours.

Safe in thy care, the landscape'er,
Our flocks and herds securely stray;
No tyrant master chains our store—
No ruthless robber reads away—
No fierce volcano's withering shower—
No fell simoon, with poisonous breath—
Nor burning suns, with baleful power,
Awake the fiery plagues of death.

And here shall rise our songs to thee,
Where lengthened vales and pastures lie,
And streams go singing wild and free,
Beneath a blue New England sky;
Where ne'er was reared a mortal throne,
Where crowned oppressor never trod,
Here—at the throne of Heaven alone,
Shall man, in reverence, bow to God.

The touching anecdote which follows was related by Father Mathew, in a charity sermon:—

A poor woman found in the streets a male infant, which was brought to me, and asked imploringly what she was to do with it. Influenced, unhappily, by cold caution, I advised her to give it to the church wardens. It was then evening; on the ensuing morning, early, I found this poor woman at my doors. She was a poor water-carrier; she cried bitterly and said, "I have not slept one wink all night for parting with the child which God had put in my way, and if you will give me leave I will take him back again." I was filled with confusion at the pious tenderness of this poor creature.

I went with her to the parish nurse for the infant, which she brought to her home with

joy, exclaiming in the very words of the prophet,—“Poor child, though thy mother has forgotten thee, I will not forget thee.” Eight years have elapsed since she brought to her humble home that exposed infant, and she is now blind from constant exposure to wet and cold; and ten times a day may be seen that poor water-carrier passing with her weary load, by this little foundling boy. O! merciful Jesus, I would gladly sacrifice the wealth and power of this wide world, to secure to myself the glorious welcome that awaits this poor blind water-carrier, on the great accounting day! “O! what compared to charity like this, the ermine robe, the ivory sceptre, the golden throne, the jeweled diadem!”

Tobacco a Remedy for Arsenic.—A young lady in New Hampshire fell into the mistake, so often committed, of eating a portion of arsenic which had been prepared for the destruction of rats. Painful symptoms soon led to inquiry; and her mistake was discovered. An elderly lady who was present, advised that she should be made to vomit, as speedily as possible, and as she had always felt a perfect loathing for tobacco in every shape, it was supposed that this would at once effect the purpose. A pipe was used, but without producing a nausea. She next chewed a large portion of strong tobacco, and swallowed the juice, and that even, without a sensation of disgust.

A strong decoction was then made of hot water, of which she drank perhaps half a pint. Still there was neither nausea nor dizziness, nor did it operate at all, either as an emetic or cathartic.—The painful sensations at her stomach, however, subsided, and she began to feel well. On the arrival of a physician an emetic of blue vitriol was administered, and produced one operation.—One or two days after there was a discharge of dark green colour approaching to black. No ill consequence followed.

Another case occurred in the same place a few years subsequent, in which arsenic was taken through mistake, by a sick person, and she employed tobacco with the same success. She, too, had always loathed the article, but now chewed it, and swallowed the saliva, without producing sickness at the stomach. No emetic was administered nor any other remedy.—*Silliman's Journal.*

To keep skippers from Bacon.—It is stated in the “Plough Boy,” an agricultural paper recently commenced in South Carolina, that if a small piece of sulphur is thrown on the fire every day the bacon is smoking, it will effectually prevent skippers and bugs from entering. We consider this an important matter, and we are strongly disposed to believe the remedy a good one.

To keep cattle, sheep, hogs, horses, and swine, in good health, some farmers are in the habit of mixing with the salt they give them, about an equal quantity of fresh ashes. Those who have tried it, are satisfied that the results are highly beneficial.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 76.)

[Another document of a similar kind, recommends a collection to be raised for the service of truth abroad, dated from the General Meeting, held at Skipton, the 25th day of 2d month, 1669; it commences thus:—

“Dear Friends and Brethren—We having certain information from some Friends of London, of the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, and many other islands and places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinam, [?] Newfoundland; through all which, Friends have passed in the service of the Lord, and divers other countries, places, islands and nations; and among many nations of the Indians, in which they have had service for the Lord, and through great travails have published His name, and declared the everlasting gospel of peace unto them that have been afar off, that they might be brought nigh unto God,” &c.

[A collection is then recommended in every particular meeting, to be sent “as formerly to London, for the service and use aforesaid.”]

A Testimony concerning the beginning of the work of the Lord, and the first publication of truth in this city of London; and also concerning the cause, end, and service of the first appointment and setting up of the Men's Meeting at the Bull and Mouth; that it may be known to all perfectly, how the Lord hath begun and carried on his work to this day.

[This highly interesting document, signed by Edward Burrough, and dated 1662, is taken from a collection of copies of letters and papers, in four folio volumes, entitled “*John Pennington's Collection of his Father's Manuscripts*,” and preserved in London. These volumes (which are very closely written) contain a large number of Isaac Pennington's letters and papers; many of them have at different times been published. The editor is not aware that the document in question has ever been printed or referred to in any treatise upon our early discipline: it is not only valuable as an ancient record, but very instructive. Respecting the primitive meeting alluded to, held at the Bull and Mouth, London, William Crouch gives us the following account:

“After the taking of the house called Bull and Mouth, for a meeting place, as aforesaid, the ancient men Friends about the city, did sometimes meet together, to the number of eight or ten, (sometimes a few more added,) in an upper room belonging to the place; there to consult about, and consider of the affairs of Truth; and to communicate to each other what the Lord opened in them, for the promotion thereof; and also to make such provision to supply all necessary occasions, which the service of the church might require. And now also, some ancient women Friends did meet together, to consider of what pertained to them, as their most immediate care and concern; to inspect

the circumstances and condition of such who were imprisoned on Truth's account, and to provide things needful to supply their wants; and what did or might more immediately concern men Friends, the women would acquaint them therewith: and all was done in great love and unity;—no jar or discord amongst them—no repining or murmuring; but a sweet harmony and agreement was preserved in all things. These women did also inquire into and inspect the wants and necessities of the poor, who were convinced of the Truth; and they sat not still, until the cry of the poor came to their houses; but when they did suppose or discover a want of help, their charity led them to inquire into their conditions, and to minister to their necessities. And thus things were carried on with cheerfulness and brotherly kindness, in the infancy of the church: all whisperings and backbitings were shut out, and love and good will to all were promoted and cherished. And afterwards as Truth grew and prospered, and many came to be added to the faith, the meetings came through the Providence of God, to be settled in order and method, as at this day.”—*Memoirs of William Crouch*, Sect. III.]

The following is a Copy of the Testimony.

It having pleased the Lord God of heaven and earth, by His Spirit and power to move the hearts and spirits of divers of us, the ministers of His everlasting gospel of truth and salvation, to come to this great city of London, to publish and declare the message of eternal life, which we had received power from the Father to do; that people might be warned of the day of their visitation, and turned from darkness to the light, and from Satan's power to God, and be converted to the knowledge of the ways of salvation, that their souls might live; for our testimony was and is the same, as ever was held forth by the holy prophets and apostles of old. To which moving of the Lord in us, we were obedient; and though in much weakness, and not without many trials, tribulations, and difficulties, we entered this city, and as the wisdom of God prepared our way, we began to publish and declare the things of the kingdom of God, as we had received the gift thereof, in power and authority—to the wounding and piercing of many consciences, and to the quickening and awakening the witness of God in many hearts, as is well known to the faithful this day. And though we met with, and were exercised in, many trials and much opposition from men of all conditions; yet we were not discouraged, nor of fearful hearts, nor fainting in the work of the Lord, nor overcome by oppositions; but we went on in boldness and confidence in God, holding forth the perfect way of salvation to all, both by doctrine, practice, and conversation; which have been to this day, every way according to the ancient and true gospel of peace, and there is not any other.

And we being carried on in faithfulness to this work, unto which we were thus called and ordained, it pleased the Lord to bless us and prosper his work in our hands; and our labour and travails were successful, to accomplish the good and happy end of converting and turning many to the Lord, and to walk in his way of truth and peace; wherein they found perfect

rest and peace to their souls, and assurance in His mercies for ever, through faith in the gospel held forth by us. The Spirit of the Father doth testify this in the hearts of many in this city, in whom the seed of God is raised up by His power, by the ministry of Christ sent unto them; inasmuch that they with us, are now both partakers of the grace, love, wisdom and inheritance of the everlasting Father; and have no master but Christ, and are all brethren;—no lord nor commander, no shepherd nor preserver, but the Lord Jesus Christ alone; and He is become all in all unto us all, who have believed and received him, and are gathered into His fold, and born of His seed elect, which is blessed for ever.

And though some few of us were at first particularly called and chosen of God to this work, and have been instruments to publish his name, and preach his gospel in this city for these divers years; and the Lord by us hath gathered many people to himself, to know him, and be taught of him, according to his covenant of promise, in conversion and regeneration; yet of all this happy and blessed work accomplished and still carrying on, the praise and worth thereof pertains not unto us, but unto the living God, who is the fulness and fountain of all good things; and hath only chosen us as vessels of his glory, and instruments in his hand, to bear and publish his name in the world; having endued us with power, wisdom, and strength from himself for such a work; and his alone is the honour and renown of all his own works, now and for evermore. Yea, the Holy Spirit of the Father is witness, and bears full proof in us and for us, that we have not sought ourselves in any thing in this case, nor taken too much upon us, nor been as lords over God's heritage, nor exalted ourselves among them, nor preached ourselves, but Christ Jesus, and ourselves their servants for His sake. We have been no otherwise in any case, than becomes such a calling and profession in the gospel; and are only to be accounted of, as stewards of the grace of God, and dispensers of his holy word, and ministers of Christ; and such as are instruments in his hand to gather the flock, and go before them in truth and righteousness, in meekness and uprightness, and all the fruits of the Spirit, both in doctrine and conversation, and also in sufferings, tribulations and afflictions for the same. Thus ought we to be esteemed, loved and obeyed, and not otherwise; and the Spirit of Christ thus witnesseth, in us and for us, in the hearts of the faithful in this city; to which we can, in all boldness and confidence of our pure consciences, commend ourselves to be approved and justified—for to that testimony are we known.

And though we appeared at first in much weakness, and for the name of Christ were despisable amongst men, and were liable to reproaches, necessities, and afflictions for his sake, and had no men to stand by us, or to help to bear our burdens, at our first coming to this place, as being strangers both in body and spirit to the whole city; yet the Lord appeared for us, and his power and wisdom were manifest through us in a large manner; his strength, authority, dignity and riches were exalted and administered through our weakness and poverty

in spirit; and many were made truly sensible thereof in their own souls, in whose hearts the word of the Lord had place, to his own praise. And as we began, so we went on, in the name and power of Christ Jesus, in the work of the Lord in this city; and it prospered daily, and grew honourable and fruitful in the hearts of many, who believed our testimony, and received the Truth: and all such gave up themselves in soul, body and estate, to obey the Truth, and to follow Christ as they had received Him. And in the space of about two years' time, Truth was much spread, and many were convinced, and turned to the Lord, to believe, obey, and acknowledge the message of eternal life: and he kept us faithful in those times, as at this day, to hold forth the testimony of his Truth in all trials, through all tribulations, and against all oppositions. And God hath made his Truth to prosper through our ministry, from the beginning until this moment; and we have in a measure seen the blessed effect of the travail of our souls, and are satisfied.

And, as I have said, in some space of time after our coming to this city, the work of the Lord was much increased, and had grown into good esteem with many; and it advanced greater and greater daily, in respect of the service pertaining to it. And many occasions happened, and divers matters came to pass daily in relation to the Truth, all which occasions and matters so coming to pass, were to be ordered and managed with all heavenly wisdom and prudence, for the prosperous carrying on the good work of the Lord, so happily begun in this city and nation. And the occasions and matters happening in relation to Truth to be managed as aforesaid, were such as so properly did not belong or appertain to us of the ministry to be exercised in, as to the Friends of the city who had believed in the Truth; (to wit:)—concerning providing convenient meeting places for the publishing of Truth—and how the poor people that believed should be honestly taken care for, that no want should be amongst them—and that the sick and weak and impotent should be visited and provided for—and that such servants as were put away out of their services for receiving the Truth, should be looked after, and placed in some honest employments. These occasions, with many more of the like kind, relating to the service of Truth, were administered to be looked after and managed in God's wisdom and power, as Truth grew in the city and increased: which occasions and services, as I have said, were not so proper for us of the ministry, as for the Friends of the city: neither had we the opportunity of such exercises, being wholly devoted to the work of the ministry, to which we were ordained of God, and were continually exercised in preaching the gospel, in answering books and manuscripts put forth against us, and in disputes and contentions with such as opposed the Truth. These and the like services have been our continual work and exercise for these divers years, faithfully performed by us in the sight of God; for which our reward is with us, in our peace and comfort with the living God for ever. Therefore, seeing such occasions, as aforesaid, fell out to be managed for the service of Truth in this city, and that they were not so proper for us, as for

the Friends of the city, to look after and serve in; and also seeing necessity (for the carrying on the work of the Lord) required the prudent and orderly management of such affairs:—we, therefore, in the name, power and wisdom of the Lord Jesus Christ, as we were endowed with the same, and as He had given us power and authority so to do, for the furtherance of the gospel and prosperity of the work of the Lord, committed to our charge—did by virtue of the same, ordain and appoint—that the men Friends of the city, or the antecessors of them in the Truth, (not excluding any,) should meet together at the Bull and Mouth, or elsewhere, once in the fortnight, or once a month, as they in the wisdom of God should find it necessary, for the management of Truth's affairs. And in such their meetings they should wisely consider and determine, in and concerning the matters and occasions and such like before-mentioned; and that they should order in outward things relating to Truth; and be assisting one to another, for the good and honour and service of the Truth, and the Friends of it, so much as in them lay, according to that measure of the wisdom of God given to them, in perfect love and unity together; bearing one another's burdens, and helping together in mutual concord and good will: that in all things in the respects before mentioned, good and wholesome order and government and management might be carried on among the flock of Christ; so that Truth might be honoured, and have a good report among all men, while they behold the comely and honest order and government of all outward affairs in the wisdom of God amongst us.

Thus for these causes, and for these ends, to the service and honour of the Truth, was your meeting of men as aforesaid ordained and appointed; that ye in your places according to your gifts, as well as we in our callings to which we were ordained and sent forth, should be helpful and assistant one to another; and in unity together, advising, and counselling, and agreeing, and assenting one to another, for the management of Truth's affairs, and to the carrying on of the blessed work of the Lord God begun in this nation and city:—not to be divided, I say—ye not contrary to us, nor we to you, in any case relating to the good and wholesome ordering of affairs pertaining to Truth; but we to go on in the ministry of the gospel, in our gifts and callings and works, as aforesaid, to the gathering of more to the Lord; and ye to be faithful in your services and works appointed you in the wisdom of God, and to go on in and by the counsel and instructions of the power, wisdom, and authority of Christ Jesus, which gave you your power, and ordained you to your service—which through us, (as ministers of the same,) was communicated to you from the Father: that these gifts might dwell in you also, and enable you as well as us, in dear and tender unity together, for the work of the Lord in our generation; which he hath appointed to be effected in his own power and Spirit dwelling in his people, in the union and fellowship together—in advising and consenting unto one another, in what we are each of us called to manage and perform on the Lord's behalf, for his service: not acting for self-ends, apart, reservedly, or oppositely one

to another, in any work pretentially for the Lord; but going on in unity together, asking, giving and taking counsel, advice and information one of another in the Lord; and all for the better carrying on his good work, that it may prosper in the earth.

(To be continued.)

Extent of Slavery in British India.

It was our intention to have made in the present number additional extracts to those inserted last week, from the pamphlet on "Slavery, and the Slave Trade in British India." We have, however, since received the "British and Foreign Anti-Slavery Reporter" of the 9th mo. 22d, which contains a memorial on the same subject, presented, as appears, on that day, to the Prime Minister. This memorial, bearing the signature of the venerable Clarkson, is ably written, and as it embraces a better summary of the facts embodied in the pamphlet than we could hope to prepare, we shall insert it nearly entire.

Memorial of the Committee of the British and Foreign Anti-Slavery Society, addressed to Sir Robert Peel, Bart., Her Majesty's First Lord of the Treasury, &c. &c.

In calling your serious and deliberate attention, Sir Robert, to the question of Slavery in British India, and to the duty of its immediate and entire abolition, your memorialists need scarcely observe, that, in the prosecution of that great object, they are influenced by no party or sectarian feelings, but solely by an earnest and sincere desire of relieving a large body of their fellow-men and fellow-subjects from the oppression under which they have so long groaned, and of establishing, in every part of the vast empire of their most gracious Queen, the right of every human being to personal liberty, and to the full and complete protection of the laws.

Constituted as the society which they represent is on the most catholic principles, and designed as it has been in the spirit of Christian philanthropy—having for its end the universal abolition of slavery and the slave-trade—and seeking that end by means which are exclusively of a moral, religious, and pacific nature—men of various denominations in religion, and of all parties in politics, unite in its cordial support; and this fact, sir, they offer as the proof of their sincerity, and the pledge of their ultimate success.

If, sir, on the general principles of Christian duty it is obligatory on your memorialists, and on all men, to relieve the oppressed and to lessen the sum of human misery and degradation, wherever their influence may extend, and, as they have opportunity, to advance the sacred cause of freedom throughout the world—it is still more imperative on them to do so, when these objects are more immediately within their reach, and the means of effecting them are placed, providentially, at their disposal.

It is an indisputable fact, that slavery exists in British India to an enormous extent. Various as may have been the causes in which it originated, it resolves itself principally into two

forms, prædial and domestic; the bondage of the Nautch, or dancing girls, prostitutes, and attendants on the obscene orgies of the Hindoo temples, being the exception.

With respect to prædial slavery, it exists in all the presidencies; but to the greatest extent, and in its most atrocious form, in the western peninsula of India. In all cases the slaves are regarded, not as *ascripti glebae*, but as the absolute property of their masters, and can be sold and separated as their caprice may determine, or their necessities may require. On the concurrent testimony of military men and civil functionaries of high character and standing in the East India Company's service, and of clergymen of different religious bodies long resident in the East, your memorialists venture to assert their wretchedness and degradation to be complete. The lives of this class of slaves are, for the most part, made up of toil, privation, and punishment; yet it is not so much to the incidents of slavery, fearful as they undoubtedly are, that your memorialists would respectfully claim your attention, as to the institution itself, which is a violation of the fundamental rights of mankind, of the immutable and eternal principles of justice, and of the benign spirit and precepts of the gospel. It is, sir, as a crime against God that your memorialists denounce it, and seek its speedy and complete overthrow.

Domestic slavery, though less revolting in the case of some of its victims than in that of others, cannot be contemplated, even in its mildest form, by your memorialists, but with feelings of disgust and detestation. Subjected by the law of slavery to the will of their masters, to resist would be fatal to the possession of any privilege which, as favourite slaves, they might be allowed to enjoy. In all cases the power of the master is complete over the persons of female slaves, and the consequence is, that all that is pure in morals and holy in religion is outraged; and that evils are perpetuated at which, to use the language of a learned Indian judge, "humanity shudders, and modesty recedes with blushes." Your memorialists would add, that it is their decided conviction, from the evidence before them, that the condition of the great bulk of domestic slaves is deplorable. The seclusion of the harems and zenanas of Musselmans of rank and Hindoos is, they fear, too frequently the cloak of brutal outrage and horrid murders. Evidence is not wanting in proof of this.

It is scarcely necessary for your memorialists to touch upon the situation of the dancing girls, &c. With but few exceptions, the melancholy history and dreadful fate of these wretched creatures is too well known to need recital. Those who survive the bloom of youth, or are not destroyed when they can no longer minister to the gain of their employers, either become the vilest of slaves, or panders to the most debasing appetites of human nature.

The system of slavery in British India sanctions, fosters, encourages, and perpetuates all this misery, degradation, oppression, and death. It robs vast multitudes of the Queen's subjects of their personal liberty, of their rights as husbands, wives, and children, and of the fruits of their labour and intellect. It reduces

beings made in the image of God, and endowed with immortality, below the level of the brutes that perish.

To supply the constantly recurring demand for slaves occasioned by the continual decrease of the slave population, and by other causes, an extensive slave-trade is carried on. Hordes of kidnappers and traffickers in human beings, such as the brinjaries, gosaynes, and megpunnas thugs, are continually employed in obtaining children of both sexes to meet the demand. Not content with those they can buy or steal, it is in evidence that these ferocious people murder the parents for the sake of their children, and find no difficulty in the cities of India in disposing of the youths thus obtained. Your memorialists are aware that the law does not justify this state of things, it furnishes, however, the motive, and is powerless to put it down.

The famines which so frequently desolate British India furnish another source of supply. Under plea of the necessities of parents, the sale of children is permitted and justified; but your memorialists cannot admit on any grounds, political or moral, the sufficiency of the plea, inasmuch as it strikes at the very root of human rights, whether personal or civil. Where famines are clearly the result of providential visitations, public munificence, combined with private benevolence, should be exerted to mitigate, where they cannot fully counteract, their desolating effects. Where these famines may, however, be traced to defective political institutions, oppressive fiscal arrangements, or misgovernment, your memorialists humbly conceive it is the duty of a wise and paternal government to interpose a better order of things, to meet the exigencies of a suffering and oppressed people. Your memorialists cannot contemplate without horror the sale of multitudes of innocent young children annually, within the limits of the British empire, to perpetual slavery; and they strongly feel that the permission of such a practice is not only calculated to relax the bonds of parental and filial love, and to induce the most wretched and deplorable habits among the people, but, to reflect indelible disgrace on the authorities who give it their sanction, and the country that will allow it to be done.

Another source of supply is the African slave trade. Through the Portuguese settlements of Gos, Diu, and Damaon, and through some of the native states on the borders of the Persian Gulf, native Africans are surreptitiously, yet continually introduced into the British territories, and are in great demand, particularly emasculated Abyssinians, who fetch a high price in the market. Nor is the supreme seat of Indian government itself, Calcutta, free from the illicit and detestable traffic; and your memorialists believe it never will be, while the system of slavery is permitted to exist.

Your memorialists do not feel it to be necessary to dwell on the various schemes which have been propounded during the last fifty years, for ameliorating the condition of slaves, and mitigating the state of slavery in British India (all of which, however, have either been neglected, or have signally failed in accomplishing their object); simply because they are convinced, not only that there is no reasonable hope of the abolition of the slave trade but by

the extinction of slavery, but that slavery itself is an evil not to be mitigated, but destroyed. To its utter extirpation throughout the whole of the British dominions they stand solemnly pledged; nor can they swerve from their purpose, nor relax from their efforts, until the great work is accomplished.

This is the case which your memorialists venture, Sir Robert, respectfully to lay before you.

It is but the brief and imperfect outline of a mighty subject. In conclusion, they would earnestly implore you, as the head of her Majesty's government, to bring forward a measure for the complete abolition of slavery, in whatever form it may exist, throughout all the territories and dependencies of the British crown; and to declare that, henceforth, the whole of the British empire shall be, not only theoretically but practically, as sacred to freedom as Great Britain itself. To you, sir, is committed, in great measure, the destiny for weal or woe of millions in British India, who have long been the victims of a ruthless despotism. You, sir, can break their chains, and cause them, and their posterity after them, to bless you as their deliverer. And, by performing this great act of justice, you will not only advance the honour of your country, perfect in the East the great work of emancipation already consummated in the West Indies, and accelerate the progress of civilization and religion; but you will obtain for yourself the grateful homage of mankind, and the blessing of Him who commands us to "seek judgment and relieve the oppressed."

Signed by order of the committee,

THOMAS CLARKSON,

WILLIAM ALLEN, *Chairman*.

London, September 10th, 1841.

Value of "New Ambition."—In the report regarding Morpeth jail, the governor states:—"There is at present (June, 1841) a lad in the prison, a young pickpocket, who is most expert in wearing a superior kind of hearth-rug. He says this boy has been in the prison three weeks only, previous to which time he believed he had never seen a loom. The boy is clever, and had boasted much of his acquaintance with thieves and pickpockets, and how easily he could discover an officer in disguise. He quickly learned the art of weaving rugs, sorting the various colours, and shading the different parts. He is delighted at the effect of his own skill and industry. To use the governor's expression, "a new ambition seems born within him; he talks of nothing now but working hard to save money enough to buy a loom, and says he shall cut all his old acquaintances, and return to his native town, where he hopes to live independent of his parents, and begin life quite afresh." This boy can make a rug in a single day; and the governor thinks he will, on his liberation, be able to earn 2s. 6d. a day. The governor said, that though few are as clever as this lad, he had found the most stupid interested in rug-making; they seemed astonished at their own powers. The governor remarked, that under the old system of imprisonment the boys cared for no other pleasure than that of recounting to each other their

various misdeeds, and boasting of their cleverness. He mentioned three instances which had occurred of prisoners entreating to be allowed to remain after their term of imprisonment was over, that they might earn money enough to carry them home, or to purchase decent clothes. Such a request had never in a single instance been made before the new system began."—*English pap. r.*

Total number of interments from deaths of yellow fever in the city of New Orleans in the year 1841.

The Catholic Cemetery	-	-	42
Cypress Grove Cemetery	-	-	77
Protestant Cemetery	-	-	63
St. Patrick's Cemetery	-	-	70
Lafayette Cemetery	-	-	241
Jewish Cemetery (in Lafayette)	-	-	16
Potters' Field	-	-	1118

Total 1,635

Saving Girls.—It is said that the factory girls of Lowell have on deposit in the Savings Banks, upwards of \$305,000. The whole number of depositors are 978. It is said that it is very common for one girl to have \$500 on deposit.

Iowa Tin.—It is said that a bed of tin ore, twenty miles square, has lately been discovered in Iowa. If this be correct, it must prove a most valuable discovery, and cut off a very considerable item of expense for foreign importation.

THE FRIEND.

TWELFTH MONTH, 1, 1841.

The formidable assemblage of authentic facts exhibited in the pamphlet "Slavery and the Slave Trade in British India," from which we cited a small portion in our paper of last week, displays a picture of crime and wretchedness and oppression, which may well excite the feelings and arouse the energies of philanthropists throughout the nation. That such has been the effect, the memorial we have placed on another page addressed to the prime minister, is satisfactory evidence, and the same number of the Anti-Slavery Reporter from which we copied it, contains other concurrent testimony, among which it is mentioned that in Dublin the subject has been brought before the inhabitants of that city, at a public meeting recently held at the Royal Exchange, and that a petition to parliament for the abolition of slavery in British India was enthusiastically adopted. But there are other calls upon the benevolent feelings of the nation in relation to the sufferings of the poor African. In the same Anti-Slavery Reporter is the copy of a memorial presented to the Earl of Ripon, president of the Board of Trade, by a deputation of the Anti-Slavery Committee, the object of which is to obtain such a modification of the regulations and imposts relating to sugar and other colonial commodities, as would produce

an operation favourable to the products of the tropics raised by free labour, whilst it would strike a heavy blow at the atrocious system of slavery, and, consequently, at the slave-trade, wherever it obtains. We find also in that paper a petition to parliament of the Committee of the British and Foreign Anti-Slavery Society, calling the attention of that body to the existence of various mining companies in that country, with large capitals at their disposal, who carry on their operations in the empire of Brazil, or in the Spanish island of Cuba, which mines are worked principally by slaves purchased by the agents of those companies, the greater part, if not the whole, of these victims of oppression having been illicitly imported into these countries since the period when such importation was declared contraband, felonious, or piratical.

In recurring to these lively demonstrations of zeal and activity in the cause of justice and humanity, so honourable to our friends abroad, the question naturally presents, are we alive as we ought to be to the condition of things at home in relation to the subject of slavery? Is there no present right opening in which we may be instrumental in lessening or removing the heavy load of guilt—of cruelty and crime, which rests upon this nation?

ADELPHI SCHOOL.

A TEACHER is wanted for the Girl's School under the care of the Philadelphia Association of Friends for the Instruction of Poor Children.

This school is for the benefit of coloured girls.

Application to be made to

JOSIAH H. NEWBOLD,

No. 157 North Third Street.

JOEL CADBURY,

No. 9 Franklin Square.

GEORGE M. HAVERSTICK,

No. 68 North Third Street.

JOSEPH KITE,

No. 265 North Fifth Street.

Corrections.—In "Essay on the Geological Evidence, &c.," brought to a close last week: Page 25.—1st column, 15th line from bottom; for unity and design, read unity of design.

Same column, 11th line from bottom; for of the Creative wisdom, read of Creative wisdom.

WEST TOWN SCHOOL.

The committee to superintend the Boarding School at West Town, will meet in Philadelphia on Sixth day, the 10th instant, at 3 o'clock P. M. The committee on Instruction will meet the same day at 10 o'clock A. M.

THOMAS KIMBER, *Clerk.*

Philadelphia, 12th mo. 4th, 1841.

MARRIED, on Fifth day, the 11th of Eleventh month, at Friends' Meeting, Easton, New Jersey, JOSEPH B. WILKINS, to MARY M. ROBERTS, daughter of Nathan Roberts, of the former place.

at Friends' Meeting House, Marlborough, Stark county, Ohio, on Fifth day, the 7th of the tenth mo., 1841, FRANKLIN H. BENTLEY, to HANNAH H., daughter of William Garrigue.

—, Eleventh mo. 11, at Friends' Meeting House, in London Britain, EDWARD SHARPLES, to ELLEN, daughter of Charles Paxson, of Chester county.

Departed this life, in the city of New York, the 20th ult., our beloved Friend SAMUEL PARSONS, of Flushing, Long Island, in the 68th year of his age.—He had been in declining health for several months, and at the date, rather unexpectedly to his friends, peacefully expired.—Samuel Parsons was remarkable from his youth for steadiness and sobriety. He received what was considered in that day a good literary education; and these endowments being sanctified by the practical application of the religion of Jesus Christ, he was early prepared for usefulness in the church, to whose interest he was strongly attached, and for whose prosperity he was a faithful labourer through life. He was appointed to the responsible station of elder in the Society of Friends, while yet a young man. The duties of this delicate and interesting station, the writer of this brief notice believes, he endeavoured to discharge with Christian fidelity. Possessing a sound and discriminating judgment, and being governed in his movements by the law of kindness, his services were very acceptable. In later life, the gift of the ministry was conferred on him, which the Society recognized, and recommended him as an approved minister of the gospel. Being appointed a member of the Meeting for Sufferings, in comparatively early life, he was long an efficient member of it. And very many who have attended the Yearly Meeting of New York, can bear testimony to his untiring devotion to the business and interests of that body, of which he was the clerk for many years, called thereto by the united voice of his friends. In the winter of 1839, himself and his children sustained a severe bereavement, by the removal to a happier clime, of a beloved wife, and a careful and pious mother. She died in the island of St. Croix, whither they had gone, with the fond hope that the salubrity of the climate might have a salutary influence in checking the progress of an alarming pulmonary affection. This afflictive dispensation increased his cares and his responsibility in the management of their domestic concerns, and the training and religious instruction of his children; to whom he was an affectionate and concerned father. In social life he was endeared to his numerous acquaintances by the urbanity of his manners; and as a neighbour, and member of the community, highly respected for his integrity and uprightness. We trust the memory of this dear Friend will be long and fondly cherished, now that he has ceased from his labours, "and his works do follow him."

—, at Cranston, R. I., on the 13th of Eighth month last, FIERE, wife of Nicholas Congdon, in the 70th year of her age. In the removal of this dear Friend, her family and friends have met an irreparable loss. She sustained the character of an affectionate wife, a tender and sympathizing mother, and a kind neighbour. In pretty early life she became a member of the Society of Friends, by conviction, and evinced an attachment to its doctrines and testimonies by a consistent and steady walking therein; and acceptably filled the important stations of an overseer and elder in the Society.—Her sickness was short, but distressing; and though she conversed but little, she manifested much patience and quietude of mind, which inspires the hope that her departed spirit is, through mercy, admitted to the mansions of bliss, and that our loss is her enduring gain.

—, at Mill-Barre, Pa., on the 31st of Tenth mo., MARY SINTON, widow of the late Jacob Sinton, in the 78th year of her age.

—, on the 4th of Ninth mo. last, ANDREW NICHOLS, of South Kingdon, state of Rhode Island, a minister of the Society of Friends, aged 75 years. His sorrowing friends are consoled in the belief that he closed in the full assurance of a blessed immortality.

—, at his residence, near Salem, New Jersey, on Fifth day, the 7th of Tenth mo. last, of pulmonary consumption, FRANKLIN MILLEN, in the 27th year of his age—a member of Salem Monthly Meeting.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TWELFTH MONTH, 1841.

NO. 11.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

LAKE COMO.

From Letters from Abroad to Kindred at Home. By Catherine Sedgwick.

In this instance, the writer dates from the city of Milan, and the extract we make is part of her account of one of the excursions made in the neighbourhood.

We waked at Desio to such a morning as might have inspired Guido's conception of his Aurora, and after a breakfast which our hospitable hostess enriched with every barbarism, English and American, she had ever heard of, including *tea*, whose odorous breath for the first time, I fancy, incensed the old Italian mansion, we set off in two carriages for Como.

We came all too soon to Como, now a poor little town on the lake-side, with some vestiges of its former magnificence in towers and walls, a rich old cathedral, antique columns, &c. The approach to it is picturesque. The ruins of a fine old feudal castle, standing on an almost inaccessible pinnacle, overhang it; but there is little left to remind you that it was once the rival of Milan.

Madame T. had arranged our excursion, and here, to our great regret, she was obliged to leave us. But we are becoming philosophic; we turned from our vanishing pleasures to the lake basking in sunshine, to the picturesque little boats floating about on it, and to a certain most attractive one with a pretty centre-table and scarlet cushions, which our cavaliers were deftly arranging; and in a few minutes more we were in it, and, rowed by four stout oarsmen, passed the gate-like entrance to the lake, guarded by statues, and fairly entered on our miniature voyage. The air (November 9th) was as soft as in one of our mellowest June evenings, and the foliage had a summer freshness. We have seen and felt nothing before like this Oriental beauty, luxury, and warmth. The vines are fresh, myrtles, olive, and fig-trees are intermingled with them; the narrow margin of the lake is studded with villas; the high hills that rise precipitously over it are terraced; and summer-houses, statues, and temples, all give it the appearance of festive ground, where Summer, Queen of Love and Beauty, holds perpetual revels. The Alps bound the horizon on the north. There

"winter and rough weather" have their reign; and as I looked at their stern outline and unrelenting "eternal" snows, they appeared to me the fitting emblem of Austrian despotism brooding over this land of beauty!

We saw the *Plinian*, where the little rivulet Pliny described nearly 2000 years ago flows and flows as it did then.* It gives one strange sensations to see one unchanged thing where the world has undergone such mutations.

For a while, my dear C., we felt as if we could spend our lives in floating over this lovely lake; do not be shocked; you at home can afford for once to be forgotten. But, by degrees, our morality got uppermost, the "meal above the malt," our voices one by one died away; our superb cavalier looked a little quailish; G.'s gentle current ebbed; L. laid her head on the table and fell asleep; and by the time we arrived at Bellagio, twenty miles from Como, the shores were wrapped in a dusky veil, and we were very glad to exchange our boating-pleasure for a most comfortable inn.

We went to bed at Bellagio, feeling that it would be little short of presumption to expect a third fine day, and heroically resolving to be "equal to either fortune," clouds or sunshine. I confess I crept to the window in the morning with dread; but there I saw Venus at her morning watch over the lake, the sky a spotless blue, and the lake as still and lovely as a sleeping child. I was malicious enough to reply to K.'s drowsy interrogatory, "raining again!" But the morning was too fine to be belied. We were all soon assembled in a little *rosary* surrounding the inn; for so you might call a court filled to the very water's edge with rose bushes in full bud and flower. We met our cavaliers profaning the perfumed air with cigars, which, however, they gallantly discarded, and attended us to the Villa Serbelloni, which covers a hill overhanging Bellagio. It is the property of a gentleman in the Austrian service, who, serving (according to the universal Austrian policy) far from his own country, leaves the delight of embellishing and enjoying it to a relative. This gentleman is now making a carriage road round the place, and up a steep acclivity, where, at no trifling expense of course, it is supported on arches of solid mason work. The whole hill is converted into a highly embellished garden filled with roses, laurustinus, magnolias, bays, laurels, myrtles, and every species of flowering shrub growing luxuriantly in the open air. The aloe, which will not bear our September frosts, grows un-

* Pliny stands in the light of a patron-saint of Como. He provided a fund for the support of freed children here. He instituted a public school with an able teacher, contributed munificently to its support, and resigned a legacy in favour of the inhabitants. His statue, with an inscription, is still here.

scathed here; and, as a proof of the invariable softness of the climate, C—i pointed out an olive tree to me there of four hundred years old. This mildness is the result of the formation of the shores of the lake, for within a few miles the winters are severe.

We wandered up and down and around the chateau, coming out here and there on the most exquisite views. Once our pleasures were diversified, not interrupted, by shrieks from L. I hastened forward and found her flying from a posse of cock turkeys that her crimson shawl had enraged. C. was leaning on his cane and shouting with laughter at her girlish terror at these "*l'êtes féroces*," and rather, as I thought, confederate with them.

Serbelloni is on a promontory that divides the lake into two branches, and thence you have a view of both; of Trevezzina on one side and Ravenna on the other. And, dear C., it was in the morning light, with the rose-coloured hues on the Alps, and villages, villas, and gardens, looking bright in the early day; morn's "russet mantle" close drawn here, and there the lake laughing in the sunshine, and no sound but a waterfall on the opposite shore, or the chiming bells of a distant church. It was a scene of pure enchantment for us children of the cold, sterile North! and you will comprehend its effect, and forgive R. into the bargain, if I tell you that, when I first met him on coming back into the "*rosary*," he exclaimed, his feeble frame thrilling with a sense of renovation and delicious beauty, "I will never go back to America—I cannot!" Nature is, indeed, here a tender restoring nurse!

After breakfast we left Bellagio (forever, alas!) and walked through an avenue of sycamores to the Villa Melzi. Melzi was president of the Cisalpine republic; but when Napoleon made the republic a kingdom, and assumed its crown, he made Melzi Duke of Lodi. The place has now fallen into the hands of the duke's son, a lad of eighteen. The house fronts the lake. There is a look of nature about the grounds, and soft and quiet beauty; but, as they lie nearly on the level of the lake, they are inferior in picturesque charm to Serbelloni. Art always comes in in Italy to help nature, to perfect her, or to make you forget her. We met Beatrice, and Dante, and other statues grouped and single, and on the conservatory were busts of Josephine and Madame Letitia among many others, expressing Melzi's homage to his master. There is a chapel at a short distance from the house, with a beautiful altar-piece sculptured, I think, by Marchesi; and monuments to different members of the Melzi family, that either express some domestic story or are allegorical—I could not make out which. Of all things, I should like an ancestral chapel, with the good deeds of my progenitors told in painting and stone!

I will not make you follow me through the suite of apartments, beautiful as they are; but, just to get a notion of the refinement of Italian taste, pause in the dining-room, where two little enchanting marble boys are standing on a side-table, the one, with a sad injured countenance, holding an empty bird's nest, from which the other, a little imp of mischief and fun, has rifled the eggs.

There are six groups of children painted on different compartments of the wall, all having some allusion to dinner viands. In one a little rascal is holding wide open the mouth of a fish as if to swallow a younger boy, who, to the infinite diversion of his merry comrades, is running away, scared out of his wits. In the next, one boy is sustaining another on his shoulders, that he may steal the fruit from a basket on the head of a third; and in the next, a murderous little tribe are shooting their arrows at a dove tied to a tree—and so on to the end.

There is a capital picture of Napoleon with an expression of keen lops, unaccomplished projects, and unrealised ambitions.

From Melzi we crossed the lake to Tremezina, called, from the extreme softness of the air through the winter, Baia. The count assured us, as far as climate was concerned, we might as well remain here as go to Naples. We landed at the Villa Sommariva, the crack show-place of all the "petits paradis" of Lake Como. We ascended to the mansion by several flights of marble steps, with odorous vines and shrubs in flower clustering round the balustrades, and a fountain at every landing place, and entered a magnificent vestibule, in the centre of which stands a Mars and Venus, in form, *costume*, and expression, such as you would expect to find the *aborigines* of this land—types of valour and love.

The chef-d'œuvre of the villa is in this apartment, one of Thorwaldsen's most celebrated works: a frieze in bas-reliefs representing the triumph of Alexander, but designed with consummate art to bear an obvious allusion to the most brilliant events of Napoleon's life. The work was begun by Napoleon's order; but, before it was finished, he could neither be flattered by its refined adulation nor reward it. Count Sommariva purchased it, and it subsequently passed, with the villa, into the hands of a man by the name of Richard who had been quietly gaining money while Napoleon was winning and losing empires. Richard is dead, and his only son has lately died intestate, leaving this superb place, where art has, as usual, been chained to fortune, to some far-off cousins, poor and plebeian, who hardly know a bust from a block of marble.

Here, in another apartment, is "the Palmamedes," considered one of Canova's masterpieces. They told us an anecdote of this that will please you. When Canova had nearly completed this statue it fell, and the artist just escaped being crushed by it. The statue was badly mutilated, and Canova at once wrote to Sommariva that he would make him another in its stead. Sommariva replied that he would have this statue and no other, and that he should value it all the more for it being connected with so interesting a circumstance as the providential preservation of the great artist; so, good surgery being done upon it, here it stands;

a monument of the integrity of the great artist, and the delicacy and generosity of his employer. Remember, these are traits of Italian character, and that such incidental instances of virtue are proofs they are not quite the degraded people prejudice and ignorance represent them. There are other beautiful works of Canova here; his Cupid and Psyche, an exquisite personification of grace and love, as innocent as if it had been modelled in paradise before bad thoughts were put into Eve's head. I noticed a pretty clock designed by Thorwaldsen; two lovers sleeping with clasped hands while time is passing unheeded. There is an Andromeda, an antique, charming—but I am not giving you an inventory—the house is filled with works of art. Among the paintings, and the gem of them all, is the portrait of a beautiful woman by Leonardo da Vinci—some human beauty like Laura, and Beatrice, that the poetry of love idealized.

I have been rather more particular than usual, my dear C., in my account of the Italian villas; for I think it will rather surprise you, as it did me, after the chilling accounts we have read of the neglected grounds and ruined palaces of the poverty-stricken Italians, to find that some of them are enjoying all the luxuries of life in the midst of gardens to which nature, climate, art and wealth have given the last touch of perfection.

We were hardly in our boat again when the clouds spread like an unfurling sail over us, and a wind called *Breva* came down from Como, curling the lake into yeasty waves. We were all shivering, and the boatmen sagaciously proposed we should warm ourselves with a walk; so we got out into the footpath that skirts all the margin of the lake. It is paved, and about two feet wide, and kept in admirable order by the communes of the different villages, between which it is the only land communication, and the only land outlet to the world beyond Lake Como. The formation of the ground does not permit a carriage road; but how picturesque is this footpath, skirting along villas and gardens, under arches and over stone bridges, and with vineyards hanging over your heads. Some of us, unwilling to leave it, walked all the way to Como, eight miles; a pedestrian feat in the eyes of our Italian friends.

We passed the night at Como, and took our last look of its lovely lake this morning. Last looks are always sad ones. In travelling, you have many a love at first sight—with nature. You grow into sudden acquaintance with material things. They are your friends—for lack of others, dear C.

The road from Como to Milan is such as you would expect princes to make for their own chariot wheels. The Austrian government, sparing as it is in all other improvements for the public good, is at immense expense to maintain the roads in this absolute perfection. After four or five weeks of continued and drenching rain, there is not as much mud as an ordinary summer shower would make on one of our best "turpikes!" In many places the road is raised ten and twelve feet above the level of the surrounding ground. There is a foot-path on each side, protected by granite blocks like our mile-stones, which occur at

intervals of twelve or fifteen feet. Each block costs seven francs. The lands here are possessed by great proprietors, and those which are suited to the culture of the mulberry produce large profits. Some mulberry lands are valued at a thousand livres the perché. A perché is one thousand eight hundred square braccia, and a braccia is twenty-two and a half English inches. An Austrian liro, or zwanziger, is nearly equivalent to a Yankee shilling (seventeen and a half cents). The ordinary price of a perché is four hundred zwanzigers. The peasants are paid by shares of the products. We asked C.—, from whom we were receiving this information, how the landlord could be sure of the tenant's fair dealing. He said the landlord's right to send him adrift was enough to secure that. A threat to do this is always effectual. All his little world of associations and traditions bind him to the soil on which he was born. Knowledge opens no vistas for him into other and richer lands. He never hears the feeblest echo of the "march of improvement." He is rooted to the soil, and, so far from a wish to emigrate, no prospect of advancement will induce him to migrate from one village to another; ejection is a sentence of death. The Cosmases are peculiar in their customs. Each valley has its trade. An ingenious man goes off to Milan and sets up his work-shop. He receives apprentices only from his own valley. As soon as he acquires a little property, he returns to his native place—invariably returns. Wherever you see an Italian, in London, or Paris, or New York, hawking little images about the streets, you may be sure he comes from the shores of Lake Como, and that he will follow his guiding-star back there. They return with enough to make them passing rich in these poor districts. You meet men in these secluded places speaking half a dozen languages.

MAGNIFICENT AURORA.

The following scientific account of the appearance of the aurora borealis on the evening of the 18th ult. has appeared in the *New Haven Herald*, and is probably from the pen of Prof. Olmstead:—

Last night (Nov. 18) we were again regaled with an aurora borealis, which belongs to the highest order of this sublime and mysterious phenomenon, ranking with the memorable auroras of November 14, 1835, and November 17, 1837, and resembling one described by the celebrated Kepler, which occurred in Germany, November 17, 1607.

Since 1837, various exhibitions of the aurora have been witnessed here, but they have been, for the most part, of diminished extent and the less imposing forms, so as not to require a particular description; but the aurora of last evening presented a spectacle of grandeur, as well as peculiarities of the highest scientific interest, which renders it desirable that its appearance in different places should be faithfully delineated. Reserving technical details for the *Journal of Science*, to which they more appropriately belong, we offer the following outline of the phenomenon as exhibited at this place. About half past 5 o'clock indications of the aurora began to be observed in the north and

northeast, consisting of dark folds of vapour traversed by white zones, which extended between N. E. and N. W. in two parallel arches, one near the horizon, and the other a few degrees above it. Soon afterwards the inferior zone broke into short vertical columns resting on the horizon, and terminated above in a mass of vapour of a darker hue. These columns moved slowly westward, and disappeared and reappeared alternately. At 5h. 47m. mean time, the bank of aurora vapour reached from Capella on the east to Alioth on the west, and began to shoot up spindles of a soft silvery lustre.

These zones or arches of white light, and the dusky bank of vapour which they traversed, exhibited various changes, until 5h. 37m. when the vertex of the superior arch, which had moved gradually westward, appeared beneath the north star, and remained nearly stationary in position; but the exhibition was diversified by frequent consecutions of white spindles and snowy tufts of light, one of which in a broad band of rectangular shape strayed off quite to the western point of the horizon. Before ten o'clock the phenomena did not arrange themselves in obedience to the laws of magnetism. The vertex of the arches was eastward of the magnetic meridian, and the streamers were in a direction upwards, several degrees eastward of north. But at 10h. 23m. very white streamers appeared parallel to the magnetic meridian, and from that time, the meteor conformed itself entirely to the laws of magnetism. Being removed at some distance from our magnetic apparatus, I had no opportunity of observing the needle; but have no doubt that, at this period particularly, it must have been violently agitated.

Immediately after this appeared those undulations called *merry dancers*, rarely seen except in the most striking displays of the aurora. These flowed upwards towards the zenith, coursing each other with astonishing speed—the greatest apparent velocity perhaps that we ever witness in nature, except, as in the case of lightning, where the eye is unable to trace the progress. They passed over a space of thirty degrees in a third of a second at most, and consequently would require but a second of time to mount from the horizon to the zenith. The moon had just gone down, and the silvery white of the northern sky threw, by contrast, a slaty hue over the southern hemisphere, in which the stars shone with a splendid but gloomy light. For a short period, also, a well defined dusky arch appeared in the south, at an elevation of thirty degrees. At 10h. 44m. the merry dancers became very grand in the northwest, being poured forth in waves of surpassing power and swiftness, from a dark bank of vapour that rested on the horizon. The smaller stars were obscured, although few were entirely hidden even by the densest of the auroral vapour; and the bright star Lyra, then far in the northwest, and approaching the horizon, twinkled through the folds of light with apparently augmented splendour.

At five minutes before 11 the meteor rallied in all its grandeur. A dense bank of light suddenly rose from the northeastern horizon, tinged with the prismatic colours, with a predominance of red, pouring forth streamers, waves, and other

forms too fantastic for description. These, together with those from the northwest, ascended in columns to a point about twenty degrees from the zenith, bearing a little eastward from the meridian, around which they formed a *Corona*. The central point of this, towards which all the streamers tended, was situated between the head of Aries and the Pleiades, but was not definite enough to be determined with great accuracy. It was, however, near, and probably exactly at the pole of the dipping needle.

In all these respects, as well as by the grand display of auroral waves, this exhibition of the aurora resembled that of November, 1835. Indeed, both came to their maximum, and formed their coronas around the pole of the dipping needle, at almost precisely the same hour of the night, namely, 11 o'clock. Nor does this appear to have been a casual coincidence. It was the case, also, with a great exhibition of the aurora seen in France about a century ago, and with so many others, as to constitute a striking and important fact in relation to the true theory of this phenomenon. This and its various other characteristics, especially the velocity of the auroral vapour as seen in the undulations, preclude the idea that it has its origin in the atmosphere, and compel us to look for that in the planetary spaces. As the present generation is favoured with one of those great visitations of the aurora borealis which revisit the earth after long periods, sometimes of fifty years or more, it seems incumbent on us not only to observe and record the facts with fidelity, for the benefit of our successors, but if possible to make some progress towards investigating the origin and laws of this wonderful phenomenon. With respect to the present exhibition, I have only to add, that the barometer indicated no fluctuations of the atmospheric equilibrium, remaining constantly at 30 inches during the night. The thermometer was at 30 degrees during the early periods of the aurora, but from 10 to 12 o'clock, (the period of the maximum) descended near four degrees, and remained nearly at this point during the night.

Soon after 12 o'clock the undulations nearly ceased, but returned in a diminished form, accompanied by a few streamers about 1 o'clock. At a quarter past one, the whole had declined to a twilight appearance like day-break, and our observations were discontinued. O.

MORE OF LAURA BRIDGMAN.

From the Massachusetts Spy.

HARTFORD, November, 1841.

I hardly thought to find any thing interesting during my short sojourn here about which to write you, but I have done so.

I was at the school for the deaf and dumb this morning, when that interesting little creature, Laura Bridgman, (who has but one sense—that of touch,) arrived from Boston, and made her first visit. She was accompanied by Dr. Howe, Lydia H. Sigourney, and some other persons, and her coming seemed to be quite unexpected.

It is probable that there is hardly another person in the United States whose appearance

at the school would create such a sensation among the hundred and fifty inmates. Her name was familiar to all the pupils, who had doubtless marvelled much how a dumb child, deprived also of the sense of sight, by which they themselves learn every thing, should be able to read, write and talk.

When the news was passed, *from hand to hand*, that Laura Bridgman was in the office, the teachers and pupils came thronging round her, and filled the room and passage way, while all the way up the staircase stood scores of little girls, with sparkling eyes and animated faces, eagerly gesticulating to each other, and conversing rapidly in dumb show.

It was a beautiful sight to see so much life and happiness among these unfortunates; but the principal attraction was little Laura, who, having taken off her bonnet and cloak, appeared one of the most interesting children you ever saw. Slender and delicately formed, with beautiful features, and fair complexion, so gracefully were her motions, so animated her gesticulation, and so full of life was her countenance, that but for the green ribbon bound over her sightless orbs, you would have called her one of nature's most gifted children. Such is the power of the soul—such its independence of sense. There stood this child in a crowd, without one ray of light to pierce her ever-during darkness, without a sound to break the dreary stillness, without an odour even to show the presence of others, yet joyous as a bird, yet conscious of every thing that was going on, yet eager to shake hands with all, and to learn the names of all, delighted to find that every one could talk in her finger language, and evidently enjoying the boon of existence, and speaking in dumb but expressive language the praise of Him who willeth the happiness of all whom he createth.

She was very impatient to meet Julia Brace, the only person in the world, perhaps, whose privation of sense approaches in degree to her's; and about whom it seems much had been told her.

At last Julia was brought down, and the two met, and felt of each other! But what a difference between the two! Julia is a woman grown, and unpossessing in her appearance, because she is without animation, without vivacity, without any expression of face. She was made to understand, by placing her fingers on Laura's eyes and on her ears, that she was blind and deaf like herself, but her countenance changed not; she manifested little interest, and in a moment or two began to withdraw from the child, who clung to her, put around her neck a chain of her own braiding, and kissed her! Vain impulse of affection! Julia coolly put into her pocket the present which Laura had brought her, and was making off from the child, whose distress now seemed evident, and who eagerly asked the others, "*Why does she push me, why does she not love me?*"

What a contrast in their characters! Laura wanted her affection and sympathy, and would not be satisfied without them; while Julia, having got her present, was desirous of terminating the interview, and carrying off her possession!

Such is the effect of education; such the consequence of evolving the moral and social

nature as has been done in the cause of Laura; or of exercising only the lower propensities, and allowing the human being to live as do the brutes, within himself and for himself alone!

The kind and good people who have the charge of Julia Brace seem to do for her all they can do; but this is little, for they have no means of communicating with her. I learn that they think of sending her to the school for the blind in Boston, in the hope that the method by which Laura has been taught may be successful with her; and although it seems to me almost a hopeless case, for she is thirty-five years old, and her faculties have lain so long inactive they can hardly be roused to perform their functions, nevertheless the chance should be given to her.

I would gladly tell you more about the admirable institution, were I beheld the scene which I have described, did I not know that it is familiar to you and to most people; but neither you nor I, nor any one, can ever become too familiar with the reflections which a sight of the deaf and dumb, or of any unfortunate, naturally suggests. Nature never utterly abandons her children; she furnishes them some compensation for every privation; she places means of enjoyment within the reach of the most desolate; existence is ever a boon to the innocent; there is no despair but that of guilt!

How then should we, upon whom she absolutely showers down her gifts—to whom she lays open all her myriad sources of enjoyment in the world of sight, and sound, and odours, and tastes, how should we soar above petty annoyances, and rejoicing in our existence, so live as most to praise its Giver!

RAMBLE AMONG THE MOUNTAINS.

BY JOHN CRITCHLEY PRINCE.

Dark Kinder! standing on thy whin-clad side,
Where storm, and solitude, and silence dwell,
And stern sublimity hath set his throne;

I look upon a region wild and wide,
A realm of mountain, forest-gloom, and fell,
And fertile valleys beautifully low;
Where fresh and far romantic waters roam,
Singing a song of peace by many a cottage home.

I leave the sickly haunts of sordid men,
The toil that fetters and the care that kills
The purest feelings of the human breast,
To gaze on Nature's lineaments again,
To find amid these congregated hills

Some fleeting hours of quiet thought and rest,—
Tread with elastic step the fragrant sod,
Drink the inspiring breeze, and feel myself with God.

Like heaven invading Titans girt with gloom,
The mountains crowd around me, while the skies
Bend to unfold them in their azure sheen;
The air is rich with music and perfume,
And beauty, like a varying mantle, lies
On rugged steep, bright wave, and pasture green,—

On stony hamlets meeting far below,
As many a wildwood walk where childhood's foot-
steps go.

It is the Sabbath morn,—a blessed hour
To those who learn to struggle with a lot
Which chains the mind, and wears the languid limb;
From you low temple boom'd in the bower,
Which seems to fancy's eye a hallowed spot,
Sours in the air the peasant's earliest hymn;
And as the sound, with music and perfume,
They say, or seem to say, that happy hearts are near.

Pray Heaven they are so, for this restless earth
Holds more of slavery, and want, and crime;
Such to awake our sympathies indeed;
And through eternal blessings pour to birth
Beneath the footsteps of advancing Time,
Myriads of mortal hearts in silence bleed;
Vain is the hungry mourner's suppliant cry,—
Oh, Justice! how is this!—Let Pride and Power
Repeal.

Away, away with these reflections now,
The natural echoes of a passive mind,
Yearning for liberty and human love;
For, standing on this hill's majestic brow,
Breathing the healthy spirit of the wind,
Green lands below, and glorious skies above,
I deem that God, whose hand is ever sure,
Will rend the rinking chain that binds the suffering

I look again, and lo! how wild a change
Hath come upon the scene! Yon mountain wall
Wears a vast diadem of fiery gloom;
A lurid darkness, wonderful and strange,
Spreads o'er the face of heaven its sultry pall,
As though we trembled on the verge of doom;
A fearful calm foretells the coming fight,
For temper is prepared to revel in his might.

It comes at length; for the awakening breeze
Whirls with a sudden gust each fragile thing
That lay this moment in a state of rest;
The storm's first drops fall tinkling on the trees,
Heavy and few, as though 'twere hard to bring;
Such painful tears from out its burning breast;
And now a low reverberated groan
Is heard amid the span of heaven's unbounded zone.

The lightning leaps from the disparted cloud,
Vivid and broad upon the startled eyes,
Wrapping the mountains in a robe of fire;
The voice of thunder follows, long and loud;
Hot rain is shaken from the trembling sky;
The winds rush past me with tremendous ire;
And you broad plain, which braved the wintry shock,
Bows his majestic head, and quits his native rock.

Fish hurries after flash, with widening sweep,
And peal meets peal, resounding near and far,
As though some veil of mystery were rent;
The headlong torrent boundeth from the steep,
Where I enjoy the elemental jar.

Nor fear its rage, nor wish its passions spent:
But now God reins the lightning, stills the rain,
And earth smiles through her tears more lovely than
before.

How sternly fair, how beautifully wild,
To the sad spirit, seems the war of storms!
For thought and feeling mingle with the strife,
Nature, I love thee when a very child;
In all thy moods, in all thy hues and forms,
Because I found thee with enchantment rife;
And even yet, in spite of every ill,
I feel within my soul that thou art glorious still!

The Salem Tunnel.—There is seldom seen on any of the many excellent railroads with which this country is favoured, a more interesting section than that which passes through or under the city of Salem, Massachusetts. This tunnel extends about 150 yards, passing under, and parallel to the centre of Court street, which is one of the broadest and handsomest streets in the city. The tunnel is ventilated and lighted by three conical apertures—which appear in the middle of the street, and six or eight rods apart—each of which is surrounded by an elegant iron fence, of which four of the posts extend about ten feet high, and bending inward, unite in the support of a large street lamp and lantern.—These conical fabrics of ornamental iron work serve as ornaments to the street, while they protect these vertical windows of the railroad. A traveller whose motive is curiosity, will seldom behold a more interesting

sight than that of the subterranean passage of a train of long, splendid cars, as seen by him while standing in the middle of a populous street, leaning on the railing, and looking down into one of these well finished shafts, as one looks into a common well. In a stranger, who should not be acquainted with the circumstances, this phenomenon, followed as it usually is, by the ascent of a volume of smoke, would be very likely to produce a considerable degree of astonishment, if not of consternation.

N. Y. Mechanic.

From Old Humphrey's Address,
ON GOOD LIVING.

Most people are fond of good living, and no doubt you are fond of it too; but let me ask what you call good living? For if you have fallen into the common mistake that eating moderately of dainty food, and drinking freely of intoxicating liquors, if you really think that these things constitute good living, we by no means agree; for such a course is the worst living in the world. The best living must be that which is most conducive to health; for without health, all other temporal blessings are in vain.

You would consider him to be not over wise, who would try to make one arm strong, and leave the other weak; to render one foot swift, and leave the other slow; to brighten the sight of one eye, and leave the other dim; but did you ever consider that he must be still more unwise, who endeavours to establish the health of his body, and altogether neglects the health of his soul? If bread to eat, water to drink, and clothing to wear, be necessary for the health of the body, the bread of eternal life, the living waters of salvation, and the robe of the Saviour's righteousness, are equally necessary to the health of the soul.

Bear this in mind, for that only which tends to the health of the body and soul, can truly be called good living.

"I am the bread of life, which came down from heaven," says Christ, "he that eateth of this bread shall live for ever," John vi. 48, 58.

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water," John iv. 10. "And white robes were given unto every one of them," Rev. vi. 11.

Silk.—The multicausal speculation fever appears, by its decline—leaving persons with large amounts of these trees on hand—to have driven many to the manufacture of silk. We see numerous notices of the success which has attended the efforts made in this interesting and important business. We are pleased to see that many persons in Ohio have devoted their attention to the manufacture of silk, and have so far succeeded as to make it profitable, and bring the business to considerable perfection. At Mount Pleasant, Ohio, they have manufactured vestings and ribands, in colour and texture as perfect as could be desired. We notice that near Urbana, Ohio, a gentleman has manufactured sewing silk to the value of \$2000 without any trouble. We hope to see more farmers throughout the country bestowing attention to this business.—*Cincinnati Gazette.*

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 53.)

And accordingly, in the counsel and authority of God, and for the causes and ends aforesaid, that meeting was first set up, now some years ago; and then entered upon its work and service, and began to consider and order concerning the things and occasions before mentioned, relating to the service of Truth: in which service the Lord blessed the meeting, and made it in some measure prosperous, (as at this day,) to the good government and well ordering of the affairs of Friends in outward things; and all this effected through the power and wisdom of the Lord God manifest in the hearts of his people, and in our concurrence together in the same; that we together, one with another, may give our judgment and advice, for the just and righteous determination of all affairs in the service of Truth. Thus we assisting one another in the work of the Lord, we in our callings and places, and you in yours,—each one walking in the integrity of his heart to the Lord, and concurring together in the consideration and judgment of things pertaining to the Truth; not you against us, nor without us, to proceed in the determination of Truth's affairs; but in the same power, Spirit, and authority of the Lord Jesus Christ, which is with us—and in which we have been instrumental to turn you to the Lord, and to watch over the flock of Christ unto this day;—nor we to judge nor determine in the affairs of Truth otherwise than may answer the testimony of Christ in your consciences, in which ye may have unity.

Thus hath it been, and shall it be manifest, that the one Spirit of love and unity guides us, and rests with us in all our ways; and that every one of us by that same Spirit do walk with the Lord, and serve him faithfully, in whatsoever we are called unto, each one in his place. And this way is of the Lord, to our everlasting peace, and the Honour of His name, to go on together in love and unity, and without the least grain of contempt one of another, or lordliness over one another; for this is not of the Father, but tends to destroy and confound what we have wrought for the Lord in our day. If (I say) there be any such spirit of slighting or contempt on your part, of the ministry and ministers of the gospel, who have been faithful instruments to beget you to the Lord, and do faithfully go before you in afflictions and persecutions for the Truth's sake at this day;—or if on our part do arise any lordliness or self-seeking over and among the flock of Christ, which God hath made us overseers of, to watch over their souls, of which we must give an account unto Him;—this kind of spirit is not from above, but is devilish; and its effects will be destructive, and bring the wrath of the Lord against such as shall ever give place unto it. Wherefore it behoves all the saints, always to be watchful against the spirit of the power of darkness, lest at any time there should be a withdrawing or turning aside from the paths of peace and prosperity; which may also dishonour the God of heaven, who hath thus far marvellously wrought for us, in gathering us to be his chosen people to his praise; who were sometimes strangers to him,

as others, but now are called and faithful and chosen. Let us therefore stand always armed with his power and patience—with his meekness, innocency and righteousness; and be in true subjection to him, and to another, each one minding to fulfil the will of the Father, in what he calls unto; not intruding without the Lord's call into any thing, or to judge one of another beyond the measure of the Spirit of true judgment; but every one to live and walk in the particular measure of the life of righteousness, begotten in him of the Father; and in that let us all be joined to concur in judgment and practice, in carrying on the work of the Lord, according to his purpose in our day; being all of a weighty and careful spirit to do His will: and this is a charge in the presence of God our heavenly Father, to all concerned; and to whom I am moved of the Lord to write this for the service of Truth.

And this may truly inform all who desire it, concerning the cause, end, and service of the aforesaid meeting; and may be as an answer to the question, why, for what use and service, was that meeting at first appointed, and what was the power and authority of it? Herein, I say, is the same resolved, which may be for the service of our age—that all who are young in the Truth, and have not frequented that meeting from the first beginning of it, and such also as shall unite yet in that same assembly, both in our age and in ages to come, may not be doubtful, but certainly know the very just cause, end, and service, and extent of this said meeting, and upon what ground it was first ordained; and [that] this meeting still be continued and preserved in all wisdom and sincerity, in the fear, and name, and authority, and power of the Lord Jesus Christ, as it was ordained and begun at the first; that is to say:

First, that the meeting do consist of just and righteous men, all believing in the Truth, and walking in the same—men of sound principles and judgment in the truth of Christ—of good and blameless conversation amongst men—and such that have kept their integrity and first principles, and abide in love and unity in the Lord among themselves: the meeting not limited to a number of persons, but freedom for all Friends in Truth, (none excepted,) as they are moved to come for the service of Truth—to assist in counsel and advice for the good of the body, and the carrying on the work of the Lord. But if any person out of the Truth and of another spirit, contrary to the faith of Christ professed and practised by Friends, come to the meeting, such are not members thereof, but are excluded from having their advice and judgment taken in matters of Truth, pertaining to the service of the Lord.

Secondly, that the meeting be kept once a week or fourteen days, as service and Truth's necessities do require, as the Friends see cause when and where to appoint it: and being orderly come together, not to spend time without need, unnecessary and fruitless discourses; but to proceed in the wisdom of God, in such things as may upon occasion be moved amongst you, for the service of Truth and good order of the body; to hear and consider, and, if possible, to determine the same in justice and truth—not in the way of the world, as a worldly

assembly of men, by hot contests, by seeking to outstep and over-reach one another in discourse, as if it were controversy between party and party of men, or two sides violently striving for dominion, in the way of carrying on some worldly interests for self-advantage; not deciding affairs by the greater vote, or the number of men, as the world, who have not the wisdom and power of God;—that none of this kind of order be permitted in your meeting. But in the wisdom, love and fellowship of God, in gravity, patience, meekness, in unity and concord, submitting one to another in lowliness of heart, and in the holy Spirit of truth and righteousness, all things to be carried on; by hearing and determining every matter coming before you, in love, coolness, gentleness, and dear unity;—I say, as one only party, all for the Truth of Christ, and for the carrying on the work of the Lord, and assisting one another in whatsoever ability God hath given; and to determine of things by a general mutual concord, in assenting together as one man in the spirit of truth and equity, and by the authority thereof. In this way and spirit all things are to be amongst you, and without perverseness, in any self-separation, in discord and partiality; this way and spirit is wholly excepted, as not worthy to enter into the assembly of God's servants, to give any judgment or counsel amongst them, in any case pertaining to the service of the church of Christ; in which his Spirit of love and unity must rule.

Thirdly,—And if at any time, any matter or occasion be presented to the meeting, which is doubtful or difficult, or not within the judgment of Friends then assembled, they not having full knowledge or experience of the matters depending—that then on such occasions the judgment be suspended, lest any unfruitful contest should arise through want of full knowledge and discerning in that case, or any determination be made unsoundly or untruly; till more Friends that are anciently grown in the Truth have the understanding of the matter, as it hath been from the beginning: and that we may be present, assisting in council and judgment with that meeting in all such things, for the carrying on the work of the Lord; and that all things may be ordered in all verity and soundness of judgment, for the honour of the Lord and happiness of his people, in all outward affairs relating to the Truth. For the proper work and service of the meeting is, for the well ordering of the affairs of the Truth in outward things, among the body of Friends; and that a general concord and assent may be among the ancients of them, for the government of the whole, by hearing and considering of things fitting for the advancement of Truth.

Fourthly,—But if at any time, any strife or division shall happen to fall out amongst Friends, as between any two Friends, or between a Friend and a stranger, concerning any outward things, as bargains, debts, or the like—that then the said meeting, in the wisdom of God, make inquiry or search into the same, if the matter be presented to them; otherwise they may send two persons of the meeting, or send for the parties, concerning whom such divisions are, before them; and to inquire diligently into the cause and ground of the same,

and to use all possible fair means, in the wisdom of God, for the ending of all such strifes and contentions, which may happen among Friends aforesaid; that the body may be preserved in peace and love together, and not rent with divisions about outward things, which are of no moment in comparison of the eternal substance. And inasmuch as divisions and contentions of that kind are exceeding prejudicial to the wounding of the body, and have woeful effects to the dishonour of the name of the Lord and his Truth, professed by us—therefore in the authority of Christ it is enjoined that meeting, to take care upon it, and to be diligent as much as in you lies, to stop and prevent all divisions and contentions among Friends, that at any time may arise or happen to be; that peace and concord may flourish among us, and the name of the Lord be kept undefiled, and the work of the Lord may be carried on in all wisdom and power.

Fifthly—That cognizance be taken, and records faithfully kept of all births, marriages, and burials, that shall happen to be of, and among Friends. That marriages, particularly, be carefully ordered in the wisdom of God, according to the honest beginning used amongst us; and by so much the more, as false and self-corrupted persons and ends may creep in amongst us, upon pretence of motion from God in that case, to the hurt of the persons themselves, and the dishonour of Truth—the more diligent care is to be had concerning the same. And that such marriages only be recorded, and none else, of such persons believing, professing, and walking in the truth of Christ Jesus; and such as are known to be of just, upright, and blameless conversations; and of whom it is believed they are moved of the Lord, or otherwise proceed upon reasonable causes, in the fear, counsel, and wisdom of God, in their undertaking to come together in marriage: so that their going together may be justified to be, in and according to the truth of Christ; that so it may be recorded among Friends in the light, and testified by them in prosperity or adversity, as occasion shall require; otherwise not to be recorded, but rather the parties reproved and rebuked in the power and authority of Christ Jesus.

Sixthly—That especial care be taken concerning provision for the poor that believe and profess the Truth; and that such who are of ability of body to labour, that have not wherewith to work, nor wherewith to maintain themselves—as servants, who may happen to be put forth of their places, or otherwise—to be set to some employment to serve themselves in the creation: for the end that all things of this kind may be wisely ordered among the flock of Christ, and for the honour of Truth in the world; that as on the one hand, there may be no want or complaining of necessity, by such as be poor and weak in body and estate—so on the other hand, no sloth or idleness be permitted in any that profess the way of Truth, by depending on Friends for maintenance. Thus shall the Truth be honoured, and the work of the Lord promoted in city and nation. And that the meeting of the women Friends be assisting to help the prudent ordering of affairs, particularly in this case; for which end that meeting was appointed in the wisdom of God by us on

this occasion, viz: some years since the first appointment of the men's meeting, as before was showed. It was seen and considered by us, that the affairs concerning Truth being grown more large daily, and that it was not so proper for the men as for the women to visit the sick, and to search out the necessities of the poor, weak, widows, and aged—that therefore the women Friends should keep a like meeting at such convenient times and places, as they in God's wisdom should see cause; to be assisting, in what was convenient, to the men; especially in that particular of visiting the sick and weak, and looking after the poor, widows, and fatherless—and that provision should be made for them, how and after what manner, as they in God's wisdom should be taught; and this was the very occasion of the first setting up that meeting of women, which since hath continued for the body, and been happy and prosperous in the work for which it was appointed; and it is in the same manner ordered, in the authority of Christ, to be continued in the service aforesaid.

Seventhly—That care be taken in the meeting of men, for the collecting and preserving all Friends' sufferings, past and to come, which have been or shall happen to be, in and about this city and country; and that the same, with what remarkable passages falling out in relation to the Truth as it is judged fit, be prudently recorded, plainly, fully and amply, for the service of this age, and for the ages to come.

These also and what other things in relation to the service of Truth, pertaining to the outward affairs thereof, as is found fitting, [are] to be considered and managed by the Friends of Truth in the said meeting; and that in unity and love, in the counsel and wisdom of the Lord God, every person be diligent in his place to fulfil the service required of the Lord, for the service of his Truth in general.

These things was I moved of the Lord to write forth, in the name, and power, and authority of the Lord Jesus Christ, for the service of Truth; and in the same name, power and authority, and by virtue of the love of Christ, and the testimony of his Spirit which I have received, do I enjoin the free and perfect observation of the things herein signified; and that Friends in the Truth be diligent and careful, every one according to the grace and wisdom of God given, in that meeting; and all this for the honour of the Lord God, and the promotion of his blessed work in the world.

Written, as moved of the Lord, in the ninth year of the publishing of Truth in this city, and is to be presented to the meeting of men to be read amongst them in the fear of the Lord.

By one that from the beginning hath travelled in the work of the Lord in this city.

1662.

EDWARD BURROGH.

(To be continued.)

RUTTY'S DIARY.

Since the insertion two weeks ago of the communication relating to the Diary of Dr. Ruddy, we have taken occasion to renew our acquaintance with its quaint, pithy, sometimes caustic, but truly instructive and edifying contents. The conclusion we have come to, is

nearly in coincidence with the suggestion of our correspondent; to proceed in transferring to our pages portions of the Diary weekly, leaving out such parts as in our judgment may properly be omitted. Preparatory, however, we shall introduce a considerable part of the introduction to the volume, written by another hand, which, indeed, we deem essential to the reader's just appreciation of the work.

As the following diary is the proper characteristic of its author, so does it hold forth to us a specimen of the trials and conflicts, the discipline and perseverance that we are called to in our passage through this state of probation, in one way or another. For though all are not appointed to the same particular exercises and trials, yet every one has a warfare to accomplish, and therefore comes within the apostle's exhortation, to "endure hardness as a good soldier of Jesus Christ:" and it is to be well noted, that our greatest foes are those within ourselves, even our own natural evil propensities and inbred corruptions. And as to search out and know these is the first part of our business, so to watch and fight against them, in a dependence on that grace which alone is sufficient for our victory, makes the most considerable part of the Christian life to the very end of it. We have here before us a striking example of this striving for the mastery, in a good wrestler with flesh and blood for more than the last twenty years of his life, looking unto Jesus, the author and finisher of his faith, under whose banner he fought; and being faithful unto death, we doubt not his having received a crown of life.

It will appear from the following memoir, that the author possessed uncommon tenderness of conscience; extending not only to every plain deviation from the strict rule of duty, but even matters of mere human infirmity, and such as would escape, not only censure, but almost notice in many persons of approved character. Thus, a little present fit of peevishness on his being sent out improperly or unseasonably, too hasty a rebuke, or even an angry look at a servant for some smaller or lesser fault (a failing common to persons of vivacity and quick tempers,) would appear to him on a retrospect view of the day, as matter of self-condemnation, and as such he would enter it in his journal: so likewise, not to rise earlier on days of public worship; to be belated at meeting, or to be hindered after it, by any accidental engagements, or levity in conversation, from meditating on what had impressed his mind with seriousness during his being there (which he aptly terms *cheering the cud*) these things, which may frequently happen to the most guarded, he would judge himself for with a scrupulous rigour: but most especially, if at any convivial entertainment, even in the most decent company, he should be tempted to depart in the least measure from his accustomed moderation in eating or drinking: that not on such occasions, even where he complains most of his self-indulgence, there was any thing visibly reprehensible in it; but it was enough for him to take blame to himself, where he thought that he had passed the line of recidive, though even but a hair's breadth; and accordingly he often gives no better name to

his making a full meal at a feast, than eating *swinishly* or *piggishly*, and terms the taking a glass of wine beyond his usual stint, *transgressing the holy bounds*: but his judgment in these things was governed by the delicacy of his conscience, which is the rule for every one to go by, and as such never hastily to be censured by another: however, I think it may be truly said of him, that under the prevailing power of humiliation and discipline, he frequently exceeded in severity of sentence on himself.

Moderation in meat and drink, short of absolute intemperance, is no fixed point, but relative to the constitution and habit of persons respectively; and as the doctor was particularly attentive always to preserve that composure of mind which is best adapted to religious usefulness, the smallest irregularity or elevation appeared to him in the form of a vice. Hence proceed the frequent charges he brings against himself in the course of his diary, as to this particular; and also that observation of his, that *there is generally a sting in the tail of a feast*; and as he certainly is not singular in this remark, so it may serve, and is here recommended, as a good *memento* to persons of less guarded appetites. Forasmuch as what frequently passes in general computations, even among the soberer sort, will not always bear the test of a serious examination the next morning; what then shall be said as to persons of a voluptuous turn, who lay themselves under no restraint at such times? What but that they lay a bait for temptation, and turn frailty into wilful sin.

Moroseness, or doggedness of temper, is another failing with which he frequently charges himself throughout his Diary, even to self-hatred and indignation on this account; and it is very probable that there was something of an hereditary cholera in his natural temperament, which might do the office of a sharp thorn in the flesh. Sure it is from his confession, that it served to him for an exercise of much humiliation and jealousy over himself; in which he so far succeeded, at least as to suppressing the eruptions of this infirmity in company with his equals, that it appeared not to those he usually conversed with: and, notwithstanding his many sharp animadversions on himself, both with respect to this and the last foregoing article, I am warranted to assure the reader, from the testimony of many of his surviving friends now living in Dublin, that they never saw any cause to suspect him either of intemperance or moroseness. But it was a small thing with him to be justified in his man's judgment; for he saw evil in its root, and inward workings in the ground of his nature, where its operations were not the less real before God, because not apparent to others; and therefore he could not rest satisfied with any thing short of a clean heart and a right spirit from the Lord: and thus must it ever be with the interior Christian, who brings every thing to the test of that pure law of God, before which nothing can stand that is not according to truth and righteousness in the inward parts. When the Divine Spirit maketh his abode in the soul of a man, it maketh him to be of a quick understanding in the fear of the Lord; opens to the view of his mind many hidden

things of darkness, which before lay concealed from him; and convinceth him of his most secret sins: hence proceed self-judging, self-condemnation, and all the holy exercises of a penitent and contrite heart. For such is the way of wisdom, as described by the son of Sirach (Eccles. iv. 16, 17) towards him that "commiteth himself unto her; at the first, she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws," &c. And the apostle, speaking of that godly sorrow that worketh repentance unto salvation, in reference to his Corinthian converts, puts them in mind of "what carefulness, what indignation, what fear, what vehement desire, what zeal, what [self] revenge, it wrought in them."

I have quoted the foregoing authorities chiefly with a view to obviate an objection, which some will be ready to make to the religious character of our author, as being in bondage to the law, and to fear; and, as such, a stranger to that perfect law of liberty, which is the highest excellence of the gospel dispensation. To which he it answered, that he was indeed under the law, but under the law to Christ; he walked in fear, but it was a holy fear of offending, a filial reverence, and not that slavish fear, which is the parent of a constrained obedience: for as it was his choice and delight to be engaged in his Master's service, so he counted it his highest honour, to see the work of the Lord prosper in his hands, under his appointment to the office of an elder, in the church to which he belonged, giving God the glory. And here it is apposite to remark, that it would be better for some who talk and boast much of their Christian liberty, and that more from doctrine and system, than from any experience of the true liberty, if (till they were called unto it) they applied themselves more to work out their salvation with fear and trembling; and used not their pretended, self-assumed liberty, for a cloak to licentiousness. There is, indeed, a liberty promised in the gospel, consisting in a perfect freedom from sin, and freedom to righteousness, even in that perfect love which casteth out all fear; and a blessed privilege it is from the Lord; not only in the perfection of it, but also in our advances towards it: but how few in comparison, even among the excellent, attain unto it before death is swallowed up in victory; before mortal shall put on immortality, and corruptible shall put on incorruption! To stand in awe, that we sin not, is certainly a precept applicable to the best of men; and if we commune with our own hearts in that religious reverence that is due to so awful an examination; if we consider rightly the power and malice of our great adversary, the deceitfulness of sin, the frailties of our mortal nature, and the many dangers and snares that beset us on every side; these considerations will lead us to a charitable interpretation of much scrupulosity in our brethren with respect to many smaller matters: if any thing can be called small, that appears to them to carry with it even the most distant effect on their spiritual concerns. It is by seemingly small things that the enemy first tempts and seduces us; and indeed they are for the most part the seeds of great things both in good and

evil: and though we should mistake at times in the over-proportion of regard we bestow upon them; yet where the intention is for the best, such errors in judgment, springing from a tender conscience in the fear of the Lord, will not materially hurt us; nay, offences will be over-ruled for good to us in a way beyond what we think of.

The severity of Doctor Rutty in the judgment he passed on himself in matters of mere human infirmity, and such as were chiefly complexional, does not appear to have lessened his charity towards others; for he had much of that Christian humility which leads us to esteem others better than ourselves; and, accordingly, where it lies in his way to mention his religious exercises and visits in quality of an elder, in company with his assistants on those occasions, whether men or women, he seldom fails to give them the honour of preference above himself, with respect to their ministerial gifts and talents; lamenting his own shortness therein, and making it a matter of self-abasement. Nor does he show himself to have been a man of a narrow sectarian spirit, in reference to his reading and ecclesiastical opinions; but gives due commendation and praise to well deserving authors of different denominations, whether Roman Catholics, or Protestants of the establishment, or Dissenters: as is to be seen where he takes occasion to mention the writings of Thomas à Kempis, Messrs. du Port Royal, Bishop Kenn, W. Law, Dr. Doddridge, and others; praising God for diffusing his light and grace through the several divided churches. And, indeed, where true humility and Christian love have in any good degree taken possession of the heart; there, things national, and notional, and merely circumstantial, in religion, divide not in the affectionate part; but Christians of different names and classes have fellowship one with another in the unity of spirit and the bond of peace. In a word, if he seemed to be deficient in any point of charity, it was chiefly at home, as he found it no easy matter to bear with and forgive himself.

It confessedly requires prudent care to give to every virtue its proper place and time of exercise, that they interfere not with each other; and this will hold good, in a particular manner, with regard to charity and zeal, as being suited to very different occasions; now as our author was of good example in the former, so neither was he wanting in the latter, where the honour of God, and the spiritual welfare of his brethren, seemed to require it; and not to be zealously affected at such times, is contrary to charity, being nothing less than that blameable tepidity, which stands reproved in the church of Laodicea. It is hard for others to judge what good men suffer from the irreligion of the times; David's grief on this account is, according to a strong Eastern figure, expressed by rivers of waters running down his eyes; and, indeed, in proportion to our love for God and man, will ever be our concern for the interest of piety and virtue. These memoirs of the author abound with instances of this kind: as, for instance, when there appeared more than ordinary slackness in the members of his society, in giving attendance at public worship, or at meetings for church affairs; when any unqualified

persons intruded themselves into the ministerial office; when discipline, or the instruction of the youth, was neglected; and more particularly, when any cause of public scandal was given by immorality and licentiousness of life in any of the society; these things lay heavy upon his spirit, and were the subjects of much mournful lamentation in secret; and this burden was still heavier to him on account of his office as elder, through the extreme tenderness of his conscience; as he was ever fearful of offending by too great sharpness of reproof on the one hand; and of falling short of his duty by an over-remissness on the other.

It may not be improper to remark in this place, that if any of the society with which he professed, should be offended at the publication of this Diary; in which he so freely censures, on many occasions, the backslidings of the Quakers, their general departure from the strictness of their forefathers, and the great falling off from their first love into a worldly spirit, with other charges and reproofs adapted to the state of the times; wishing that these things had been concealed as much as might be from the knowledge of the public, as striking at the credit of their profession, and giving cause of triumph to their adversaries: that these things are to be construed a different way; for in the cause of religion, we are to seek the honour that cometh of God only, and not sacrifice any part of truth to a false credit with the world; especially at a time when the general apostasy from the purity of the Christian faith and practice throughout Christendom, has stained every church within her borders with prophanity; at a time, when to cover our sins might serve only to fill up the measure of them, and by concealing from us our danger, reconcile us the more to that false peace and security which lead to certain destruction; and therefore, at a time when every faithful witness for God against all ungodliness and unrighteousness of men should be received by us with reverence, love, and thankfulness; as instruments appointed by him for the conversion of their brethren:

Attendance of Religious Meetings.

The following minute of our Yearly Meeting in the fourth month last, and included in the printed extracts of its proceedings sent down to the subordinate meetings, we have been induced to believe, was deserving of a wider circulation.

"In deliberating upon the state of the subordinate meetings, as brought before us by the replies to the queries, a lively exercise spread over the meeting, on account of the delinquencies which still exist amongst us, in the discharge of the first and highest duty of worshipping the Father of spirits, the God of all our sure mercies. Believing that neither advancement nor preservation in the blessed Truth can be experienced by those who disregard the obligation to assemble themselves together to wait upon the Lord, a fervent and affectionate solicitude was felt, that such might be renewedly quickened, to examine seriously the course which they are pursuing. It is the testimony of the Holy Scriptures, that if any man love the world, the love of the Father is not in him; and if any through a pursuit of the world, and

the neglect of their religious duty, should become desitute of this love shed abroad in their hearts, what can all the outward possessions and accommodations which they have provided, do for them in the solemn hour of divine requisition. Without oil in their vessels with their lamps, what ground will they have to hope for an admittance into the mansions of everlasting bliss, when they are called to give an account of their stewardship—the right improvement of their time and talents, and the mercies which have been bestowed upon them by a beneficent Creator.

"We sympathise with those who have to struggle with many difficulties in providing for their families, and who often labour under much discouragement in attending their meetings, and taking their children with them; but we nevertheless believe, that where there is a sincere and upright engagement to fulfil their religious duty, way will be made for them. As they seek first the kingdom of God, and the righteousness thereof, all those things which their Heavenly Father knoweth they have need of, will be added. And we would tenderly exhort such, to put their trust in the Lord, and offer unto him the first fruits of all their increase, and his blessing which maketh truly rich, will be granted unto them.

"The labour reported to have been extended by Friends in their different meetings, and the improvement so far as it was manifest, are satisfactory. It is again recommended to the Quarterly and Monthly Meetings, weightily to feel after this concern, and as way opens, renew their efforts, under the guidance and constraining love of the Shepherd of Israel, to persuade their delinquent fellow professors, to take up the cross, renounce the spirit of the world, and join with their Friends, in offering unto the Lord the worship and the honour which is due to his name."

THE FRIEND.

TWELFTH MONTH, 11, 1841.

In closing an editorial article in our paper of last week, we were cramped for space in expressing fully what we had in view. We had noticed in several of the newspapers allusions to the probability that application would be presented to congress this winter for admission into the Union as states, of the territories of Iowa and Wisconsin. Should this prove to be the case, it can scarcely be considered as doubtful, that a simultaneous movement, and for a like object, in behalf of the Floridas will be made; which, of course, would involve the question of a further extension of the baleful and iniquitous slave system. Again, we have seen it stated that there is every reason to believe that a strenuous effort will be made during the present congress, either at this session or the next, to procure the admission of Texas into our Union, and it is added, "we are not without fears of the success of the scheme, if it be not energetically protested against by the people." The Natchez Free Trader states, that a new proposition, for the admission of Texas, is to "be brought forward by a distinguished gentleman, at the next (present) session of congress, under very favourable auspices."

Now, we do not wish to be the means of stirring up any thing like a rash zeal, or to promote any action not sanctioned by wisdom and sound discretion; but are desirous that Friends should be fully awake to the subject, vigilant in noting the signs of the time, enquire earnestly and solemnly what may be their duty in the premises, and thus be prepared to act with decision and promptitude whenever the way is clearly pointed out.

Seldom have we been called upon to record a more deeply affecting incident, or one more calculated to bring home to the feelings the awful uncertainty of life, and awaken sympathy for the bereaved relatives and friends, than that of the death of our valued friend Rachel C. Bartram, a much esteemed member and overseer of the Monthly Meeting for the Northern District, in this city. As she and her sister were crossing the street on the evening of the 7th instant, at the corner of Race and Fifth streets, they were knocked down and run over by a horse running at full speed, and ungovernable by his rider. Rachel received a blow, apparently from the horse's foot, upon the side of the head, fracturing the skull transversely down into the internal ear, and severely lacerating the brain. She survived but about an hour from the time the melancholy accident occurred. Her sister was likewise dangerously injured, but we learn, there is reason to believe she may recover. We trust we shall receive for publication, in some future number, a suitable obituary notice of our deceased friend.

The annual meeting of the male branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on the evening of Second day, the 13th, at 7 o'clock, in the Committee room, Arch street.

NATHAN KITE, Secretary.
Philad. 12 mo. 6th, 1841.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Haeker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—Clayton Newbold, No. 224 north Fourth street; William Hillis, Frankford; Joel Woolman, Frankford.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

MARRIED, the 11th of Eleventh month, at Friends' Meeting, Frankford, GEORGE M. ALSOP, to ELIZABETH D., daughter of Michael Newbold.

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TWELFTH MONTH, 1841.

NO. 12.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price, two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

ON QUIET CHRISTIANS.

From Old Humphrey's Observations.

Oh, how I love a quiet Christian! There must be men of energy and ardour; men zealous enough to undertake and carry on what more timid and retired spirits are unequal to, but there is something very pleasant and wondrously influential in a quiet Christian.

Did you ever meet with disciples of Christ of this kind, who make no bustle about their profession, but set it forth in their daily walk and behaviour? Men, whose very appearance is a text, and whose lives are profitable sermons. My old friend Nathaniel is one of this kind; you never find him making a speech at a public meeting, nor hurrying along, neck or nothing, to attend a popular preacher. You never see his name at the head of a subscription list, nor hear his voice in a controversy. These things are out of his way; and yet if I were called upon to point out a truly God-fearing man, a devoted servant of Christ, I would put my hand on his shoulder, and say reverently, in the words used by our blessed Saviour, "Behold an Israelite indeed in whom is no guile!"

Nathaniel is a man slow to promise, and prompt to perform. Oh, what a fuss have I known a man who has plenty to spare make before now with a subscription for a poor widow! running from one to another, quoting texts of Scripture in commendation of charity, and advocating the widow's cause with a loud voice, wiping the perspiration from his face with his handkerchief, having a world to do, and a world to say about the affair, while all the time his name was put down for only five shillings. Nathaniel is one that, in such a case, quietly inquires into the character and circumstances of the party, and slips a tenpound note into the widow's hand when no other eyes are on him than the eyes of the Eternal.

Often and often have I sat with Nathaniel by the hour together, without his uttering so much as a single word, for he says little, and thinks much. The peaceful repose of his countenance when reading his Bible, is a study, and the placid smile that now and then spreads over his features, tells you that he is banqueting on heavenly food.

There is more influence over my affections in the very shadow of such a man as this, than in the presence of half a dozen hot, vehement, hurly-burly Christians; and Christians there are of this kind. The other day I was with my quiet friend Nathaniel, and my warm-hearted friend Gideon, when a young man, a seeker after truth, was present. The zeal of Gideon, as usual, waxed warm, while he spoke thus:—

"You are a descendant of fallen Adam, and there is no good thing within you. You are lost, without hope, unless Christ be your Saviour. There must be a death unto sin, and a new birth unto righteousness in your soul. You must have a broken and a contrite heart for sin, and a lively faith in God's promises. You must heartily believe in Christ's righteousness, atonement, and mediation. You cannot enter heaven till you are made meet to be a partaker of what God has prepared for his people; 'Heaven is a prepared place for a prepared people.' You must strive to enter in at the strait gate, seeking, in godly sincerity, the washing of regeneration and renewing of the Holy Ghost, which is shed abroad in the heart through our Lord Jesus Christ.

"Again I say, that these things must be sought after, faithfully and fervently, earnestly and perseveringly, until the blessing be obtained.

"Your sins are numberless, but a ransom has been found. 'The Spirit and the bride say, Come.' Here is the cross! Come to it. Here is the Saviour! flee to his arms. You have light, and love, and mercy. 'Now is the accepted time, and now is the day of salvation.' 'To-morrow, light, and love, and mercy may pass away, and that which to-day, the gospel offers may be withdrawn. How shall you escape if you neglect so great salvation? 'The bottomless pit is dark, and the wrath of the Eternal hard to endure; 'It is a fearful thing to fall into the hands of the living God.'"

These words, and many more of a like kind, with scarcely a pause, were ardently uttered by the lips of Gideon, whose tongue, when once set going in holy things, is as "the pen of a ready writer." All this time Nathaniel spoke not a word, but sat turning over the leaves of his Bible, and now and then putting down the chapter and verse of some text that struck him. As the young man went away, Nathaniel quietly put a slip of paper into his hand without speaking so much as a word.

I got a sight of this paper afterwards; it contained chapter and verse for the following texts, and seemed intended to serve for a complete Scripture statement of the way of salvation through a crucified Redeemer. I mention the circumstance to show, in what different ways good men of different dispositions try to bring about the same end. The texts were these:—

"All have sinned and come short of the glory of God." Rom. iii. 23. "The wicked shall be turned into hell, and all the nations that forget God." Psal. ix. 17. "The Son of man is come to save that which was lost." Matt. xviii. 11. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. "Except ye repent, ye shall all likewise perish." Luke xiii. 3. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will abundantly pardon." Isa. lv. 6, 7. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 7. "Except a man be born again, he cannot see the kingdom of God." John iii. 3. "If any man be in Christ, he is a new creature." 2 Cor. v. 17. "Ye shall be baptized with the Holy Ghost." Acts vi. 16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. ii. 8. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v. 12, 13.

ON THANKFULNESS.

From the same.

We sometimes think that we are thankful when we have very little cause to take credit on this account; for when our minds are at ease, our bodies in health, and our property seemingly secure, when every want is well supplied, and every reasonable wish gratified, what cause can we have for unthankfulness? It is one thing to be thankful for a well-spread table, and another to be thankful for the table crumbs. It is one thing to be thankful when we have all we want, and another to be thankful for whatever God bestows.

So long as God's dealings fall in with our inclinations, and add to our prosperity, we may not repine; but when the ryer of the heart and reins puts forth his hand, and touches us; when he abridges our comforts, afflicts our bodies, and burdens our minds with care,

matters are sadly changed: too often impatience and unthankfulness take possession of our hearts.

It is an old remark, that we bear no affliction so patiently as the afflictions of others. Oh, there is much truth in this! We think ourselves wondrously patient, and contented, and thankful, when we hear others complain, without considering that we are not smarting under the sealding drops of affliction that agonize their hearts.

Now, the degree of thankfulness that a Christian should try to attain, I take to be this: To have such a sense of God's wisdom and goodness in all his dealings, as to rest fully satisfied that what he does, must be for the best; so that come what will, we can be thankful. God made the sun to gild the earth and skies with glory, and he made the clouds also to shroud his beams. God made the rose to burst forth in fragrance and beauty, and the stem on which it grows he has set with prickly thorns. His are the sun and flowers; his also are the shadows and thorns. Never do we err more than when we make our desires the test of God's mercies; we would have flowrets and sunbeams for ever, and thorns and shadows make us unthankful.

Thankfulness is a hard lesson to learn, unless the Father of mercies is our instructor. That is the right sort of thankfulness which is thankful for all things; believing "that all things work together for good to them that love God." Thankful for much and for little: thankful when comforts are lessened, that they are not all gone: thankful when they are all gone, that the Father of mercies is able to provide more: thankful, when afflicted with a blemish, that it is not a cancer: thankful with a broken arm, that it is not a broken leg: thankful, whether high or low, rich or poor: in health, and in sickness; in life, and in death; being fully persuaded that neither "death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

INDIAN REMAINS.

The eighth number of the Proceedings of the Academy of Natural Sciences of Philadelphia, under date of Eleventh mo. 16, contains some interesting remarks by Dr. Morton, on the race of Iowais who are supposed to have formerly inhabited the valley of the Mississippi. Thinking every thing relating to the aborigines of this continent of interest we give them below:—

"It has long been contended by intelligent persons, who, however, were ignorant of anatomy, that the adjusted bones of individuals of this race, never exceed four feet and a half in height, and are often but three feet. These statements induced Dr. Morton to investigate the subject by means of a skeleton of one of these people, which he at length obtained through the kindness of Dr. Troost, of Nashville; A. M'Call, a correspondent of Dr. Troost, having exhumed these remains from a cemetery near the Cumberland Mountain, in White county, Tennessee.

"The coffins," observes A. M'Call, in the

letter read by Dr. Morton, "are from 18 to 24 inches in length, by 18 inches deep and 15 wide. They are made of six pieces of undressed sandstone or limestone, in which the bodies are placed with their shoulders and head elevated against the eastern end, and the knees raised towards the face, so as to put the corpse in a reclined or sitting posture. The right arm rested on an earthen pot, of about two pints in capacity, without legs, but with lateral projections for being lifted. With these pots, in some graves, are found basins and trays also of pipe clay and comminuted shells mixed; and no one of these repositories is without cooking utensils. In one of the graves was found a complete skull, and an os femoris, but most of the other bones were broken in hastily removing them. This is said to be the largest skeleton ever found at any of these burying grounds. It has the cranium very flat and broad, with very projecting front teeth, and appears to have pertained to an individual not over twelve or fourteen years of age."

"After reading A. M'Call's letter, Dr. Morton exhibited the bones which accompanied it, and remarked that the stage of development of the teeth indicated a very juvenile subject. For example, many of the deciduous or first teeth yet remained in both jaws; while the only teeth of the permanent set which had protruded, were the first molars and the incisors, which, as every anatomist knows, make their appearance at about seven years of age. Of the other permanent teeth, some had no part formed but the crown, and all were completely embraced within the maxillary bones. The presence of the new incisors, isolated from the cuspidati which had not appeared, obviously gave rise to A. M'Call's remark respecting the very 'projecting front teeth,' but which, however, are perfectly natural in position and proportion. The cranial bones are thin, and readily separable at the sutures; nor does the flat and broad configuration of the cranium differ from what is common to the aboriginal American race. The long bones have their extremities separated by epiphyses; and every fact observed in these remains is strictly characteristic of early childhood; or about the seventh year of life. Even the recumbent or sitting posture in which they are found, has been observed in the dead bodies of the American nations from Cape Horn to Canada; and the utensils found with them, are the same in form and composition with those exhumed from the graves of the common Indians.

"Dr. Morton concluded by remarking that these remains were to him an additional and convincing proof of what he had never doubted—viz: that the so called Pigmies of the western country, were merely children, who, for reasons not readily explained, but which actuate some religious communities of our own time, were buried apart from the adult people of their tribe."

FUNGI.

The fungi, which are usually placed at the very bottom of the vegetable scale, are observable in a great variety of forms, and, among others, mushrooms, toad-stools, puff-balls, the fungus dry rot, fermentation, mildew, and

mould. We may take the last mentioned as about the lowest in the group. Mould, as most persons are aware, makes its appearance on the surface of various familiar objects—decaying paste, fruit-preserved, cheese, and old shoes. It never appears on any thing which is new or fresh, but is always a harbinger of decay, and may be considered a first step towards the decomposition of the substance into its constituent elements. How vegetation should appear in so secluded a situation as the inner cracks in cheese, or in a jar of preserves placed carefully away in a cupboard, or on the leather of an old boot in the remote corner of a bed closet, is at first sight incomprehensible; but a consideration of the reproductive powers of fungi at once explains the circumstance. The whole of the fungous tribe possess the most extraordinary productive powers. Instead of propagating by the ordinary and slow process of elaborating and throwing off seeds, they increase by the dispersal of their entire substance. Every particle in their mass is a germ, or technically a spore, which, though smaller in bulk than a particle of fine dust, and mostly so minute as to be invisible to the naked eye, is the embryo of a new plant, and will develop its powers of vegetation as soon as placed in an appropriate situation for its growth. In this manner, a toad-stool having performed its office and exhausted its means of nourishment, shrinks, dries and dissolves in millions of atoms, which, being liberated and floated away in the atmosphere, are deposited in every imaginable situation. Some are inhaled into the lungs of animals, while others enter into the fabric of trees and herbs, and, in short, they find admission into every exposed and penetrable substance. It is, however, a distinct principle in fungous vegetation, that it can develop itself only in decaying bodies. Decay, or liability to decay, is necessary for its fructification, and when this condition ensues, and other circumstances are suitable, the embryo expands and rises into notice with surprising rapidity.

A very remarkable kind of fungous vegetation is known to make its appearance in wine cellars, the substance which supplies the growth being the vapour from the wine in the casks or bottles. If the cellar be airy and dry, the vapour escapes, and no fungous vegetation is manifested; but if it be somewhat damp and secluded from air and light, the fungous growth becomes at once apparent. Round every cork a mould-like vegetation will exhibit itself, and the vapour from the casks rising to the vaulted roof, will there afford nourishment to great festoons and waving banners of fungi. In the wine vaults of the London docks, this kind of vinous fungi hangs like dark woolly clouds from the roof, completely shrouding the brick arches from observation. On a small piece being torn off and applied to the flame of a candle, it burns like a piece of tinder. Should wine escape from a cask in a moist and ill-ventilated cellar, it will altogether resolve itself into fungi of a substantial kind. A circumstance of this nature once came under the notice of Sir Joseph Banks. Having a cask of wine rather too sweet for immediate use, he ordered that it should be placed in a cellar to ripen. At the end of three years, he directed his butler to ascertain the state of the wine;

when, on attempting to open the cellar door, he could not effect it, in consequence of some powerful obstacle. The door was therefore cut down, when the cellar was found to be completely filled with a firm fungous vegetable production, so substantial as to require an axe for its removal. This appeared to have grown from, or to have been nourished by, the decomposed particles of the wine, the cask being empty and buoyed up to the ceiling, where it was supported by the surface of the fungus.

The disease called rust, which affects grain in the ear, particularly in moist seasons, is well known to be a fungous vegetation, proceeding from germs which had previously existed in the substance of the plants. In a dry season, and on a favourable soil, rust rarely makes its appearance; certain conditions are necessary for its development, and it is to obviating the one that the farmer must look for exemption from this destructive malady in his crops. It is now placed beyond a doubt that the rust arises in many cases from the over-maturing of fields; the grain is overloaded with nourishment, and the dormant fungi, brought into a condition of development, speedily show their destructive properties. The tendency to rust may be neutralized by stepping the seeds before sowing in a corrosive solution, or strong brine; but the same end may be better secured by not over-maturing, or by a free use of saline manures. Salt, as is well known, is an enemy to corruption, and when applied to the soil, it prevents the injury which plants receive from the fungus tribe. Skillful agriculturists are now fully aware of these facts.—*Chambers*.

From the Christian Advocate and Journal.

PREVALENCE OF MORMONISM.

The Book of Mormon, vulgarly called the *Golden Bible*, was "gotten up" in 1827 *et sequenter*, and published in 1830.

Who then dreamed that a sect, owing its origin to the same, would previous to 1842 extend itself to nearly every city and state in this Union; would number thousands in England, boast of a missionary on his way to Palestine, and of teachers emigrated to the East Indies, and to South Australasia?

Little enough did "Joseph Smith, jr., author and proprietor" of said book, imagine such events, and yet such have taken place! Gladly would he while engaged in "peeping," sometimes into an old hat, and at others into the spectacles, "called Urin and Thummin," through which he was enabled to read "the plates," and dictate to Oliver Cowdery, his amanuensis—gladly, no doubt, would he then have swapped his whole interest in the concern for a fifty acre farm in Michigan.

But now, *O tempora, O mores!* the ease with which he can produce a revelation, calling for a house worth one hundred thousand dollars, in which a suite of rooms is to be entailed on him and his heirs for ever, is only equalled by the obsequiousness with which the "latter day saints," from far and near, proceed forthwith to bring together their gold and their silver, their iron, their timber, and their daily labour, to erect it for him! There has been almost a criminal indifference among the intelligent people of this country to the real cha-

acter of this sect which has sprung up in their midst, and to the means by which the same is propagated. Thousands of our fellow-citizens, under the influence of Mormon infatuation, have abandoned the places of their nativity, and their quiet homes, nominally to seek a land of promise; but really to put themselves under the control of a few adventurers, whose only care for religion is that it may serve as a cloak to their desire for self-aggrandizement. Others are still following in the same course, and rushing to the general rally now being made in behalf of the Nauvoo House and the temple.

While, on the one hand, these people have been subject to a blind and wicked persecution, which has secured to them deserved sympathy; on the other, few have made themselves familiar with the actual and peculiar position which they claim to occupy in the religious world. Now, inasmuch as no error can be successfully controverted without first being fully understood, it is easy to perceive how Mormonism has flourished under a misdirected opposition, and has made capital out of much that was designed to impede its progress. It is high time that the Christian community should awake out of sleep, and understand this subject in its proper bearing upon the present and eternal destinies of men. While the many have contented themselves with supposing that nothing could come out of so silly an imposture, tares have been thickly sown among the wheat. The leaven of corruption has begun to work far and wide, and who can tell how many souls will be contaminated, or how many years shall pass away ere it will be thoroughly purged out?

In order to exhibit as correctly as possible the actual prevalence of this sect, I have thrown together the following statements made in various letters and reports, published within the last two years in their official paper, the *Times and Seasons*. All who have been immersed by one of the sect are denominated saints. With the single exception of Nauvoo, whose population is given, saints only are supposed to be enumerated in the places hereafter mentioned.

This exhibit only purports to be an approximation to the facts in the case. There may have been many removals or additions since these numbers were given in, and many places may not have been heard from. Nevertheless, it will be sufficiently accurate to answer two ends:—1. It will show that Smith's claim to have 50,000 followers, made in hearing of the writer a year ago, is vastly beyond the bounds of truth. 2. It will prove the actual extent of the delusion to be greater than most persons imagine, and be sufficient to awaken the liveliest concern lest its spread be still wider, and more pernicious.

Mormons in the United States.

Nauvoo, Ill.	3,000	New York city	155
Lima	437	New Rochelle	35
Walnut Grove	113	Brooklyn	14
Zarahemla, Iowa	750	Hempstead	33
M-Hany co., Tenn.	28	Onida co., N. Y.	80
Rutherford	30	Jefferson	100
Mill Creek	30	Cayuga	56
Cincinnati	41	Geneseo	154
Switzerland co., Ia.	23	Monmouth co., N. J.	130
Lapier co., Mich.	39	Philadelphia	214
Tishaningo	13	Armstrong co., Pa.	40

Kingston, U. C.	20	Chester e.s., Pa.	150
Lincoln, Vt.	33	Lancaster	87
South Fox Island, Me.	136		

Various other places are mentioned in which considerable progress is said to have been made, for example, in the following states:—Massachusetts, Connecticut, Delaware, South Carolina, Louisiana, Kentucky, Illinois, and Ohio; but numbers not having been definitely reported, they are not enumerated here.

In Great Britain.

London	74	Staffordshire	663
Bedford	80	Garway	134
Tewkesbury and Woolwich	42	Godfield	408
Ile of Man	70	Froom's Hill and vi.	997
Bristol	14	Canby	408
Liverpool	160	Ireland	25
Manchester	164	Edinburgh	60
Birmingham	107	Glasgow	12

The above mentioned places do not include all the transatlantic Mormons, since at their general conference held at Manchester in 1840 twenty-six branches or churches were reported as containing 3,616 members, and 402 officers, making in all 4,018. To these may be added about 1,000 who have landed in the United States at various times.

The aggregate furnished by the above statements is as follows:—

Mormons in the United States, including emigrants	9,900
Great Britain	4,018

Total, 10,918

Making a liberal addition for those in the United States not reported, we shall arrive at TWELVE THOUSAND, as about the actual number of Mormons at the present time.

Their increase within the last three years is certainly surprising. They claim that it is unparalleled.

As might be supposed, they have not been indifferent to the power of the press as an auxiliary to their efforts.

Besides the *Times and Seasons* published at Nauvoo, they have, or have had a paper, called the *Gospel Reflector*, at Philadelphia. One of their elders is in Manchester, England, publishing another periodical entitled the *Millennial Star*. The *Book of Mormon* has been republished in England, together with a hymn book, and several pamphlets, setting forth their dogmas. A book has also been prepared to operate in their behalf in Germany. A third and stereotype edition of the *Book of Mormon* has been published in this country. There is said to be a great demand for their books in all directions. The morbid curiosity of many profanes for them hearers in almost every place. According to the accounts the elders give of themselves, they have more calls for preaching than they can possibly fill.

One of them intimates, that if they were each divided into twenty parts, and each part capable of doing full duty, they could not more than meet the demands made of them.

My next will contain some extracts to show the mode and extent of their operations in England.

L. H. R.

November 25, 1841.

PARKS. GARDENS.

I never enter the London parks without regretting the folly (call it not cupidity) of our people, who, when they had a whole continent at their disposal, have left such narrow spaces for what has been so well called the lungs of a city; its breathing-places they certainly are. I do not know the number of squares in London. I should think a hundred as large as our boasted St. John's Park, the Park, Washington and Union Squares. Their parks appear to me to cover as much ground as half our city of New York. The Regent's Park, the largest contains 450 acres; Hyde Park 395. Besides these, there are Green and St. James's Parks, which, however, are both much smaller than Hyde Park. The utilitarian principle, in its narrowest sense, has too much to do in our country. I can fancy a western squatter coming into Regent's Park and casting his eye over its glades, gardens, and shrubberies, exclaim, "Why, this is the best of *parava* land; I'll squat here!"

The Zoological Garden is in Regent's Park. As a garden merely, it is very beautiful; and I do not doubt its planner or planners had reference to the original type of all gardens. Its various and vast number of animals remind you at every turn of Milton's Paradise, though the women in blue and purple staid, and the men in the last fashion of Bond-street, bear little resemblance to the original specimens of those who, with their loyal subjects, were "to find pastime and bear rule."

For contemplation, he, and valour formed;
For softness, she, and sweet attractive grace."

All the representatives of the bird and animal creation that were housed in the ark appear to have their descendants here; and, as if to guard them against dying of homesickness, they have their little surroundings made as far as possible to resemble their native places. They are accommodated according to the national taste, with private lodgings, and space to roam and growl at will à l'Anglais. There is sparkling water for aquatic birds, and ponds for the otter to dive in. There is space for the dainty giraffe, who seems hardly to touch the ground for very delicateness, to rove over, and trees, to whose topmost branches he stretches his flexible neck. The bear has his area, with poles to hug and climb, and the elephant his tank to swim in, and forest-like glades to lumber along; and camels we saw in the distance grazing on fields of green grass; and then there are "rows of goodliest trees" and "verdurous walls;" "blossoms and fruits;" all the luxuries of paradise, save authority, solitude, innocence, and a few such matters.—C. Sedgwick's *Letters from Abroad*.

Virginia.—We learn from the Virginia papers that a movement is being made among the people in the western part of that State, to procure an alteration in the Constitution, so as to apportion representation on the basis of a white population. Several public meetings have been held, and the papers are discussing the subject with great earnestness. The late census showing a majority of the white population west of the Blue Ridge, the people of that section say

they suffer great injustice in not having a controlling voice in the councils of the State. A convention will probably be held to take the subject into consideration.

Population of Great Britain.—By the recent census, it is ascertained that the population of England and Wales, Scotland, Ireland, and the Isles of Guernsey, Jersey and Man, amounts to 26,856,028 souls. In this is not included those in the army and navy, in the merchant seamen afloat, and persons travelling abroad, or not under a roof on the night of the 5th of June, which would increase it to upwards of 27,000,000. The subjects of the British Crown in all parts of the world it is estimated number 109,000,000.

Who can rest comfortably on his bed on a cold winter's night, when, amidst the peltings of the pitiless storm, he hears, rising above it, the lowings of his wretched cattle and the lamentations of his swine!

THE FRIEND.

TWELFTH MONTH, 18, 1841.

We are disposed to volunteer a remark or two in relation to that unassuming but valuable monthly journal the "Farmer's Cabinet," edited by James Pedder, of this city. We say volunteer, for although it is issued from an apartment of the same building in which the office of "The Friend" is located, we have no connection with it, pecuniary or otherwise, and what we now offer is altogether unsolicited. The number for the present month is now before us, containing not less than fifteen original essays on various topics, mostly relating to agriculture and gardening, besides a rich scattering of selected matter;—embellished likewise with two beautiful wood engravings, the first of a horse, a specimen of the old English black horse, a variety from which originated some of the finest of the old dry-horses of London; the other of that interesting and amiable variety of the canine race, the shepherd's dog, from the life, by Reingle, in respect to which it is observed by the editor, that the artist has done eminent justice to his subject. Nearly, if not every number of the Cabinet since it has fallen into the hands of Kimber and Sharpless, the present proprietors, has been enriched by one or more delineations in the same improved style of the graphic art, representing different varieties of the horse, the cow, sheep, swine, &c., besides sketches of newly invented implements, &c., pertaining to husbandry. These pictorial illustrations and embellishments, which must constitute a heavy item of expense to the proprietors, are of themselves, in our estimation, a full equivalent to the subscriber for the small sum per annum which is paid for the publication, without taking into the account the diversified supply of useful reading matter with which each monthly number comes abundantly freighted.

The Almanack of the American Temperance Union for 1842, besides serving the end for which Almanacs are especially intended, is well suited to answer the purpose of a tract for distribution with those who are disposed to be helpful in the cause of temperance.

AGENCY.

Ellwood Ratcliff, Mount Pleasant, Ohio, is appointed agent for this journal, instead of Lemuel Jones, resigned.

DIED, suddenly, on Third day, the 7th instant, RACHEL C. BARTRAM, in the 52d year of her age, a valuable member and overseer of the Northern District Monthly Meeting, [an account of the manner of whose death was narrated in "The Friend" last week].

In the instant deprivation of consciousness which occurred in the case of our dear Friend, a awful lesson of the uncertainty of life, and the necessity of a constant preparation for death, is afforded. She had assembled as usual with her friends for public worship on the morning of the day of her decease; and the sympathies of several of her associates were drawn towards her in a powerful manner through that day in the mysterious fellowship of the gospel, wherein, if one member suffer, the others suffer also; and in near affinity of feeling, they were led out of their usual course to speak with her.

"As the tree falls, so it lies;" "as death leaves us, judgment finds us." These important truths appear to have deeply impressed our departed friend, who was, we trust, anxiously concerned to let each day's work keep pace with the day. And when suddenly the cry came, there is cause for thankfulness in the belief, that she had oil in her vessel with her lamp, her light burning, and, through adorable mercy, was prepared to meet the bridegroom of souls.

In her spiritual travel, it was often her lot to pass through dark places, where there was neither the light of the sun, nor of the moon, nor of the stars; where she had to walk by faith, and not by sight; but with the Lord's heritage she was enabled to rejoice when the fat went forth, "let there be light!" And she observed to a friend a few days before her decease, "there are some bright spots."

It is consolatory to survivors, to remember her deportment on our meetings for worship. Early gathered to her girl, she was a pattern of patient waiting and lively exercise. No idle spectator of others; she was engaged to dig and pray for herself. She held several important stations in society, and was concerned there, not to eat the bread of the sluggard. As an overseer, she was guarded, that her conduct should be no stumbling block to those, for whose care she was set as an example to the living. Her dress was simple, but, been for a time enticed into the vanities of dress, she knew their utter worthlessness, and became an example of simplicity in appearance and conversation. Firm in the faith of the gospel, she was concerned steadily to uphold the principles of the Society, as held by our ancient Friends, without compromise and without dissimulation. Though the manner of her death has filled our hearts with sadness, we sorrow not as those who have no hope—remembering the language of the apostle at Patmos—"And I heard a voice from heaven, saying unto me, write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

—THOMAS H. DAWSON, at his residence in Easton, Maryland, on the 14th of Eleventh month, in his 60th year—he was a member of Wilmington Monthly Meeting of Friends.

—, in Baltimore, on the 9th instant, ANN WATERHOUS, in the 75th year of her age, a useful member of Baltimore Particular Meeting.

Quietly departed this life, the 20th of last month, at his residence in Little Britain, Lancaster county, Pa., SAMUEL ASHTON—a member of Nottingham and Little Britain Monthly Meeting, formerly of Kiechland Monthly Meeting, Bucks county, in the seventy-sixth year of his age.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 86.)

[The document to be next presented to the reader, is taken from an early manuscript, apparently a copy; it is imperfect, which is greatly to be regretted; yet the editor is not easy on that account to reject it, seeing that it bears all the appearance from its style, of having been drawn up by George Fox; and from the tenour of the last paragraph, it is probable that not much more remained to be added, to complete the document. This interesting account of the first establishment of meetings, the editor, after diligent search, does not find to have been published or referred to, by any of our authors who have written upon the subject.

Since the above was written, the editor has found this document entered in a catalogue of George Fox's writings, preserved in London. This catalogue, (which appears in a handwriting very like that of Thomas Ellwood,) commences with the year 1641; and under each successive year, are entered the pieces written by George Fox; and frequently the first and last concluding words of each, are also introduced. Under the sixth month, 1689, is found the title of the present document, with the first sentence of it, and the last, viz:—"who is over all, from everlasting to everlasting. Amen." A postscript is added, viz:—"It may be serviceable for them that come after."]

Concerning our Monthly and Quarterly and Yearly Meetings, wherein the Lord hath owned, prospered, and blessed them; which hath been of good service, to his glory, and the comfort of his people.

The first Monthly Meeting was on this wise in the North:—though we did meet concerning the poor, and to see that all walked according to the Truth, before we were called Quakers, about the middle of the nation in Nottinghamshire and Derbyshire, and part of Leicestershire, where there was a great convictionment.

In 1653, in Cumberland many of the elders came to me at Swarthmore in Lancashire, and desired that they might have a Monthly Meeting, to look after the poor, and to see that all walked according to the Truth, &c.; and they had a meeting settled there for the same purpose.

Then after [wards,] when the Truth was spread in Cheshire, Lancashire, Westmorland, Cumberland, Northumberland, Bishoprick and Yorkshire, and the edge of Wales, there was a meeting at Swarthmore, of some of the elders of most of these places; where we did consider to have Monthly Meetings, ordered by the power of the Lord, in most of these places. And then there was a Yearly Meeting settled at Skipton in Yorkshire, for all the northern and southern counties; where in the wisdom of God, they did see that all walked according to the glorious gospel of God, and that there was nothing wanting among them; and if there was, one county assisted another, either in relieving the poor, (in the Lord's counsel,) or in advice in sufferings, or any other matters.

After [wards] many Friends the Lord opened their mouths, and some of them went to Lon-

don, and some to Bristol, and other places. The substantial men and elders in the Truth came to the Yearly Meeting at Skipton, both from Bristol and London, and other places; and there they gave an account of the prosperity and the spreading of the Lord's blessed Truth, and of what Friends the Lord [had] moved to go beyond the seas: for all that did travel into any parts, (in the motion of the Lord,) or beyond the seas, they made the Monthly, Quarterly, or Yearly Meetings acquainted; so that all went in unity in the Spirit and fellowship of the church of Christ, and power of the Lord; and if there was occasion, Friends assisted them with that which is *the least love*. And all these meetings looked to see that all walked according to the gospel of Christ, and were faithful; and that all the poor in all the counties were looked after. And then the Yearly Meeting was removed to John Crook's; and all things there were looked into as before. And many that were there, were moved of the Lord to go beyond the seas; and marriages were looked into there, and settled, as they had been before at the meeting at Swarthmore, when many Friends met together out of many counties. And after [wards] the Yearly Meeting was kept at Balby in Yorkshire, where there were many thousands of people; and likewise at Skipton, the same year, by the elders there ordered from all parts, in the year 1660. And from thence, it was removed to London the next year, where it hath been kept ever since, as being looked upon a more convenient place.

And there we had intelligence from all parts beyond the seas, how Truth prospered and spread, both in England, Wales, Ireland, Scotland, America, Holland and Germany; and how Friends did walk in the Truth, in their convictionment, both ministers and others, and as becomes the gospel; and to see that the camp of God was kept holy and clean, to his glory; and if there was any need of books concerning spreading the Truth beyond the seas, or any other parts; and all the sufferings were brought or sent up hither (viz. to the Yearly Meeting) from all parts of the world where Friends were. And Friends [were] to assist and relieve them, in what they could, at the Yearly Meeting, (or the Meeting for Sufferings in their absence,) with the King, Counsel, or Parliament, that were in his dominions, and they that were of other kingdoms or governments out of his dominions, we applied to the ambassadors or great persons here, or wrote unto them beyond the seas, to the Kings, Princes, or Governors, &c., to relieve Friends in their sufferings, &c., assisting them in what we could for their relief; and such as were taken captive by the Turks, the Yearly Meeting assisted and relieved, or in their absence the Meetings for Sufferings; and if there was any occasion for a collection, to help, to refresh and relieve captives or prisoners, or for other needful services. And there was not any public collection, but what was done at the Yearly Meeting (with the consent of all Friends from all parts), for all general services; and there it was agreed upon in unity and in the Lord's power, by the consent of all Friends that came out of all counties to the Yearly Meeting. And then, in the absence of the Yearly Meeting, if

there was any occasion for the relief of any captives, or prisoners, or sufferers, either in Turkey or any parts beyond the seas, or here in England, to help the sufferers, concerning Truth's affairs, and other public services—the Yearly Meeting did desire the Meeting for Sufferings, between Yearly Meeting and Yearly Meeting, to assist and relieve poor Friends in their sufferings, both in England and beyond the seas, and all other needful services; and to give them a true account next Yearly Meeting of what they had laid out, and to whom, and for what services; and at the Yearly Meeting they made up their accounts, and had discharges under their hand. So once a year the number of all the prisoners, both in England or beyond the seas, and that are captives in all other kingdoms and dominions, Friends are to have an account: [also] the number of all Friends that have died prisoners for Truth; and of all Friends in the ministry that have died every year. And at the Yearly Meeting, Friends have an account once a year from all the Yearly Meetings in the world, which are about twenty-six; and Friends at the Yearly Meeting write to them again at their Yearly Meetings: so that once a year at the Yearly Meeting, God's people know the affairs of Truth, how it spreads, and how all walk according to the Truth; having a heavenly correspondence one with another in the heavenly society and fellowship. And also if there be any differences from any part about any matter, that cannot be ended at their Monthly or Quarterly Meetings, then they present it to the Yearly Meeting, where some are chosen to make an end of it: or any matters concerning sufferings, there it is answered at the Yearly Meeting, sent thither from the Quarterly Meetings; for what the Yearly Meeting receives is from the Quarterly Meetings, by them that are ordered from the Quarterly Meeting to the Yearly Meeting, that be substantial elders, that know the affairs of the church of Christ in their county; they bring up their sufferings or any other case: but for private or particular letters, they seldom receive any, unless it be upon necessity or urgent occasions that fall out after the Quarterly Meeting; for in all counties their sufferings or any other case, are first brought to their Monthly Meetings; and if not ended there, then it is brought to their Quarterly Meetings; and if not ended there, then it is presented to their Yearly Meeting; where some are chosen out to hear it, and make a final end of it in the Lord's wisdom, in truth and righteousness, without respect to any.

For, in the first conversion to Christianity, after Christ was ascended, there were seven men of honest report and full of the Holy Ghost, and of wisdom, chosen out to be deacons, &c., and to look after the poor, and widows, and to see that nothing was wanting; then all was well:

* In this number were doubtless included the Circuiting or County Yearly Meetings in this country. The following Yearly Meetings have been formerly mentioned in our records—Lancashire, Bristol, Wales, Aberdeen, Edinburgh, Dublin, Maryland, Jamaica, Long Island, Rhode Island, Burlington—West Jersey, East Jersey, Pennsylvania, Bermuda, Holland, Dantzic, London; and it is probable there were also Yearly Meetings at Colchester, Norwich, Virginia, Antigua, Barbados, Nevis; besides other Country Yearly Meetings in England.

and Nicholas, a proselyte of Antioch was one; and you may see how he run out into bad things, and drew a company after him, that were called Nicolaitans, whom God hated, as in Rev. ii. 15. And when the Gospel was spread abroad in the world by the apostles, and any difference was in the churches, they went up to Jerusalem to the apostles and elders; and they declared all things that God had done with and by them; and there they decided the differences: and the apostles and elders, the church at Jerusalem, wrote Epistles and sent them by Paul and Barnabas: as they went through every city, they delivered them the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem: and so were the churches established in the faith, and increased in number daily. Acts xvi. 4, 5. And the apostles, the ministers of Christ, ordained elders in every church; so there was not a church but they had their elders also. Acts xiv. 23. So you may see there was not a church but they had their elders; then there was more than seven deacons, when elders were ordained in every church. And the apostle saith to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting," or left undone; "and ordain elders in every city, as I have appointed thee;" Titus i. 5. Concerning both the aged men and aged women—men "a sound in the faith," &c., and "holy women," &c. Titus ii. 3. And Peter writes "to the elders." 1 Peter v. 1; and John writes, "The elder unto the elect lady and her children;" and said, "I rejoiced greatly, that I found of thy children walking in truth." 2 John i. 4; and many other Scriptures might be brought to the same purpose; but this is sufficient to them that are in the same power and Spirit that gave them forth, and to correct the opposers of the order of Truth, by the same Spirit that was in the apostles, to the praise and glory of God:—The Lord increase his Truth and his order. Amen!

Much more I could write of the passages of Truth and its order; but these are short heads and memorandums to Friends that have not known the beginning of it: for many of that separate spirit have talked of things in the beginning, and yet have opposed the order of Truth;

(To be continued.)

For "The Friend."

SEA-SIDE COGITATIONS.

(Concluded from page 74.)

Notwithstanding the primary importance in the operations of nature, of the change of water into vapour, its ascent into the atmosphere, and its subsequent descent upon the earth; and though the process is constantly going on before our eyes, yet there are few phenomena in the explanation of which there appears to be more discrepancy of opinion, or which are really more difficult of explanation. *Evaporation* is the process by which it is taken up, and *condensation* that by which it is again separated from the atmosphere; but how these are effected spontaneously, and under such a variety of circumstances, perhaps may never be completely elucidated. Suffice it to say, that

either owing to the attraction which water has for air overcoming the cohesion of its molecules, or in consequence of some cause making these molecules self-repellant, when it is exposed to the action of the air and sun, the particles of the superficial strata fly off in the form of vapour, and gradually diffuse themselves throughout the atmosphere. This process goes on slower or faster, according as the intensity of the sun's heat increases or diminishes, or the rapidity with which different portions of air are brought into contact with the surface of water, by the agitation of winds. Hence the tendency of water to assume the form of vapour, and also the quantity held in solution by the atmosphere, increases slowly, but in uniform ratio with the temperature; limited, however, within certain boundaries by laws which develop in their operation many most interesting facts. Of course the quantity of vapour (the elastic force of which increases much more rapidly than the temperature) cannot exceed that which is proper to the heat of the air; generally it is less; but there are times when the atmosphere is completely saturated, and vapour is always most abundant when the temperature of the air is the highest, and when consequently it is most needed for the purposes of animal and vegetable life.

Now, although there are several points of similarity in the two elastic transparent fluids which compose our atmosphere, yet, in some respects, they are directly opposite in their properties and in the laws which govern them. Thus the natural tendency of vapour, were it unimpeded by the air, would be to flow in a constant stream from the heated parts of the globe towards the colder; while that of air is directly the reverse; the same cause, viz. the decrease of temperature from the Equator to the Poles, rendering its natural course over the surface of the earth, from the latter towards the former. But as the vapour permeates the air, filling up the interstices between its particles, it adds but little to its bulk or weight, and the mixture, being mostly influenced by causes acting upon the latter, has the same motions, and responds to nearly the same impulses, as if the air were dry. Hence as the strata which is in contact with the earth's surface becomes warmed, and from its increased levity rises, it carries with it the vapour it has absorbed, and thus conveys it into the higher and colder regions of the atmosphere.

When a stratum of air saturated with moisture is by any means cooled below the temperature requisite for holding the water in solution, or when two currents of different temperatures, and each charged with vapour, are brought into contact and intermingled, a certain portion is condensed and separated, either in the form of mist or clouds, which being composed of minute particles, float about in the air; or if the quantity is too large to be held in suspension, it collects into drops, and is precipitated to the earth in the form of rain, &c. As condensation goes on, heat is given out, the two currents completely intermingled, and acquire a uniform temperature sufficient to redissolve the remaining vapour, and the atmosphere becomes again transparent.

Thus by the process of evaporation which is continually going on from the ocean, and from

the moistened surface of the earth, water is taken up and so minutely divided, that it mixes with the air without being visible; by the air, it is kept unceasingly ascending in ten thousand currents, to the elevated regions of the atmosphere, where, by condensation, clouds are formed which rolled together in piles, or spread out in extensive fields, are propelled by winds and transported to distant countries, there to dispense the blessings with which they are fraught, and refresh the face of nature with the necessary rain. The two processes are mutually dependent upon and limited by each other; one cannot take place without being attended or followed by the other, and hence they are constantly oscillating around the point of equilibrium; the quantity of water acted upon by them, varying with the temperature of different situations. Evaporation is increased by heat, and by absorbing it, renders it latent and produces cold; condensation, though resulting from cold, liberates the latent heat and produces warmth.

By the operation of one of those laws to which reference has been before made, the quantity of vapour in the atmosphere will, under ordinary circumstances, decrease in the different strata from the region of clouds down to the surface of the earth, by which admirable arrangement we have secured the comparatively dry and lucid section in which we live. Were it otherwise, and the strata next to the earth could as readily become saturated with moisture as those more elevated, every decrease in temperature, however slight, would condense it, and we should always be enveloped in mist, and shut out from the bright light of the sun.

How beautiful, though complicated, is this machinery for watering the whole earth, and supplying the streams which are necessary for the comfort and convenience of its inhabitants. The clouds which spread themselves like a mantle from horizon to horizon, and as too many are apt to think, uselessly shut out the glad light of the sun, even when lowering with the deepest gloom, and charged with the electric flash from which we shrink instinctively, are important parts of the great scheme from which we derive the most beneficial results. Holding the water in suspension for a longer or shorter time, they prevent its being precipitated too suddenly, or descending all at once in an overwhelming deluge; they mitigate the fervor of summer heat, and prevent that which radiates from the earth in winter from escaping into space, and give us the agreeable variety of sunshine and shade, while they are transporting the water which has been distilled off from the broad expanse of the mighty ocean, far into the interior of distant countries, there to descend in genial showers, and be drunk in by the thirsty soil.

But this is only one part of the great current of circulation which is steadily kept up between the ocean and the dry land. By the ceaseless infiltration of the rain through the earth, the water slowly accumulates between different strata, and in the fissures of rocks, forming small streams which traversing a greater or less distance hid from sight, and collecting supplies from innumerable branches, finally gush forth from their confinement in the form of living springs, which have no sooner emerged

to the light of day, than they hasten to return to the source from which their founts are originally derived. The little brook, leaping and singing, as in the joyousness of youth, soon seeks out a channel to conduct it to its parent ocean, and with restless activity hurries on its course. Numbers of these new-born rivulets having the same destination, soon join themselves together, and as the stream thus formed widens, deepens, and acquires force by their united strength, it overcomes the various obstacles which oppose its course, and moves onward through its native vale, with a slower and more placid current, until at length, as it grows by accessions poured in from every quarter, it spreads out into a mighty river, and rolls on in majestic grandeur, to pour into the bosom of the ocean the tribute it has collected from the countries it has traversed. Thus is the extended circuit completed, and the superfluous portion of the water originally evaporated, and elevated from the surface of the sea, carried upon the wings of the wind to wherever it was required, deposited and dispersing innumerable benefits in the various uses of animal and vegetable life, is again returned to the inexhaustible reservoir, once more to commence the round which the beneficent Creator has assigned it in the economy of nature.

The ancients considered the ocean as the father of all things, and, with their usual blindness and superstition, offered sacrifices and libations to appease his wrath or secure his favour; but the light of true religion has dispelled this darkness, and teaches us "to worship Him who made heaven and earth, the sea, and the fountains of water." It would be much more rational to view it as the great receptacle of the debris and spoils of the whole earth. The rivers which bear their tribute to it from every quarter of the globe, return not their water in the state of purity in which it left its bosom, but they come laden with the diversified materials which have been collected throughout the whole course of their devious meanderings. By the incessant action of the stream, the disintegration of the solid rocks is gradually, though imperceptibly accomplished, and in fragments, or reduced to a more comminuted state, they, together with the softer soils, are washed away and transported by the current. With the enormous quantity of matter thus abraded from the shores, there are mixed vast accumulations of vegetable and animal remains which are perpetually drifting along to the ocean, as the common repository of worn-out matter.

These are the results of the every-day course of things, while the noble stream is content to roll on within its natural limits, administering to the necessities and contributing to the services of man. But when from sudden accessions to its supplies it overflows the limits usually assigned to it, undermines or beats down the barriers which human strength and ingenuity have provided against its encroachments, and with irresistible impetuosity rushes over the country, it spreads ruin and destruction on every side, and the proudest monuments of man's skill, wealth and grandeur, fall a prey to its overwhelming rapacity. Onward they are borne to be entombed in the dark abysses of the deep, with the rich spoils that

have been engulfed before. Fleets of merchantmen laden with the fruits and fabrics of every clime—navies which have excited terror, and scattered death wherever they have spread their sails, the devices of man's cruelty, and the trophies of his valour, all, all have sunk beneath the insatiate wave. There too lie buried countless millions who have trusted to the treacherous billows, and made the unstable element their home. Their bones lie mingled with the wealth, the gems, the pearls, the gold which, with unwearied zeal, they had sought to supply their wants, administer to their pleasure, or gratify their cupidity, and which poor misguided man still sighs and toils to gather up and worship.

But perhaps I have already dwelt longer upon the ocean than may be agreeable to the readers of "The Friend." The subject is one of deep and almost inexhaustible interest to nearly every one, and the few thoughts which it was my first intention to present for consideration, have so involved and associated themselves with others, that I have been led much further than I originally intended, and indulged in speculation upon topics, which, though connected with, may appear foreign to the object with which I sat out.

From the Philadelphia North American.

WIRE BRIDGE AT FAIRMOUNT.

This novel yet beautiful structure is going on rapidly, and will be ready for use early in the spring. The bridge itself will be composed of wood, suspended from wire cables. Ten cables, consisting of about 300 wires each, are stretched from the abutments on each side of the river. They pass over the tops of massive granite columns thirty feet high. These columns stand on the tops of the abutments, and the cables are secured on the eastern side in the solid rock, and on the western side by huge blocks of granite above the excavations. The cables, as they pass the tops of the columns, rest upon iron axles, which yield a little, as the action of the bridge needs relief.

The distance from the granite columns to the centre of the span of the inverted arch formed by the cables, is about 350 feet. The curves, of course, will be very beautiful. The bridge itself runs in a horizontal line, from abutment to abutment, cutting the curve at its base. It will be twenty-six feet wide, affording ample space for the carriage-way, and foot-paths on each side of generous width. The bridge is simply a platform with railings, made light and graceful. It will hang from the cables by wire ropes, securely fastened. The whole structure will combine beauty, strength, durability, for freshets can never reach it, and the cables are incapable of decay. Repairs upon the wood work can always be made with the utmost ease.

We imagine this beautiful bridge will be the first and the only one of the kind in this country. The greatest difficulty in its erection, we should judge, is securing the ends of the cables. On the Fairmount side, large excavations are made in the solid rock, and huge bars of iron will attach them to it, so that nothing but a convulsion of nature can disturb them. Every precaution is taken to prevent the corrosive

influence of both air and water. The same method of securing the cables, and protecting them from injury is practised on the opposite side, except the excavations are deeper. The abutments are of granite, and rise directly from the Schuylkill about forty feet high. The architect is Mr. Eller, and the expense of the bridge to the county is \$50,000. The old bridge cost more than double the sum.

WATER SPOUT.

The following interesting account of phenomena attending the formation of a "water spout," is extracted from "Life in Hayti," by an American:—

We were now within eighty miles of our destined port, and fancied we had surmounted all dangers, for we had a bright sky above, and a clear sea before us. But we had still another "peril of the sea" to encounter. We were becalmed all night, and in the morning found we had a day's work with a good breeze before us. Soon after breakfast, when ragged and squally clouds were flying, a water spout was observed to shape its mysterious column not far off, and to bear down upon us. At first we were rather interested in watching the process of formation than apprehensive of danger; but when it had drawn so near that we beheld the water foaming and breaking at its base, and could see it twist like a huge serpent, we began to be alarmed; next we silently cast off shoes and coats, and began to ask in a voice suppressed with awe, if the vessel would probably sink beneath the shock! We remained in a state of horrible suspense for a few minutes, which seemed hours, when we were relieved by a change in its course. It passed off in our quarter, and faded away as we gazed, like "the baseless fabric of a vision."

I have met with these phenomena often on the ocean since, and always with awe and breathless anxiety. They usually formed in mild and unsettled weather, and their formation, as well as could be seen, was in this wise: a pipe, perfectly round, and tapering at its lower end to a point, crept down from a ragged cloud, while directly beneath it the surface of the water appeared agitated, boiling and foaming like a cauldron. The trunk soon began to rise from the midst of the hurly-burly, stealing up to meet its other half. During this time a swaying movement in each part is perceptible; and then each seem to be filling with water. This, however, could not be the case with the upper portion, as the cloud was usually quite small, and could hold but a small quantity suspended. Before the two parts united, the appearance was that of forcing its way up in a spiral direction, and the column began to twist and bend with a terrific gracefulness. At length, by a union of the parts, a column is formed as round and perfect and clearly defined as a ship's mast, resting on the sea, and supporting on its summit a cloud. I have here attempted to describe a water spout by combining different parts of the process from different times and observations. It is believed that few persons have beheld the beginning and the end of the same column's formation, as not one in a hundred arrives at perfection; they fade away in

different stages. The progress of the vessel, and that of the column itself also prevent such an opportunity.

RUTTY'S DIARY.

(Continued from page 88.)

"As I am unacquainted hitherto with the author's philosophical medical writings, I must leave them to speak for themselves; observing only by the way, that from his diligent application to study from his youth up, and from his confessed abilities as a physician, we may reasonably form good expectations of their usefulness; and more particularly concerning his *Materia Medica* lately published; a work begun in the early part of his life, and carried on under all the advantages of his reading, experience, and revisals, during the course of more than forty years. He certainly had a strong natural propensity to seek after knowledge, and took much pains to distinguish himself both as the scholar and useful physician, and few will see cause to charge him with blame on this account: but when it pleased God to reveal his Son in him, and to touch his heart with a sense of the far superior excellency of divine truth in the life of godliness; he counted all other knowledge comparatively, but as loss and dung, that he might win Christ, and that he might know him savingly, and the power of his resurrection. And here it is to be observed concerning him, that his faith stood both in the outward and the inward; in the history and the mystery of godliness; and, as such, comprehending the offices, ministry, perfect righteousness, example, and sufferings of that same Jesus, who died at Jerusalem for the sins of the whole world; and also Christ in us, the hope of glory, fulfilling all in us that was typified by what he did and suffered outwardly for us, through the regenerating power and blessed operations of his Holy Spirit; and so being made unto us of God, wisdom and righteousness, and sanctification, and redemption. From this Pishgah-sight of the holy land, how little did appear to him all the travels, labours, and acquisitions in science, of his foregoing years! How frequently does he lament his over-attention to them, where it seemed to him to have encroached on the one thing most needful! And, in a word, how vain and deceitful, compared to the wisdom which is from above, did appear to him the conclusions of that philosophy, which so many in all ages have set up for the standard of their faith in things pertaining to godliness and salvation! And hence he takes occasion to condemn that false maxim of heathenish philosophy, too much even now prevailing, that *virtue is its own reward*; an error, as he tells us, that he had imbibed in his early days, and which (when he was brought to the knowledge of the true doctrine of the yoke and cross of Christ) he absolutely renounced, not only as contrary to experience, but as the mere rant of stouical pride, grounded on a vain supposal of man's self-sufficiency for happiness, and acceptance with God, and so making the cross of Christ of none effect."

Annexed to the introduction is the following character of the author of the Diary, signed by about fifty of his acquaintance of respectable character then living in Dublin, and as it carries

with it so full a justification of his outward life and behaviour, as may sufficiently clear his moral character from any misapprehension concerning it, that may arise in the mind of the reader from the free censures he passes on himself, it is thought proper to insert it.

"We have been many years acquainted with the late Doctor John Ratty, and being informed that it would be acceptable to some of his friends, to have the general character he bore amongst us prefixed to a publication, intended in London, of a treatise wrote by him, entitled, 'A Spiritual Diary,' do (in compliance therewith) send it, being briefly as follows:

"He was esteemed a skillful and successful physician, and was well beloved in this city, being an exemplary and useful member both of civil and religious society. His temper appeared pleasing, and well guarded; mild in reasoning with persons from whom he differed in judgment, even on important and interesting subjects. He was accustomed temperate in eating and drinking. He generally used to rise early in the morning to his studies. He wrote and published sundry tracts, to extend medical knowledge, botany, and natural history, some of them pretty voluminous; beside several on religious subjects, to excite to piety and virtue.

"He was plain in dress and address. He declined ostentation, and adopted a poor way of living. He was charitable to the poor, many of whom almost daily resorted to him for his advice and help; others, prevented by their distempers, he visited at their dwellings, and exercised a tender care toward them.

"He was a constant attender of our meetings, both for worship and discipline, when in health; an approved elder; a visitor of Friends' families in a religious capacity, which practice he esteemed a valuable part of our discipline, and was therefore zealous to encourage and promote it. On such occasions, he frequently imparted suitable admonition and counsel.

"He was earnestly concerned for the youth; often advising them, early to make a right choice, that (being guided by divine wisdom) they might become ornaments of the Society.

"The remembrance of his useful services has endeared his memory to us, and to many more. In a good old age he departed this life, with thanksgiving to God; we believe, in the fruition of the renewed foretaste of those good things, which God has in store for those that love him."

"Dublin, 29th of the 2d month, 1776."

In next number we propose to commence with the Diary.

Picturesque Beauty of Mines of Coal.—The coal mines of Bohemia are stated by Dr. Buckland to be the most beautiful he had ever visited. We will describe them in his own eloquent language. "The most elaborate imitations of living foliage on the painted ceilings of Italian palaces, bear no comparison with the beautiful profusion of extinct vegetable forms with which the galleries of these instructive coal-mines are overhung. The roof is, as with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, hung in wild, irregular profusion over every portion of its

surface. The effect is heightened by the contrast of the coal-black colour of these vegetables, with the light ground work of the rock to which they are attached. The spectator feels transported, as if by enchantment, into the forests of another world; he beholds trees of form and character, now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigour of their primeval life; their scaly stems and bending branches, with their delicate apparatus of foliage, are all spread forth before him, little impaired by the lapse of indefinite ages, and bearing faithful records of distinct systems of vegetation, which began and terminated in times of which these relics are the infallible historians. Such are the grand natural herbaria wherein these most ancient remains of the vegetable kingdom are preserved in a state of integrity little short of their living perfection, under conditions of our planet which exist no more."

Transplanting Peas and Early Vegetables.—The method of rearing peas in pots or boxes in hot-beds or hot-houses, and afterwards transplanting them into the open ground, is a common practice, and often succeeds well; but I would recommend a method not so well known but far preferable to that of pots and boxes, especially when they are to be raised on a hot-bed. This consists in having a quantity of turf cut into strips, say ten inches long and three inches wide, placing them in a close and regular manner over the surface of the whole bed, grass-side downwards. A row of peas, &c. is sown on each row of turf and afterwards covered with rich earth. When they are fit for transplanting, nothing more is required than to lift up the turf piece by piece, with the peas, &c. growing upon it, and place them where they are to produce their crop. By this means, the roots receive no injury, nor do the plants sustain the least check in transplanting. This method may be adopted with similar success in the raising of potatoes, beans, &c.—*New York Farmer.*

THE HOME WITHIN.

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still.—Ps. iv. 4.

When round thy pathway joy's fair waters flow,
And in the brilliant sunbeams brightly glow;
Oh! oft retire from pleasure's sparkling rill—
Turn to the fount within, and there be still.

When friendship's soothing hours sweet charms impart,

When partial praise twines softly round thy heart;
Oh! gently check the soul's tumultuous thrill—
Turn to thy home within, and there be still.

When some small cause of mutual discord reigns,
When wounded self, or injured pride complains,
Repress each troubled thought the soul could will—
Stand thus in awe—turn inward, and be still.

When sorrow all the scene has called her own,
And oft thou feel'st a pilgrim and alone—
Then calmly leave to heaven each outward ill—
Turn to thy inward home, and there be still.

There shall thou converse find, for ever sweet,
And feel from every foe a safe retreat;
There shall thy soul a faithful guardian view,
Whose counsel ever near, is ever true.
Oh! may that counsel guide thee in the road
That leads the soul progressive to its God.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, TWELFTH MONTH, 25, 1841.

NO. 13.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

This book has been looked for with much interest. The accomplished author seems to have had such a work in contemplation for fifteen years, and for that length of time has by study and travel been preparing himself for it. The result is said to be a work containing a greater amount of accurate information concerning the countries treated of than has been embraced in any previous publication. It is designed to be a book of facts, not derived from a fertile and enthusiastic imagination, nor from fabulous legends, either of Monks or Arabs, but from careful observation on the ground, directed chiefly by the indications afforded in the Bible, and the history of Josephs, though not without due regard to the labours of previous travellers, as well as to the traditions still extant among the native population. In reference to this, he remarks: "One branch of these historical investigations, which I cannot but consider as important for the future geographer and traveller, presents a field comparatively untrdden. I refer to the mass of topographical tradition, long since fastened upon the Holy Land by foreign ecclesiastics and Monks, in distinction from the ordinary tradition or preservation of ancient names among the native population."

"Palestine, the Holy City, and its sacred places, have been again and again portrayed according to the topography of the Monks; and according to them alone. Whether travellers were Catholics or Protestants, has made little difference. All have drawn their information from the great store-house of the convents; and, with few exceptions, all report it apparently with like faith, though with various fidelity. Whoever has had occasion to look into these matters for himself, will not be slow to admit that this representation is not overcharged. It follows,—and this is the point to which I would particularly direct the reader's attention,—that all ecclesiastical tradition respecting the ancient places in and around Jerusalem and throughout Palestine, is of no value, except so far as it is supported by circumstances known to us from the Scriptures

or from other cotemporary testimony. Thus one of the very earliest traditions on record, that which points out the place of our Lord's ascension on the summit of the Mount of Olives, and which certainly existed in the third century, long before the visit of Helena, is obviously false; because it stands in contradiction to the Scriptural account, which relates that Christ led out his disciples "as far as to Bethany," and there ascended from them into heaven. On the other hand, I would not venture to disturb the traditional location of Rachel's grave on the way towards Bethlehem; for although this is first mentioned by *Vin. Hieros.* and by Jerome in the fourth century, yet the Scriptural narrative necessarily limits the spot to that vicinity. There is in Palestine a kind of tradition, with which the monasteries have had nothing to do, and of which they have apparently in every age known little or nothing. I mean, the preservation of the ancient names of places among the common people. This is a truly national and native tradition; not derived in any degree from the influence of foreign convents or masters; but drawn in by the peasant with his mother's milk, and deeply seated in the genius of the Semitic languages. The Hebrew names of places continued current in their Aramaean form long after the times of the New Testament; and maintained themselves in the mouths of the common people, in spite of the efforts made by Greeks and Romans to supplant them by others derived from their own tongues. After the Mohammedan conquest, when the Aramaean language gradually gave place to the kindred Arabic, the proper names of places, which the Greeks could never bend to their orthography, found here a ready entrance, and have thus lived on upon the lips of the Arabs, whether Christian or Muslim, townsmen or Bedawin, even unto our own day, almost in the same form in which they have also been transmitted to us in the Hebrew Scriptures.

"Travellers have mostly followed only beaten paths, where monkish tradition had already marked out all the localities they sought; and in this way few have even thought of seeking for information among the Arab peasantry. Yet the example of Leetzen and Burkhardt in the countries east of the Jordan might have pointed out a better course; and the multitude of ancient names which they found still current in those regions, where monastic influence had more rarely penetrated, might have stimulated to like researches in western Palestine.

"In view of this state of things, we early adopted two general principles by which to govern ourselves in our examination of the Holy Land. The first was, to avoid as far as possible all contact with the convents and the authority of the Monks; to examine every where for ourselves with the Scriptures in our

hands; and to apply for information solely to the native Arab population. The second was, to leave as much as possible the beaten track, and direct our journeys and researches to those portions of the country which had been least visited. By acting upon these two principles we were able to arrive at many results that to us were new and unexpected; and it is these results alone which give a value (if any it have) to the present work."

The author was accompanied and essentially aided by Eli Smith, American missionary at Beirut. It is their wish that this work be "regarded merely as a beginning, a first attempt to lay open the treasures of Biblical Geography and History still remaining in the Holy Land,—treasures," he remarks, "which have lain for ages unexplored, and had become so covered with the dust and rubbish of many centuries, that their very existence was forgotten. Were it in our power again to travel through that Land of Promise, with the experience acquired during our former journey, and from the preparation of this work, and furnished too with suitable instruments, I doubt not we should be able to lay before the Christian world results far more important and satisfactory. But this high privilege, I at least can never more hope to enjoy; my companion, however, returns to the seat of his labours in Beirut, taking with him instruments of the best kind, in the hope of being able during his occasional journeys to verify or correct our former observations, and also to extend his examination over other parts of the country. I trust that I may yet be the medium of communicating many of his further observations to the public; and that in this way, if God will, we may still be active together, in promoting the study and illustration of the Holy Scriptures. Should my life be spared, I hope to be enabled to use all the materials thus collected by us both, for the preparation of a systematic work on the physical and historical geography of the Holy Land."

Robinson entered Egypt in the beginning of 1838, crossed from Cairo to Suez,—near which place, he thinks, from comparison of the spot with the Mosaic account, the Israelites passed the Red sea,—thence followed the route supposed to be that taken by the Israelitish host on their way to Sinai, and noticed the several localities shown to travellers as the identical sites of the various encampments mentioned in the Exodus. The genuineness of the waters of Marah he thinks probable.

"We came to the fountain of Haa'rah, lying to the left of the rock on a large mound, composed of a whitish rocky substance, formed apparently by the deposits of the fountain during the lapse of ages. No stream was now flowing from it; though there are traces of running water about. The basin is six or

eight feet in diameter, and the water about two feet deep. Its taste is unpleasant, salish, somewhat bitter; but we could not perceive that it was very much worse than that of Ayūn Mūsa; perhaps because we were not yet connoisseurs in bad water. The Arabs, however, pronounce it bitter, and consider it as the worst water in all these regions. Yet, when pinched, they drink of it, and our camels also drank freely. Near by the spring were two stunted palm trees, and round about it many bushes of the shrub Ghūrūd, now in blossom. This is a low bushy thorny shrub, producing a small fruit which ripens in June, not unlike the barberry, very juicy and slightly acidulous. The Ghūrūd seems to delight in a saline soil, for we found it growing around all the brackish fountains which we afterwards fell in with during our journeys in and around Palestine.

"Since Burckhardt's day this has generally been regarded as the bitter fountain of Marah, which the Israelites reached after three days' march without water in the desert of Shur. The position of the spring and the nature of the country tally very exactly with this supposition. After having passed the Red sea, the Israelites would naturally supply themselves from the fountains of Nāba and Ayūn Mūsa, and from the latter to Hawārāh is a distance of about thirty-three miles, which was for them a good three days' journey. On the route itself there is no water; but near the sea is now the small fountain Abu Suweirāh, which may then have been dry or not have existed, and in the mountains on the left is the "Cup of Sūd," several hours from the road, and probably unknown to the Israelites. I see therefore no valid objection to the above hypothesis. The fountain lies at the specified distance, and on their direct route; for there is no probability that they passed by the lower and longer road along the sea-shore. We made particular inquiries, to ascertain whether the name Marah still exists, as reported by Shaw and others; but neither the Tawārāh Arabs, nor the inhabitants of Suez, nor the Monks of the Convent, so far as we could learn, had ever heard of it.

"Burckhardt suggests that the Israelites may have rendered the water of Marah palatable, by mingling with it the juice of the berries of the Ghūrūd. The process would be a very simple one, and doubtless effectual; and the presence of this shrub around all brackish fountains, would cause the remedy to be always at hand. But as the Israelites broke up from Egypt on the morrow of Easter, and reached Marah apparently not more than two or three weeks later, the season for these berries would hardly have arrived. We made frequent and diligent inquiries, whether any process is now known among the Bedawin for this sweetening bad water, either by means of the juice of berries, or the bark or leaves of any tree or plant; but we were invariably answered in the negative."

"The seventh day after leaving Suez they entered the precincts of Sinai. Their road now lay through wild mountain passes called Wādys; they had yet eleven hours of travelling with camels—about twenty-two miles—between them and the convent at the foot of Horeb.

"As we proceeded down the valley, the

rocks on the right presented several inscriptions in an unknown writing. Indeed we found them at almost every point where the overhanging or projecting rocks seemed to indicate a convenient resting place. The mountains on either side were chiefly porphyry and red granite, with an occasional vein of gray granite. The rock was mostly of a coarse texture, much disintegrated, and often worn away by the weather. Not infrequently their perpendicular veins apparently of grüstein or porphyry were to be seen, projecting above the granite, and running through the rocks in a straight line over mountains and valleys for miles, and presenting the appearance of low walls. They reminded me strongly of the stone fences of New England. At a quarter past seven o'clock the Wady spread out into a plain, where the peak of Sebel Mūsa [Mount Moses] was first pointed out to us bearing s. e. While the left hand peak of Serbāl bore s. w. Ten minutes later Wady 'Osh, a side valley, entered from the left, in which sweet water is found at some distance. Opposite its mouth, on our right, was an old cemetery, apparently no longer used by the Arabs. The heaps of stones which mark the graves are larger than usual, and our guides referred them back to the times of the Franks; as the Bedawin do every thing of which they know nothing themselves. They seem to have a general impression, not perhaps a distinct tradition, that the country was once in the possession of Frank Christians. At 7½ o'clock Wady-el-Akhdar came in from the s. e. The united valley takes the name of Wady Feirān. The point of union is a broad open space covered with herbs, and surrounded by low hills. Here is a fine view of Mount Serbāl, which rose in full majesty upon our right at the distance of twelve or fifteen miles, being separated from us only by a low ridge or tract. As thus seen, it presents the appearance of a long, thin, lofty ridge of granite, with numerous points or peaks, of which there are reckoned five principal ones; the whole being strictly what the Germans call a *Kamm*. We saw it now in the bright beams of the morning sun, a grand and noble object, as its rugged peaks were reflected upon the deep azure beyond.

"Thus far we had followed the same route which Burckhardt took in 1816; but from this point he turned into the Akhdar, and then crossed higher up to Wady esh-Sheikh, which he then followed to Mount Sinai. We kept the more direct and usual road, crossing the Akhdar, and continuing on a s. e. course up the short ascent of Wady Solāf, the top of Water-shed, which we passed at 8¼ o'clock, and then descending along a Wady still called Solāf towards Wady esh-Sheikh. At 8½ o'clock we reached Wady esh-Sheikh, one of the largest and most famous valleys of the Peninsula. It takes its rise in the very heart of Sinai, whence it issues a broad valley at first in an eastern direction, and then sweeping round to the north and west, it passes down towards Serbāl. We found it here running from s. e. to s. w. After receiving the Akhdar, it takes the name of Feirān, and as such is well watered, has gardens of fruit and palm trees, and receiving many branches runs to the northward of Serbāl quite down to the sea. The lower

and easier road from Wady et-Taiyibeh to Sinai enters the Feirān from the head of Wady Mukattab, and follows it up through Wady esh-Sheikh almost to the Convent. From the point where we now were, this road is long and circuitous; while a shorter one strikes directly towards the Convent, ascending in part by a narrow and difficult pass. We took the latter, and crossing Wady esh-Sheikh proceeded on a course s. e. by s. up the broad Wady, or rather sloping plain, es-Seheb, thickly sudded with shrubs, but without trees. Here and around Wady esh-Sheikh are only low hills, lying between the rocky mountains behind us, and the cliffs of Sinai before us, and forming as it were a lower belt around the lofty central granite region. Over these hills, low walls of porphyry or grüstein, like those above described, run in various directions, stretching off to a great distance.

"We came to the top of the plain at a quarter before eleven, where is a short but rough pass, full of debris, having on the right a low sharp peak called el-'Or'. From this point to the base of the cliffs of Sinai there is a sort of belt or tract of gravel and sand, full of low hills and ridges, sinking down towards the foot of the cliffs into the Wady Solāf, which runs off west along their base to join Wady esh-Sheikh. The black and frowning mountains before us, the outworks as it were of Sinai, are here seen to great advantage, rising abrupt and rugged from their very base 800 to 1000 feet in height, as if forbidding all approach to the sanctuary within. On the west of the pass, which is here hardly distinguishable, the cliffs bear the name of Jebel el-Hawet. Descending s. e. across the belt, we came at 12h. 15. to Wady Solāf, which has its head not very far to the left, near a spring called Ghūrbeh, where some tamarisks and other trees were visible.

"We now turned up Wady Solāf a little, along the base of the mountains on a southeast course. Leaving the Solāf, we began gradually to ascend towards the foot of the pass before us, called by our Arabs Nukk Hāwī, "Windy Pass," and by Burckhardt Nukk er-Rāhah from the tract above it. We reached the foot at a quarter past one o'clock, and dismounting, commenced the slow and toilsome ascent along the narrow defile, about south by east, between blackened, shattered cliffs of granite, some 800 feet high, and not more than 250 yards apart; which every moment threatened to send down their ruins on our heads. Nor is this at all times an empty threat; for the whole pass is filled with large stones and rocks, the debris of these cliffs. The bottom is a deep and narrow water-course, where the wintry torrent sweeps down with fearful violence. A path has been made for camels along the shelving piles of rocks, partly by removing the topmost blocks, and sometimes by laying down large stones side by side, somewhat in the manner of a Swiss mountain road. But although I had crossed the most rugged passes of the Alps, and made from Chamouny the whole circuit of Mont Blanc, I had never found a path so rude and difficult as that we were now ascending. The camels toiled slowly and painfully along, stopping frequently; so that although it took them 2½ hours to reach the top of the pass, yet the distance cannot be reckoned at more than

one hour [two miles]. More than half way up the path lies in the bed of the torrent and became less steep. As we advanced, the sand was occasionally moist, and on digging into it with the hand, the hole was soon filled with fine sweet water. We tried the experiment in several places. Here too were several small palm trees, and a few tufts of grass, the first we had seen since leaving the borders of the Nile. We found upon the rocks two Sinite inscriptions; one of them having over it a cross of the same date."

(To be continued.)

THE LETTER I BY ITSELF I.

From Old Humphrey's Observations.

If the letter *I* by itself *I* be not the tallest letter in the alphabet, sure *I* am that no letter lifts its head above it. It occupies the least space, *I* will admit, of all capital letters; but take it for its fair proportions, enlarged significations, and great pretensions altogether, and you will find it to be, by far, the most important of the whole six and twenty.

There is hardly any other single letter that is clothed with the dignity of a word. We sometimes exclaim *O!* either when in pain, or affected with sudden surprise; but what are the poverty-stricken significations of the letter *O*, even when inflated into a word, when compared to those of *I* by itself *I*?

When it is considered how universally mankind allow this letter to take the lead of all others, both in writing and speaking, one almost wonders why it was not made a little bigger than the rest. It is unquestionably the proudest letter of the alphabet, and no marvel that it should be so, while we all treat the coxcomb with such deference and respect.

When an author takes up his pen, his dear darling, *I* by itself *I*, is directly introduced to the reader. "*I* have long thought such a work wanted:" "*I* felt determined to supply the deficiency:" "*I* trust that *I* have done my part in introducing this volume to the public." And when a speaker rises to address an assembly, it is very often *I* by myself *I*, from beginning to end. "*I* did thus:" "*I* agreed to that," and "*I* felt resolved to prevent the other."

It is not in the alphabet only, and printed books, and public and private speeches, that *I* by itself *I* is to be found. No; it is to be seen living and moving in all ranks and stations of life, from the monarch to the mountebank.

It is an every-day error, when speaking or thinking of vanity and pride, for us to look towards the great folks of the earth, as though pride and vanity had taken up their abode with them alone, while, in fact, they dwell with the low as well as with the high, and sometimes puff up the heart of a cobbler as much as that of a king.

A writer, I have said, is almost always an *I* by itself *I*. He plumes himself on giving information to his readers, and imagines that he has outdone those who have written on the same subject. Then, when his book comes out, with what vanity does he regard it! He persuades himself that it will be very popular, and that hundreds, and perhaps thousands, will ad-

mire the taste and the talent that he has displayed.

Ofentimes, too, the reader is as much an *I* by itself *I*, as the writer, for he sits in judgment on the book, points out its manifold defects, suggests numberless improvements, and thinks how much better the work would have been executed, had he taken the pen in hand, or benighted the writer with his valuable observations.

It was but yesterday, that I stopped to exchange a word with some bricklayers who were building a wall near some large houses. In a short time a good-looking, broad-shouldered man, whose bones were well-covered with flesh, and whose flesh was well covered with a good suit of clothes, came up, and gave directions to the workmen. There was an elevation of the eye, and a consciousness of power, visibly stereotyped in his features. He pointed with his cane as he spoke, and raised his voice as one having authority; as one whose word was law, and whose law was no more to be disputed than that of the Medes and Persians. Old Humphrey saw at a glance, that he was an *I* by itself *I*, and found, on inquiry, that he was the wealthy landlord of all the houses around.

It was not more than half an hour after, that I met a thin stripling of a young fellow, whom I knew to be a draper's apprentice. He had a ring on his finger, a chain across his breast, and a sparkling pin stuck in his bosom. The way in which he walked, with his hat a little on one side, amused me; for the springing up of his heel, and the lifting up of his elbow, told me that whatever he might be in the opinion of others, he was an *I* by itself *I* in his own.

There is a neighbour of mine who is the leader of a concert, and I am told that when he presides, he has an air of as much importance as though the welfare of the four quarters of the world depended, solely, on the sounds that he produces from his fiddle-strings. Next door to him lives one skilled in the mathematics, who utterly despises the musician, and laments that a man having a head on his shoulders, should be content with fiddling his way through the world. Nothing like mathematical knowledge in his estimation. I overheard him the other day say to a friend of his, "Some people take our neighbour Old Humphrey to be a wise man; but, poor creature, he knows no more of mathematics than I do of astrology." The musician undervalues the mathematician in his turn, and says, "If there be a proof of a man's being a simpleton, it is when he has no ear for music; but when he bothers his brains in useless calculations, there is no hope for him." Each of these is an *I* by itself *I*.

Vanity assumes strange shapes, and wears strange disguises, but is pretty sure to manifest itself at last. It is bad enough to see any man in any place influenced by it; but there is one place where the shadow of it should never appear. An *I* by itself *I* in the pulpit is terrible. When a minister forgets God, and remembers himself; when he indulges in exhibitions of his own talents, playing his brilliant parts before their eyes, whose souls are hungering for the bread of life, it is sad indeed! Oh, the blessing of a simple-minded, faithful, and affectionate minister of the gospel! one

who considers himself a round *O*, rather than an *I* by itself *I*; one who is mainly anxious to watch over and gain the souls of men, and willing to be nothing, that his heavenly Master may be all in all.

In looking abroad, I sometimes fancy that there are many more *I* by itself *I*s than there are other letters among mankind; for vanity, more or less, at particular seasons, seems to lift up every head, and to puff up every heart. Some are vain always, some generally, and others only occasionally; but to find one person perfectly free from vanity and selfishness would be a hard day's work.

If you wish to see an *I* by itself *I* in common life, you may soon have your desire. A girl is an *I* by itself *I* when her first waxen doll is given her; a boy, when first put into buttoned clothes; an apprentice, the day he is out of his time; a servant-girl, in her new bonnet and blue ribands.

I might give you a score more illustrations; but, to tell you an honest truth, I hardly know a more confirmed *I* by itself *I* than Old Humphrey. Oh, what pride and vanity, at times, gather round an old man's heart! He is shrewd enough in observing others' failings, but it costs him much to keep under his own; he values himself on the very wisdom he has gained from others, and feels proud even of his humility, when acknowledging his own infirmities. Surely it becomes him, if it becomes any man on earth, to exercise charity and forbearance!

To gaze with pity on the throng,
To failings somewhat blind;
To praise the right, forgive the wrong,
And feel for all mankind.

ON UNREASONABLENESS.

From the same.

Surely man is the most unreasonable of all God's creatures! Feed the birds of the air, or the beasts of the field, and they will be satisfied; but the more is given to man, the more he requires.

If he have riches, he will hug his bags of gold, and carry out his plans to increase them. If he have estates, he will join house to house, field to field, and vineyard to vineyard; give him a county, or a kingdom, and he will crave for more.

When we rise in the morning, we expect to pass through the day prosperously. If we lie down to rest at night, we expect to enjoy refreshing slumber. If we propose a journey, we expect to perform it unmolested and uninjured.

If we pass through one birthday, we expect to arrive at another in good health; to eat and to drink, to ride and to walk, to wake and to sleep, in peace, without considering that these things cannot take place unless God, of his infinite mercy, keeps us from a thousand temptations, and delivers us from ten thousand dangers.

So continually are we partaking of God's blessings, that we look on them as things of course: the seed we sow must, in our apprehension, spring up abundantly; our tables must be provided for, and the mercies of yesterday must be supplied to-day, and those of

this year continued to us through the next. How seldom do we offer up the prayer, "Give us this day our daily bread," Matt. vi. 11, with a full consciousness of our entire dependence on our heavenly Father for our earthly supplies! And how frequently do we feel more gratitude to our fellow-worms, for a passing act of kindness, than to the Lord of life and glory, for his permanent and unmerited mercies! We bow and cringe to a fellow-sinner, to obtain at his hands the empty baubles of an hour, while the love of the Redeemer of the world, the means of grace, and the hope of eternal glory, are sought for with indifference.

Let us look more on our common mercies as the gifts of God. Let our health and our strength, our days and our nights, our bits and our drops, and our meanest comforts, be regarded as being bestowed by a heavenly Benefactor; and let us bear in mind our own unworthiness, that we may be more reasonable in our desires, and more grateful when they are attained.

VENICE.

From Catharine Sedgwick's "Letters from Abroad."

November 18.—There are three posts (about seven miles each) from Padua to Venice. The usual boundaries of land and water are so changed by the overflowings of the rivers, that I fear we are getting no very accurate notions of the face of the country in its ordinary condition. You are conscious you are approaching a city that gathered to itself the riches of the world, and whose market converted marshy lands into gardens, vineyards, and golden fields. There are, what we have not seen elsewhere, pleasant-looking, isolated cottages, with thatched and conical roofs, and an infinity of villages, churches, chapels, and magnificent villas, whose grounds appear like drawing rooms pretty well filled with poetic gentlemen and ladies, dressed and undressed artistically. In sober truth, there are many more statues out of doors here than you see people with in the finest weather. The houses are magnificent, many built after the designs of Palladio, and, like everything of his, prodigally ornamented; they are surrounded with high walls, with arched stone entrances and iron gates, with statues at the gates, and statues on the walls at short intervals.

The roses are still in bloom, though the trees are nearly stripped of their leaves. Last night, for the first time, we had a slight frost. At Fusina, a miserable little town, infested with beggars, postillions, *downtoners*, and loungers, screaming, and racketing, and racking us, we left our carriage and embarked in a gondola. Yes, dear C., a gondola, which, all our heroic poetic associations to the contrary notwithstanding, is the most funeral-looking affair you ever saw afloat. They are without exception covered by a black awning, first imposed by a sumptuary law of the republic, and maintained, probably, by the sumptuary laws of poverty.

Venice is five miles from Fusina, and, seen from thence, appears like a city that has floated from its moorings, and, while distance lends its "enchancements to the view," still like a queen "throned on her hundred isles," or, rather, as its proud representative, who refused his oath

of adhesion to Henry VII., said, as if it were "a fifth essence, belonging neither to the Church nor the emperor, the sea nor the land!" Nature, too, lent us her enchantments; the sun setting, as we crossed the Lagoon, coloured the Rhætian Alps with rose and purple hues, which the waves that played around our gondola reflected, while the pale moon hung over the Adriatic. I cannot describe to you the sensation of approaching such fallen greatness as that of Venice. It is as if a "buried majesty" appeared to you from the dead. We passed in silence the magnificent Piazza St. Marco, and were landed at the steps of the Hotel Reale, formerly the *Palazzo Bernardo*.

St. Mark's.—We went in the twilight last evening, my dear C., to the piazza, passed the dual palace and the Bridge of Sighs, to get the feeling that we are actually in Venice; and in this piazza, surrounded, as you are, by magnificent and unimpaired objects, it is not difficult to realise Venice's past wealth and splendour; it is only difficult to believe that it is *past*. There is the Church of St. Mark, uniting Oriental magnificence with Moorish architecture and Christian emblems; its façade embellished with ecclesiastical history written in mosaic; and over its principal arched entrance the four horses of Lysippus, the seeming insignia of victory, so often have they tramped over the world attached to the victor's car. These mute images put the greatness and the littleness of the world and its players into striking antithesis. They were the emblems of Corinth's glory, of Rome's, of Constantinople's, of Venice's, and of Napoleon's. Their kingdoms, their glory, and their generations have passed away, and here these four brazen horses stand unscathed! Three sides of the piazza are surrounded with very handsome edifices, with arcades gay with shops and cafés. On the fourth is a space open to the sea, called the piazzetta (small piazza).

On one side of this is the very beautiful façade of the dual palace; a mixture, I believe, of Gothic and Moorish architecture, but so unlike anything European that we have seen, and so like architectural pictures of the East, that we seemed at once to have passed into the Asiatic world. Near the water stand two granitic columns, one surmounted by the lion of St. Mark, the other by the statue of a saint. Both these columns were brought from the East, and are trophies of the conquests of the republic in the eleventh century. Opposite the dual palace is another palace of beautiful architecture, and beside it the campanile, the same on which Galileo stood to make his observations. "This is Venice!" we said, as, after gazing for a half hour on this unimpaired magnificence, we turned to go to our hotel; but our illusion vanished when we looked off upon the water, and saw but here and there a little boat, where there were once

"Argosies bound
From Tripolis, from Mexico, and England,
From Lisbon, Barbary, and India!"

Management of the President's House.—We learn that the affairs of the White House at Washington, are all conducted by a *coloured man*, by the name of Wilkins, whom the President hires at a salary, with perquisites, of

\$1700 per annum, and who disburses all the expenses of the palace. He has his office, where he keeps his accounts, employs and discharges whomsoever he pleases. His son, much of a gentleman, it is said, is employed at 1000 a year, and introduces all strangers to the President. His daughter is also employed at \$300 a year. President Tyler has in all eighteen coloured persons hired. He has but two of his slaves with him, as servants. This is the first time that any of our Presidents have made a coloured man the chief butler of his household.—*Coloured American*.

Tea.—This necessary luxury, it seems, may be had without going to China. Letters from Amsterdam mention a very large sale at Rotterdam of Java tea, of which about 3000 chests were sold for about the same price as the China leaf. Formerly, very small quantities of this article were sold at a time, and, as was supposed, more as a matter of curiosity than for actual use. Now, some of the judges of tea in Holland have been heard to remark, that they consider the Java tea equal to if not better than that of China, with the advantage that it will be found impossible to mix inferior with superior sorts.

Slave Trade Horrors.—A schooner, under twenty tons, with one hundred and fifty slaves on board, has been captured by one of the queen's cruisers on the African coast. With the exception of two, all the slaves were under eleven years of age, it being remarked that they "packed" better, and made "cheaper stowage" than adults! The disgusting profligacies to which these children were subjected by the crew cannot be detailed.—*Foreign Journal*.

Even where envy or bigotry prevents the open declaration of admiration and esteem, these sentiments are always *secretly* entertained towards the truly good man.

The humblest and most laborious condition in society needs not to be miserable. "To labour and to be content with that a man hath, is a sweet life!"

THE CHRISTIAN GRACES.

Faith, Hope, and Charity,—these three,
Yet is the greatest Charity;
Father of light! these gifts impart
To mine and every human heart:

Faith that in prayer can never fail,
Hope, that e'er doubting must prevail;
And Charity, whose name above
Is God's own name, for God is Love.

The morning star is lost in light,
Faith vanishes at perfect sight;
The rainbow passes with the storm,
And Hope with sorrow's fading form.

But Charity, serene, sublime,
Unlimited by death or time,
Like the sky's all bounding space,
Holds heaven and earth in its embrace.

J. MONTGOMERY.

Sheffield, Eng., Sept., 1840.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 94.)

A Testimony from the Brethren, who were met together at London in the Third month, 1666, to be communicated to faithful Friends and Elders in the counties, by them to be read in their several meetings, and kept as a testimony amongst them.

We your friends and brethren, whom God hath called to labour and watch for the eternal good of your souls, being at the time aforesaid, through the Lord's good hand which hath preserved us at liberty, met together in his name and fear, were by the operation of the Spirit of Truth brought into a serious consideration of the present state of the church of God; which in this day of her return out of the wilderness, hath not only many open but some covered enemies to contest against; who are not afraid to speak evil of dignities, and despise government; without which, we are sensible our safety and fellowship cannot be kept holy and inviolable. Therefore, as God hath put it into our hearts, we do communicate these things following unto you, who are turned from darkness to light, and profess fellowship with us in the glorious gospel, throughout nations and countries where we have travelled; as well for a testimony against the unruly, as to establish and confirm you, to whom it is given to believe the Truth; which unto us is very precious, as we believe it is also unto you, who in love have received it, and understood the principles, and felt the virtue and operation of it; in which our spirits breathe, that we all may be preserved, until we have well finished our course and testimony, to the honour and glory of the Lord God, who is over all, blessed for ever.

First.—We having a true discerning of the working of that spirit, which under a profession of Truth, leads into a division from, or exaltation above, the body of Friends, who never revolted nor degenerated from their principles; and into marks of separation from the constant practice of good ancient Friends, who are sound in the faith which was once delivered unto us; and also into a slight esteem of their declaration or preaching, (who have and do approve themselves as the ministers of Christ,) and of the meetings of the Lord's people, whereby and wherein Friends are, and often have been preciously revived and refreshed: and under pretence of crying down men and forms, do cry down the ministry and meetings, or encourage those which do the same. We say, the Lord having given us to see, not only the working of that spirit, and of those that are joined to it, who bring forth those ungrateful fruits, but also the evil consequences and sad effects of the same, which are of no less importance than absolutely tending to destroy the work of God, and lay waste his heritage:—we do unanimously,

(being encouraged thereto by the Lord, whose presence is with us,) declare and testify, that neither that spirit, nor such as are joined to it, ought to have any dominion, office, or rule in the church of Christ Jesus, whereof the Holy Spirit, that was poured forth upon us, hath made us members and overseers: neither ought they to act or order the affairs of the same; but are rather to be kept under with the power of God, till they have an ear open to instruction, and come into subjection to the witness of God;—of the increase of whose kingdom and government there shall be no end.

Secondly.—We do declare and testify, that the spirit of those that are joined to it, who stand not in unity with the ministry and body of Friends, who are steadfast and constant to the Lord and his unchangeable Truth, (which we have received and are witnesses and ambassadors of,) have not any true spiritual right, nor gospel authority to be judges in the Church, and of the ministry of the gospel of Christ, so as to condemn them and their ministry: neither ought their judgment to be any more regarded by Friends, than the judgment of other opposers, which are without; for of right the elders and members of the church, which keep their habitation in the Truth, ought to judge matters and things which differ; and their judgment which is given therein, to stand good and valid amongst Friends, though it be kicked against, and disapproved by them who have degenerated, as aforesaid. And we do further declare and testify, that it is abominable pride that goes before destruction, that so puffs up the mind of any particular, (individual,) that he will not admit of any judgment to take place against him; for he that is not justified by the witness of God in Friends, is condemned by it in himself; though being hardened, he may boast over it in a false confidence.

Thirdly.—If any difference arise in the church, or amongst them that profess to be members thereof, we do declare and testify, that the church, with the Spirit of the Lord Jesus Christ, have power, without the assent of such as dissent from their doctrines and practices, to hear and determine the same. And if any pretend to be of us, and in case of controversy, will not admit to be tried by the church of Christ Jesus, nor submit to the judgment given by the Spirit of Truth in the Elders and members of the same; but kick against their judgment as only the judgment of man—it being given and manifested according to Truth, and consistent with the doctrine of such good ancient Friends, as have been, and are sound in the faith, and agreeable to the witness of God in his people; when we testify in the name of the Lord, that if judgment so given be risen against and denied by the party condemned, then he or she, or such as so far partake of their sin, as to countenance and encourage them therein, ought to be rejected, as having erred from the Truth.

Fourthly.—That the ministry may not be justly blamed, we declare that if any go abroad hereafter, pretending to that weighty work and

service, who either in life or doctrine grieve good Friends that are steadfast in the Truth and sound in the faith, so that they are not manifest in their consciences, but disapproved by the witness of God in them; then ought they, whatever have been their gifts, to leave them before the altar, and forbear going abroad, until they are reconciled to the church, and have the approbation of the Elders and members of the same. And if any, that have been so approved of by the church, do afterwards degenerate from the Truth, and do that which tends to division, and countenance wickedness and faction, as some have done, then the church hath a true spiritual right and authority to call them to examination; and if they find sufficient cause for it by good testimony, they may judge them unfit for the work of the ministry, whereof they have rendered themselves unworthy; and so put a stop to their proceedings therein; and if they submit not to the judgment of the Spirit of Christ in his people, then ought they publicly to be declared against, and warning given to the flock of Christ in their several meetings to beware of them, and to have no fellowship with them, that they may be ashamed; and the lambs and babes in Christ Jesus preserved.

Fifthly.—And if any man or woman who are out of unity with the body of Friends, print, or cause to be printed, or published in writing, any thing which is not of service for the Truth, but tends to the reproach or scandal of faithful Friends, or to begot or uphold division or faction; then we do warn and charge all Friends that love the Truth, as they desire it may prosper and be kept clear, to beware and take heed of having any hand in printing, publishing, or spreading such books or writings; and if at any time such books be sent to any of you that sell books in the country, after ye, (with the advice of good and judicious Friends,) have tried and find them faulty, send them back from whence they came. And we further desire that, from time to time, faithful and sound Friends and brethren may have the view of such things as are printed upon Truth's account, as formerly it has used to be, before they go to the press; that nothing but what is sound and savoury, that will answer the witness of God in all people, (even in our adversaries,) may be exposed by us to public view.

Sixthly.—We do advise and counsel, that such as are made overseers of the flock of God by the Holy Spirit, and do watch for the good of the church, (meeting together in their respective places, to set and keep the affairs of it in good order,) to beware of admitting or encouraging such as are of weak and of little faith, to take such trust upon them; for by hearing things disputed that are doubtful, such may be hurt themselves, and hurt the Truth; not being grown into a good understanding to judge of things. Therefore we exhort that you, who have received a true sense of things, be diligent in the Lord's business, and keep your meetings as to Him; that all may be kept pure and clean, according to that of God which is just and equal. We also advise that not any be admitted to order public business of the church, but such as are felt in a measure of the universal Spirit of Truth, which seeks the destruction of none, but the general good of all, and especially of those

* The spirit of disaffection and separation prevalent at this period through the influence of John Perrot, is here doubtless in view. Several addresses were issued by faithful Friends to warn and exhort the flock against this deceitful and wasting snare of the enemy; amongst them might be mentioned an Epistle of Stephen Crisp, as very instructive and affecting, viz: "An Epistle to Friends, concerning the present and succeeding times," &c. 1666. On referring to the

Historical Letters in this volume, page 166—168, the subject will also be found adverted to.

that love it, who are of the household of faith.

So dear Friends and brethren, believing that your souls will be refreshed in the sense of our spirits and integrity towards God, at the reading of these things, as we were, whilst we sat together at the opening of them; and that ye will be one with us in your testimony on the behalf of the Lord and his precious Truth, against those who would limit the Lord to speak without instruments, or by what instruments they list,—and who reject the counsel of the wise men, and testimony of the prophets, whom God sanctified and sent among you in the day of his love, when ye were gathered—and would not allow Him liberty in and by his servants, to appoint a place wherein to meet together, to wait upon and worship Him, (according as He requires) in spirit, but call this formal, and the meetings of man—we say, believing that ye will have fellowship with us herein, as we have with you in the Truth, we commit you unto God, and to the word of life, that hath been preached unto you from the beginning; which is neither limited to time, nor place, nor persons, but hath power to limit us to each, as pleaseth Him:—that ye wish us, and we with you, may be built up in the most holy faith, and be preserved to partake of the inheritance, which is heavenly, amongst all those that are sanctified.

Richard Farnsworth, Stephen Crisp,
Alexander Parker, Thomas Green,
George Whitehead, John Moon,
Thomas Loe, Thomas Briggs,
Josiah Cole, James Parke,
John Whitehead,

The Written Epistle from the Yearly Meeting, 1668.

Dear Friends,—In the seed of life and in the Truth of God, in whom our love is to you all, in that which changeth not—this is to let you understand, [that] at the last meeting of Friends in the ministry which met in London, and who came out of most counties in England and Wales, at the time called Christmas last, (when we had several glorious meetings in the life and power of God,)—we did conclude among ourselves to settle a meeting, to see one another's faces, and open our hearts one to another in the Truth of God, once a year, as formerly it used to be; and once in two years for Friends in the ministry, that go in all parts beyond the seas, to come up and meet with us at London.

The next meeting will be about the time called Easter, in the year 1670, at London; when [we] shall desire to see your faces—that we may see in all meetings that — [word doubtful] be supplied, and that nothing be lacking;—then all is well: and that all walk as become the order of the gospel, which is the comely order in the power of God, which all uncomeliness is out of.

This is to be sent to C. Holder [and others named;]—and if there be any other that labour in the work of God, let them have notice, and copies of this—and into all the plantations beyond sea, from one to another; and also to Holland, Scotland, Ireland and Wales.

G. Fox.

Leonard Fell, Alexander Parker,
Stephen Crisp, John Stubbs,
John Story, Thomas Briggs,
George Whitehead, John Whitehead.
London, the 16th of the 11th mo. 1668.

For "The Friend."

Legislature of New Jersey.—Hicksite Law.

In looking over the "Journal of the proceedings of the legislative council of the state of New Jersey, convened at Trenton on the 27th day of October, A. D. 1840," my attention was arrested by the subjoined report, made by a committee of that body, which appears to me to contain sentiments so just and reasonable, and arguments so solid and conclusive on the subject matter of it, that I should be glad to see it republished in "The Friend."

It will be recollected that after the court of Chancery, and the High Court of Appeals of the State of New Jersey, had, at the close of a long, laborious, and patient examination and argument, decided that the Hicksites were not Friends, and therefore not entitled to the property of that religious Society, the active leaders of the separation in that state, made a political party question of their case, and used their influence at the election to procure the return of persons who would do something to heal the deadly wound which had been given them by those decisions. The expedient adopted to soothe and flatter the Hicksites was the passage of an unconstitutional act in 1836, providing that when a secession took place among the members of an unincorporated religious Society, the property held by that Society should be divided pro rata among the seceders, and those who remained. That they did not intend to use this law when it was procured, has been asserted by some of their members who were most active in procuring it; and many of them have too much good sense not to perceive that an ex post facto law, if there was no other objection to it, could not rightfully avail them any thing.

The subjoined report is an able and conclusive refutation of the principles advanced in the law in question, and would form an excellent commentary to accompany it in the statute book.

Saturday, March 6th, 1841.

Mr. Armstrong, from the Committee on the Judiciary, to whom had been referred the petition of the Trustees and Members of the Second Presbyterian Congregation, of Cranberry; and the remonstrance of the Trustees of the First Presbyterian Church, of the same place, made the following report:—

The committee on the judiciary, to whom were referred the petition of the trustees and members of the Second Presbyterian Congregation, of Cranberry; and the remonstrance of the trustees of the First Presbyterian Congregation, of Cranberry; beg leave respectfully to report:—

That it appears from the documents laid before them, that a Presbyterian church and congregation have existed in Cranberry for many years past, and there is much reason to believe that in 1787, the trustees of the congregation

became incorporated under the provisions of a general law relating to religious societies, passed in the preceding year, and afterwards repealed and supplied by the statute now in force. In 1790, Charles Barclay and Joseph Clayton, by their deed reciting that in 1770, a tract of one hundred and fifty acres of land in Cranberry, had been conveyed to them and one Arthur Wikoff, deceased, in trust, for the use and benefit of the First Presbyterian congregation, of Cranberry, by whom the purchase money for the same had been raised and paid, conveyed the said tract of land to the trustees of the First Presbyterian congregation in Cranberry, and their successors, "to have and to hold unto the said trustees of the First Presbyterian congregation in Cranberry, and their successors, to the only proper use, benefit and behoof of the said trustees of the First Presbyterian congregation in Cranberry, and their successors forever." Although portions of the congregation were at different periods detached and became connected with other congregations, the main body continued united, and so far as the committee are informed, undisturbed until about the year 1835, when difficulties arose from the desire of a part of the members, that a new and more commodious place of public worship should be erected, or the old one enlarged. Upon the merits of this controversy, the committee express no opinion, nor do they deem it necessary to enter into its details; it is sufficient to state the result—that in 1838, a portion of the members were at their own request, and with the approbation of the presbytery to which they were attached, duly formed into a separate church, and in the same year, they with others organized themselves as a distinct congregation and elected trustees, who became incorporated under the statute of this state, as the Second Presbyterian congregation, of Cranberry. With this church and congregation, other members of the old parish have from time to time connected themselves, but the precise number is not clearly shown, nor do the committee regard it as material. The second congregation thus organized, claim to be entitled to a portion of the property of the first congregation, and as it is admitted that this claim cannot be established and enforced in the courts of law or equity, they have applied for legislative aid and relief. The property of which a division is sought consists of the church, building and session house, the tract of land above mentioned used as a parsonage, with the buildings and improvements thereon, and some six or eight hundred dollars in money or securities. In respect to the last item, the evidence before the committee leaves it doubtful whether it properly belongs to the trustees for the use of the congregation, or is held and applied by the church officers for the relief of poor communicants.

It will be readily perceived that the ease in its main features is one which may, and in fact does, frequently happen. Entire freedom of conscience is deservedly ranked among our most sacred and inalienable rights. Civil and religious liberty were intimately associated in the minds of those who gave form and shape to the free institutions which we now enjoy. In the constitution which the freemen of New

Jersey adopted when they renounced their allegiance to the British crown, they adopted this noble principle, "that no person shall ever within this colony be deprived of the inestimable privilege of worshipping Almighty God in a manner agreeable to the dictates of his own conscience; nor under any pretence whatsoever, compelled to attend any place of worship contrary to his own faith and judgment; nor shall any person within this colony, ever be obliged to pay tithes, taxes or any other rates for the purpose of building or repairing any church or churches, place or places of worship, or for the maintenance of any minister or ministry, contrary to what he believes to be right or has deliberately or voluntarily engaged himself to perform." This principle they classed with the right of trial by jury and annual elections, and required that every member of the legislature should be bound by oath or affirmation, "not to assent to any law, vote or proceeding that shall annul, alter or repeal any part or parts thereof." Whatever errors or defects the experience and changes of more than half a century may have disclosed in this the oldest of American constitutions, they have suggested no improvement of the principle so distinctly declared and so carefully guarded.

In accordance with this provision of the constitution, our laws have left every citizen at full liberty to connect himself with such religious society as he may choose, and to terminate that connection whenever his conscience, his convenience or even his caprice may prompt him to do so. The exercise of this right of withdrawal by single individuals, and by members in concert is by no means uninfrequent, and it therefore becomes a matter of deep interest to determine what are to be its effects upon the property of the society. The courts, both of law and equity have repeatedly decided that those who withdraw, relinquish to the members who remain, all their right and interest in the common funds and estate. They regard the property as a trust held by those in whom the legal title is vested, for the benefit of the whole Society, not of its particular members, and designed for purposes which must certainly be defeated, if it were liable to be cut up and divided. They have therefore, it is believed, invariably declined to interfere, except for the purpose of preserving it unimpaired. But it is urged that those who withdraw have notwithstanding an equitable right, which though not recognized by the judicial tribunals, is still deserving of the aid and protection of the legislature. This brings us to the question whether it would be right or practicable for the legislature to interpose to effect a division of the property in such cases.

There are in the state many religious societies which have existed for a series of years, and have acquired and now hold property to a considerable amount, yet none of them, it is believed, require the payment of an initiation fee as a term of membership. Their doors are always open, "without money and without price" to the poorest citizen who concurs with them in sentiment and practice, and is willing to conform to their regulations, which the law has very properly left to be settled by themselves or by the ecclesiastical bodies with which they choose to connect themselves. Un-

happily the terms of membership in a Presbyterian congregation have heretofore been the subject of judicial definition, and the Supreme Court of this state has decided that "he is a member of a Presbyterian congregation who submits to the censures of the church regularly administered, and contributes his just proportion according to his own engagements or the rules of that congregation to all its necessary expenses." 4 *Habesit's Rep.* 412. Let us apply this rule to the case under consideration. It is admitted by both petitioners and remonstrants, that in the first Presbyterian congregation of Cranberry, prior to and at the time when the separation took place, the salary of the minister and all its "necessary expenses" were defrayed by the rent of the pews and seats, which were not owned by individuals, but belonged to the congregation, and were rented from time to time by its agent or committee appointed for that purpose. Every person therefore who paid rent for a pew or seat and "submitted to the censures of the church regularly administered" was a member of the congregation; and all the members were entitled to the same rights and an equal voice in its proceedings whether they contributed little or much to its expenses, if their contributions were "according to their own engagements or the rules of the congregation." The man who from youth to old age had occupied the same pew which his father had filled before him, and the stranger who had just united himself to the society;—the single man who needed but one seat, and he whose family required larger accommodations, and whose rent must therefore be in the same proportion greater,—all stood on the same level and exercised equal rights in managing all the affairs of the congregation. While all were "of one heart and one mind" this produced no difficulty; each contributed his just proportion according to his own engagements and the rules of the congregation, and the whole or nearly the whole amount of their contributions was needed and applied from year to year "to defray the necessary expenses." But if when a change takes place,—when a portion of the society, no matter from what cause, discontinue their contributions, and by that very fact cease to be members, the common property is to be divided, on what basis or by what rule shall the apportionment be made? Shall each be entitled to his equal share, whether he has been a contributor for one year or for forty years, and whether he has contributed annually, one dollar or ten dollars? Shall the man who without fee or reward has recently become a member of a congregation already organised and endowed, be placed on the same footing with one who has for years "contributed liberally of his substance" for the support of the ministry and the maintenance of public worship? If this be too palpably and grossly unjust, what rule can be adopted, that in practice, shall do justice to all? Again, shall a single member who withdraws, be entitled to claim a division, or shall this right be limited to a definite number; and if the latter, what number do equity and justice prescribe as proper for that purpose? If a member leaves one society to connect himself with another of the same religious denomination, shall he be permitted to carry his share of the property with

him, or shall the right be restricted to cases in which a new congregation is organised? These inquiries might be extended much further; but those already stated show that the courts have acted wisely, at least, in declining to involve themselves in such a labyrinth. No one can fail to perceive that should the legislature undertake the task of adjusting all the cases which yearly occur in the numerous congregations of the state, sufficient occupation will be furnished for the most protracted session, without reference to other matters of public interest and concern. It is equally plain that by this constantly recurring process of division and sub-division, the property left by the pious liberality of our fathers for the maintenance of religious worship, must be frittered away and rendered useless; may more, in many cases wholly diverted from the object for which it was designed. To adopt such a principle would be to tempt the covetous and the restless to wander from society to society, gathering something from each, and leaving nothing in return but confusion and discord.

The committee might state other reasons and present other views all tending to the same result. But they believe that enough has been said to manifest the propriety and importance, if not the absolute necessity of adhering closely to the rule declared by the courts, that every member of a religious society, while he continues such, shall be entitled to an equal voice in the management of its temporal affairs, and shall be left at full liberty to withdraw from it whenever he may choose; but that upon his withdrawal, he shall relinquish to those who remain, all his right and interest in the common property. They therefore recommend to Council, the adoption of the following resolution:

Resolved, that the petition of the Trustees and Members of the Second Presbyterian Congregation, of Cranberry, ought not to be granted.

A. ARMSTRONG,
DANIEL HAINES,
JOSIAH M. REEVY.

Which report and resolution was read and adopted.

RUTTY'S DIARY.

The Diary commences in the ninth month 1753, and terminates in the twelfth month, 1774, each entry being under its proper date in the order of the month. In the selections we propose to make, we shall retain merely the designation of days.

3. O the numerous occasions of real trouble to many others, from which I am mostly free! My insolence, then, on trivial provocations, very criminal; and although palliated, yet surely not excused, by bodily infirmity.

7. Two precious illuminations. First, of the necessity of preparation for death brought closer to my view. Second, of the necessity of maintaining an equal degree of spiritual indignation against other superfluities, as well as those that strike common sense and observation.

8. Perverse without cause. O my insolence! Who shall deliver me.

14. A leisure day, and a sweet one of humiliation, under a sense of divine bounty in my

happy situation, where plenty of the dew of heaven and fatness of the earth, sweet solitude favouring, peculiar religious profession, character as a religious author, exemption from the common cares of family, clouds of witnesses concerning, temporal profession recommending sobriety and meekness, health of body and mind; upon the whole, here is every motive, even of honour and interest, as well as conscience: and yet, undoubtedly, many a one would have improved such blessed opportunities and incentives to holiness far more, and have made far greater advances, than I have done.

15. A silent meeting: a frequent case of late. God is withdrawing the clouds.

16. A sweet time at meeting.

23. Indulgence in bed an hour too long.

An open time at meeting, both immediately and instrumentally.

28. Poverty of spirit, in a sense of my own vileness in God's presence; yet humbly hoped for the blessing annexed to them that hunger and thirst after righteousness.

4. What is the shadow to the substance? Such is writing compared to living; a humbling consideration! Lord give the life.

6. At meeting, truth triumphant in a minister on a signal affliction, in a recital and application of those sublime expressions, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." "We glory in tribulation."

This is above the Peripatetic, who makes prosperity essential to happiness; and above me, who am moved by trifles; but, indeed, perhaps more by trifles than greater matters.

I beheld the peculiar privileges and glory of this Society in two instances: first, in sitting under the teachings of God himself, and our hearts often, under the immediate influence of God (without the interposition of man) glorying within us. Secondly, in a ministry, in which the power and policy of man hath no share: to which add, the Christian discipline established.

21. Lay late, and belated at meeting, to my own hurt and ill example.

Doubted of my regeneration, from the remains of fierceness unsubdued.

23. Notwithstanding the repugnances of my ugly fierceness, God favoured me with some precious illuminations, viz.

First. Prepare better, and always for every meeting.

Second. On the sight of a miserable object my vexations dwindled to nothing.

Third. The height of my spiritual and sanctified ambition, is that part of blessing God for cross events.

25. A low time at the morning meeting; a sweet one at the afternoon, under a sense of renewed bounty and long tranquility.

Conscious of some degree of insolence; an abuse of riches, and deprecated as such.

Zeal against a swearing brother; yet in the sequel was humbled under a sense that I have

the root of the vice in myself, even in every inordinate transport of passion.

30. A sight of a corruption in natural studies, by a desire of the praise of men.

9. This day was the power of darkness overcome in a zealous attendance on public worship, and to good purpose. A strong and sweet impression of the necessity of an uniform moderation to be extended to natural studies.

10. Humbled under a sense of two living examples possessing a greater degree of divine love than I.

12. Guilty of laying hands on one too suddenly.

16. Hurry of business injured the meeting.

18. Sowing to the spirit is a time of labour and toil, not as reaping.

In the very moment of temptation God was with me.

25. Numbered my days: through the singular bounty of God I have outlived the age of my father. Preparation for approaching death strongly impressed.

26 and 27. Had the honour continued on me of accompanying two women in their visits to families; they waiting in deep silence in each family, and bringing forth pertinent matter out of their treasury.

A consciousness of my unworthiness during this service humbled me: for it was a time of scrutiny of heart.

28. O my barrenness! and my brittleness on provocation!

A dreadful text applied by a minister to our meeting this day, viz. "Be instructed, O Jerusalem! lest my soul depart from thee; lest I make thee desolate, and land not inhabited."

30. "Is not my word a fire?" O that I might find it so in consuming sensuality, and particularly in eating, drinking, sleeping, to be used not as ends, but as means of health; not to live to eat, drink, &c. but the inverse.

On the view of an old associate, who has far outstripped me in the spiritual race:

"Thou hast indeed kept thy integrity from thy youth; but I have deviated into the earth; and, notwithstanding my fine opportunities, been sullied by the world; but God is indulgent to me beyond expression, in favouring with living incentives to a return to him, and to a redemption of lost time."

Fall Ploughing.—"A Farmer of New Jersey, some years since, trench-ploughed an exhausted field of clayey soil in the fall; cross-ploughed a part of it, and in that part broke the lumps to pieces. In the spring, the field was all ploughed equally, and sown with barley and clover; the part on which the most labour had been thus bestowed, was in fine order when sown, and yielded thirty bushels an acre of barley—the other part was in lumps, the frosts not being sufficient to mellow them entirely, and the product of barley was only about twenty bushels to the acre. 'The same difference was afterwards observed in the clover.'"

The Cherokees.—"The principal chief of the Cherokees has sent in his annual message, which is a highly interesting document, and

will compare with any of the governors' messages. The chief says there are due from the U. States to that nation more than \$2,500,000; and he recommends that this sum be obtained, and in part be distributed among the people, and that the interest of the school fund be devoted to the maintenance of schools and the diffusion of the blessings of education.—*Freeman.*

THE FRIEND.

TWELFTH MONTH, 23, 1841.

TO SUBSCRIBERS.

While we are thankful to those subscribers and agents who have promptly remitted the amount of the bills sent them, we again earnestly call upon those who are still indebted for the paper to consider how necessary to its support it is that the dues should be punctually paid. Though the sum due from each is small, yet, if payment is long delayed by many, the want of the aggregate amount becomes a matter of serious inconvenience to the contributors. About nine months have elapsed since the bills alluded to (viz: for subscriptions due for more than the then current volume) were sent out; yet we regret to be obliged to say, that a large amount remains unpaid. We have now advanced a quarter in the fifteenth volume, the expenses of which must be defrayed as it proceeds; and we therefore feel the necessity of again calling attention to the subject.

Should there be any errors in the accounts forwarded, which, however, we believe is not the case, they will be cheerfully corrected. Agents are respectfully requested to forward the amount of subscriptions collected in their neighbourhoods as soon as practicable, with explicit statements of those from whom it has been received.

DIED, at South Yarmouth, Mass., Eleventh mo. 30th, 1841, THOMAS ARIN, aged nearly 45 years, a member of Sandwich Monthly, and Yarmouth Preparative Meeting of Friends; and for a few years before his death, acceptably occupied the station of an elder. He was from early years of affectionate life and conversation, a dutiful child, an exemplary husband, a kind and watchful parent, and a useful member of Society. His relatives and friends sensibly feel that a painful breach has been made, not only in the family circle, but in the Society, especially the annual meeting of which he was a member; but feel it incumbent on them submissively to acquiesce in this bereavement. Toward the latter part of his illness, which was pulmonary consumption, he feelingly desired his friends, cheerfully to give him up, saying, that he was entirely resigned to the Divine disposal, having mercifully experienced that his peace was made; and that he had been favoured with an undoubted evidence that he would be received into the mansions of eternal rest beyond the grave.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIRST MONTH, 1, 1842.

NO. 14.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 99.)

"It was 3½ o'clock when we reached the top, from which the convent was said to be one hour distant; but we found it two, as did also Burekhardt. Descending a little into a small Wady which has its head here, and runs off through a cleft in the western mountains apparently to Wady Rudh'wah, we soon began to ascend again gradually on a course southeast by south, passing by a small spring of good water, beyond which the valley opens by degrees, and its bottom becomes less uneven. Here the interior and loftier peaks of the great circle of Sinai began to open upon us—black, rugged, desolate summits; and as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the Monks) began to appear. We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkeys belonging to the convent. The scenery through which we had now passed, reminded me strongly of the mountains around the Mer de Glace in Switzerland. I had never seen a spot more wild and desolate.

"As we advanced the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, 'Here is room enough for a large encampment!' Reaching the top of the ascent, or water-shed, a fine broad plain lay before us, sloping down gently towards the south-southeast, enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur, and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from 1200 to 1500 feet in height. It was a scene of

solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming. As we went on new points of interest were continually opening to our view. On the left of Horeb, a deep and narrow valley runs off south-southeast, between lofty walls of rock, as if in continuation of the southeast corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent, and the deep verdure of its fruit trees and cypresses is seen as the traveller approaches—an oasis of beauty amid scenes of the sternest desolation. At the southwest corner of the plain the cliffs also retreat, and form a recess or open plain westward for some distance. From this recess there runs up a similar narrow valley on the west of Horeb, called el-Leja, parallel to that in which the convent stands, and in it is the deserted convent el-Arbain, with a garden of olive and other fruit trees not visible from the plain. A third garden lies at the mouth of el-Leja, and a fourth further west in the recess just mentioned. The whole plain is called Wady er-Rahah, and the valley of the convent is known to the Arabs as Wady Shu'eib, that is, the vale of Jethro. Still advancing, the front of Horeb rose like a wall before us, and one can approach quite to the foot and touch the mount. Directly before its base is the deep bed of a torrent, by which in the rainy season the waters of el-Leja and the mountains around the recess pass down eastward across the plain, forming the commencement of Wady esh-Sheikh, which then issues by an opening through the cliffs of the eastern mountain—a fine broad valley, affording the only easy access to the plain and convent. As we crossed the plain, our feelings were strongly affected at finding here so unexpectedly a spot so entirely adapted to the Scriptural account of the giving of the law. No traveller has described this plain, nor even mentioned it except in a slight and general manner, probably because the most have reached the convent by another route without passing over it, and perhaps too because neither the highest point of Sinai (now called Jebel Mûsa) nor the still loftier summit of St. Catherine is visible from any part of it.

"As we approached the mountain, our head Arab, Besharah, became evidently quite excited. He prayed that our pilgrimage might be accepted, and bring rain, and with great earnestness besought, that when we ascended the mountain, we would open a certain window in the chapel there, towards the south, which he said would certainly cause rain to fall. He also entreated, almost with tears, that we would induce the Monks to have compassion on the people, and say prayers, as they ought to do for rain. When told that God alone could send rain, and they should look to him for it, he

replied, 'Yes, but the Monks have the book of prayer for it; do persuade them to use it as they ought.' There was an earnestness in his manner which was very affecting, but cannot be described. Just after crossing Wady esh-Sheikh, we passed at the mouth of Wady Shu'eib, a burial ground much venerated by the Arabs. Here Besharah repeated a few words of prayer; the first time we had known him or any of our Arabs pray since leaving Cairo.

"From the Wady esh-Sheikh to the convent is a distance of twenty-five minutes, by a difficult path along the rocky bed of the narrow valley. We had come on in advance of the loaded camels, and reached the convent at 5½ o'clock. Under the entrance were many Arabs in high clamour, serfs of the convent, who were receiving a distribution of some kind of provision from above; we did not learn what. The only regular entrance at present is by a door nearly thirty feet (or more exactly twenty-eight feet nine inches) from the ground; the great door having been walled up for more than a century. On making known our arrival, a cord was let down with a demand for our letters, and we sent up the one we had received from the branch-convent in Cairo. This proving satisfactory, a rope was let down for us; in which seating ourselves, we were hoisted up one by one by a windlass within to the level of the door, and then pulled in by hand. The superior himself, a mild-looking old man, with a long white beard, received us with an embrace and a kiss, and conducted us to the stranger's rooms. While those were preparing, we seated ourselves in the adjacent piazza, upon antique chairs of various forms, which have doubtless come down through many centuries; and had a few moments of quiet to ourselves, in which to collect our thoughts. I was affected by the strangeness and overpowering grandeur of the scenes around us; and it was for some time difficult to realise, that we were now actually within the very precincts of that Sinai, on which, from the earliest childhood, I had thought and read with so much wonder. Yet, when at length the impression came with its full force upon my mind, although not given to the melting mood, I could not refrain from bursting into tears.

"We were soon put in possession of our rooms, and greeted with kindness by the Monks and attendants. Almonds were now brought, with coffee and date-brandy; and the good Monks wondered when we declined the latter. Supper was prepared in an adjoining room, chiefly of eggs and rice, with olives and coarse bread; the superior making many apologies for not giving us better fare, inasmuch as it was now lent, and also very difficult to obtain camels to bring grain and provisions from Tôr and elsewhere. Indeed such had been the lack

of rain for several years, and especially the present season, that all food and pasturage was dried up; and camels were dying of famine in great numbers.

"The rooms we occupied were small and tolerably neat; the floor was covered with carpets which had once been handsome, though now well worn, and a low divan was raised along three sides of the room, which served as a seat by day, and a place to spread our beds at night. Here all travellers have lodged who have visited the convent for many generations; but they have left no memorials behind, except in recent years. Father Neophytus, the superior, came to us again after supper; and as my companion could speak modern Greek with some fluency, we found peculiar favour in the eyes of the good old man, to whom the Arabic was almost an unknown tongue.

"*March 24th.*—We found enough to do for this day in writing up our journals, and examining the vicinity of the convent.

"The valley of Shu'eib runs up from the plain southeast by south, and forms a *cul de sac*, being terminated not far beyond the convent by a mountain less lofty and steep, over which a pass leads towards Shurm, on the coast of the eastern gulf. The valley is so narrow at the bottom, that while the eastern wall of the convent runs along the water-course, the main body of the building stands on the slope of the western mountain, so that the western wall stands considerably higher than the eastern. The mountains on either side tower to the height of a thousand feet above the valley.

"The convent is quadrangular, 245 French feet by 204, enclosed by high walls, built of granite blocks, of which there is no lack here, and strengthened with small towers in various parts; in one or two of which there are small cannon. The space enclosed within the walls is cut up into a number of small courts, by various ranges of buildings running in all directions, forming quite a labyrinth of narrow winding passages, ascending and descending. Some of the little courts are ornamented with a cypress or other small trees, and beds of flowers and vegetables; while many vines run along the sides of the buildings. Every thing is irregular but neat, and all bears the marks of high antiquity, being apparently the patchwork of various by-gone centuries.

"The garden joins the convent on the north, extending for some distance down the valley, and is in like manner enclosed with high walls, which, however, it would not be very difficult to scale. In the course of the morning the superior invited us to walk through it, showing us the way himself along a dark and partly subterranean passage under the northern wall of the convent. This is closed by an iron door, now left open all day for the free ingress and egress of the inmates and visitors. The garden, like the convent, lies along the slope of the western mountain, and is formed into several terraces, planted with fruit trees. At its southeast corner, near the high entrance, the wall is mounted on the inside by a stile, with a ladder to let down outside, forming a way of entrance to the garden and convent. By this way ladies are introduced, when they happen to wander as travellers into this solitary region. The

garden was now suffering from drought; but it looked beautifully verdant in contrast with the stern desolation that reigns all around. Besides the tall dark cypresses which are seen from afar, it contains mostly fruit trees, few vegetables being at present cultivated in it. Indeed the number and variety of fruit trees is surprising, and testifies to the fine temperature and vivifying power of the climate, provided there be a supply of water. The almond trees are very large, and like the apple trees, were now in full bloom, or rather were already in the wane. There are also pears, pomegranates, figs, quinces, mulberries, olives, and many vines, besides other trees and shrubs in great variety. The fruit produced is said to be excellent. The Arabs are now on good terms with the Monks, and do not rob the gardens; but the long want of rain had made them less productive. This garden, although under the immediate care of the Monks, is not well kept, and has nothing ornamental about it, nor is it well irrigated. Still it is a gem in the desert.

"In the afternoon we went out through the garden to examine more particularly the plain which we had crossed yesterday. Taking our station on the highest part of the plain, and looking towards the convent, we had on the left, or northeast of the plain, the long and high mountain called *Jebel el-Fureia*, with tableland on the top and pasturage for camels. It extends northward along the pass by which we ascended, and southwards to Wady Sheikh, at the southeast corner of the plain. South of this Wady, the mountain which overhangs the convent on the east, is called *Jebel ed-Deir*, and also *Mountain of the Cross*. The mountain on the west of the pass is called *Jebel es-Seru* or *es-Surey*; but south of the cliff running down to Wady Rudhwah, it takes for a time the name of *Sulsul Zeit*, and then at its southern end near the recess, that of *el-Gubsheli*. The western side of the plain is quite irregular, from the spurs and points of the mountain which jut out into it. On the west of the recess is *Jebel el-Humr*, and then more to the south, and further back lies the lofty summit of *Jebel Katherin*, or *St. Catherine*.

"The name of *Sinai* is now given by the Christians in a general way to this whole cluster of mountains; but in its stricter sense, is applied only to the ridge lying between the two parallel valleys *Shu'eib* and *el-Leja*. It is the northern end of this ridge which rises so boldly and majestically from the southern extremity of the plain, and this northern part is now called by the Christians *Horeb*; but the *Bedawin* do not appear to know that name. From this front the high ridge extends back southeast by south for nearly or quite three miles, where it terminates in the higher peak of *Jebel Musa*, which has commonly been regarded as the summit of *Sinai*, the place where the law was given.

"The Arabs of the present day have no other name for the whole cluster of mountains than *Jebel et-Tur*. It is possible that they may sometimes add the word *Sina* (*Tur Sina*) by way of distinction; but this certainly is not usual.

"We measured across the plain where we stood, and found the breadth to be at that point 2700 feet, though in some parts it is wider.

The distance to the base of *Horeb* was 7000 feet. The northern slope of the plain, north of where we stood, we judged to be somewhat less than one mile in length, by one third of a mile in breadth. We may therefore fairly estimate the whole plain at two geographical miles long, and ranging in breadth from one third to two thirds of a mile. This space is nearly doubled by the recess so often mentioned on the west, and by the broad and open area of *Wady Sheikh* on the east, which issues at right angles to the plain, and is equally in view of the front and summit of the present *Horeb*.

"The examination of this afternoon convinced us that there was space enough to satisfy all the requisitions of the Scriptural narrative, so far as it relates to the assembling of the congregation to receive the law. Here too one can see the fitness of the injunction, to set bounds around the mount, that neither man nor beast might approach too near. The encampment before the mount, as has been before suggested, might not improbably include only the headquarters of Moses and the elders, and of a portion of the people, while the remainder, with their flocks, were scattered among the adjacent valleys.

"*March 25th.*—Having expressed a desire to attend the service in the great church this morning, we were welcomed to it, with the remark, that this was something unusual with travellers. We had already been invited to breakfast afterwards with the fraternity in the refectory. The service commenced in the church at 7 o'clock, and continued 1½ hours. It was simple, dignified and solemn, consisting in great part in the reading of the gospels, with the touching responses and chants of the Greek ritual. The associations of *Sinai* came strongly in aid of the calm and holy influence of the service, and every thing tended to awaken in the breast feelings of veneration and devotion. The antique yet simple grandeur of the church is also imposing. The Monks seemed each to have his own particular seat or stall, and two very old men struck me in particular, who chanted the responses and *Kirie eleison* with great simplicity and apparent fervour. Just at the close of the service, Father Neophytus, as a mark of special favour, called us of his own accord into the sacristy, and showed us the relics of *St. Catharine*, whose body the Monks suppose to have been transported by angels from *Alexandria* to the summit of the mountain which now bears her name. The relics consist of a skull and hand, set in gold, and embossed with jewels.

"We now repaired to the refectory, and were seated at the long table next below the priests; the lay brethren and pilgrims taking their seats still further down. The table was neat, and without a cloth; some of the larger vessels were of tinned copper; but the plates, spoons, basins, mugs, and porringers for drinking, were all of pewter. An orange and half a lemon lay by each plate, with a portion of coarse bread. After a grace, a large basin of soup or stew, made of herbs, and a species of large shell-fish was set on, from which each helped himself at will. This, with a few plates of olives, and raw beans soaked in water till they sprout, formed the whole repast. The good Monks

seemed to eat with relish; and some of the very old ones set away their plates with the remains of these tid-bits in drawers beneath the table. During the meal, a young Monk or deacon, whom we had met with on the way, read from a small pulpit a sermon or homily in modern Greek in praise of Chrysostom. On rising from the table, a taper was lighted on a small table at the head of the room, around which all gathered, and a prayer was said over a piece of bread and a very small cup of wine. These were then carried around to all standing, every one (including ourselves) breaking off a morsel of the bread and tasting the wine. This was explained to us as a sort of love-feast, a mere symbol of the enjoyment of wine, of which the Monks are not permitted by their rulers to drink. After this, on leaving the room, each one received separately the benediction of the superior; and we all retired to the adjacent ancient piazza, where coffee was handed round; the deacon following, and continuing his reading the whole time. There was a simplicity and seriousness during the whole repast, and its accompaniments, which were quite pleasing.

"Back of the altar in the church, we were now shown the place where the burning bush is said to have stood, now regarded as the most holy spot in the peninsula; and as Moses put off his shoes in order to approach it, so all who now visit it must do the same. The spot is covered with silver, and the whole area richly carpeted.

"The library is another quarter of the convent, in a room furnished with shutters, which, like the door, are very rarely opened. The printed books are mostly in Greek, and very old; the library being rich in *Incunabula*, but possessing very few modern books, except some copies of the Scriptures from the British and Foreign Bible Society, presented by a missionary. These rest here now in the same undisturbed repose which the Aldine Septuagint has enjoyed for centuries. I made an estimate of the whole number of books, and found them to be about 1500 volumes. The library is utterly neglected; private reading forming no part of the duties or pleasures of these worthy fathers."

(To be continued.)

From Old Humphrey's Observations.

ON EXCELLENT IDEAS.

It was in the summer that I was sitting at a table by myself, in the corner of a public coffee-room, pondering on the pages of a book which an old friend had just lent me, now and then taking a sip of coffee, and occasionally casting a glance at the flickering gas-light, which flared within a few feet of the table.

There were several well-dressed young men at the opposite end of the room, engaged in conversation, but so deeply occupied was I with my book, and my own speculations, that most likely not a word of all they said would have distinctly reached me, had it not been for an exclamation, in which one of them frequently indulged. Scarcely five minutes elapsed without his crying out, "That's an excellent idea!"

After hearing this several times, I directed

my eyes towards the speaker, who was gaily dressed, with a gold chain across his bosom, and a showy ring on the little finger of each hand. "That's an excellent idea!" said he again, just at the moment that I lifted up my head, and I then felt a desire to catch one or two of the many "excellent ideas" that were falling around me.

What a poor, perishing world is this, whether we consider it as an abiding place, or with respect to the fulfilment of those hopes which are continually rising in our restless hearts! Every day presents us with proofs that this is not "our rest," and every hour brings forth enough to convince us, that our earthly hopes, like bubbles on the running stream, only glitter one moment to burst into empty nothingness in the next. How often are we expecting much from sources that yield but little!

There may or may not be wisdom in thus indulging in a passing reflection, when relating a common-place occurrence; but it is a habit of mine; and Old Humphrey cannot see, hear, read, write, or converse, without now and then throwing in a passing reflection.

Well, as I said, I was on the look-out for "excellent ideas." These are not, certainly, very often to be met with, and you may as well expect to see pine-apples on blackberry bushes, as to hear "excellent ideas" from the thoughtless and the vain; but the old proverb says, "It never rains but it pours;" and however scarce "excellent ideas" may be in general, yet if I might judge by the exclamations that reached me, I was in a fair way of falling in with a profusion of them.

Though I appeared to pore over my book, my ears were wide open to what was going on at the other end of the room.

The conversation was on the subject of cigars, and one of the party thought it would be no bad thing to take one to church with him the next time he went there.

"That's an excellent idea!" exclaimed the one in the gold chain.

The excellency of this idea did not at all strike me; on the contrary, it seemed to me to be thoughtless, silly, and profane. I, however, still kept my ears open.

"Tom," said one of them soon after, "what do you think of in passing by the blind Scotchman at the Regent's Park, I dropped a pebble stone into his hat: 'Thank you,' said the old fellow, who thought he had got a capital catch."

"An excellent idea!" again cried out the one with the gold chain.

The excellency of this idea was quite as indistinct to me as the former one. I thought both the idea and the act were mean, wanton, and cruel; but the conversation changed.

"How did you manage, Ned, with your watch?" asked one.

"Oh," replied he who was addressed, "I persuaded the watchmaker that it had a gold key to it when I left it with him, a keepsake, that I would not have parted with for double its value; and so he was glad enough to get off without charging me any thing for the new spring."

"An excellent idea!" once more exclaimed

the ornamented admirer of this fraudulent ingenuity.

Now, excellent as this was pronounced to be, it was nothing less than impudence, deceit, and dishonesty.

"Well," thinks I, "if Old Humphrey has not had quite enough 'excellent ideas' for one day it is a pity;" so drinking up the last drop that was left at the bottom of my coffee-cup, I closed my book, and walked away, musing on the weakness, the folly, the heartlessness, and immorality of the world.

When a man picks up stones in good earnest to throw at his neighbour's windows, he may very soon break a great many panes; and, in like manner, when he sets about finding fault with those around him, he is never long at a loss for something to find fault with. I soon made out a long catalogue, not of "ideas" only, but of plans and undertakings, which, though considered "excellent" by thousands of people, are weak, worthless, and wicked. It was truly astonishing how clearly I saw the errors of others, how sagely I reflected on the matter, and how eloquently I reproved the follies and frailties of mankind.

At last it occurred to me, that it might not be amiss, after going abroad so much, to come a little nearer home; for perhaps I might find in my own head and heart some "excellent ideas," and admirable undertakings, not a whit more valuable than those of my neighbours.

What an ignorant, vain, presumptuous, and inconsistent being is man! How much he knows of others, how little of himself! How quick is he to condemn the faults of his fellow-sinners, and how slow to amend his own! I had worked myself up to a pitch of virtuous indignation; I had arraigned others of manifold misdeeds, and performed the offices of jury and judge to my own satisfaction, disposing of every case as I thought proper. You may be sure that I felt a little high-minded; but when I brought up Old Humphrey himself to the bar, I was soon humbled even to the dust.

"It's bad enough," said I, "when the young act a foolish part, thinking that 'excellent,' which is unworthy, and pursuing folly instead of wisdom: but what excuse has he whose hairs are gray, who has had the experience of a lengthened life to assist him, and who has long taken upon him to instruct others in the way they should go? What excuse has such an one as Old Humphrey to offer, when the light, hollow, frothy things of time are estimated by him as 'very excellent,' and pursued with more ardour than the things of eternity?"

Of all ploughing and harrowing, the ploughing and harrowing of our own hearts is the hardest work, and I think I may add, it prepares for the richest harvest. I felt determined to give myself no quarter. I had been fierce as a lion in my attack, but was tame as a lamb when obliged to defend myself; and after half an hour's rigid examination of my own heart, you might have trodden on the toes of Old Humphrey without his reproaching you; so much was he humbled in his own estimation.

It may be that you also have been pluming yourself on some "excellent ideas," which

will no more bear the test of Christian consideration than some of mine. If it be so, try, at least, to avoid bitterness, and to manifest a forbearing spirit towards an offending brother. If we have both erred, let us both try to amend together; for however "excellent" our "ideas" may be, one practical illustration of the Christian principle of forbearance and charity will be worth them all.

THE TRUMPERY BAG.

From the same.

There are many things in the world that appear too bad to keep, and too good to throw away. You must know, that I am very fond, in a leisure moment, of sketching with my pen on paper, any thing that comes into my head. At one time it is a man; at another, a house; sometimes it is a tree, and sometimes a tiger. It amuses me, it relieves my mind, it is like unstringing the bow, and thereby rendering it the more serviceable when strung again. Now, these sketches, or etchings, or whatever they may be called, are often of the character just spoken of—too bad to set any value on them, and too good to destroy. I have therefore set up what I call a "trumpery bag," and into this bag I put such things as I have described.

You may smile at the thought of Old Humphrey being employed in so trifling an occupation as that of scriawling and scratching with his pen on paper; but, remember, this is only done in his seasons of leisure, when he is weary with more important pursuits, and needs a change of employment. There are worse occupations in idle hours than sketching with a pen.

It is astonishing how much a little, added to a little, for a length of time, will amount to. The bag at one time contained but very little, but it is now full; so full, that there is a difficulty in putting any more into it. There are rude sketches of heads, flowers, ships, and wild beasts; old houses, prisons, birds, coaches, and outlines of such odd singular characters as I may have met in the course of the day; with pillars of different orders of architecture, household furniture, and a hundred nondescript kinds of things, so that the bag is now a very pleasant source of amusement to those who are fond of such things.

But it is not on account of what the bag contains, nor of the amusement it may supply, that I speak of it. No; it is to set in a clear light a lesson that I want to impress on your minds.

The lesson is this—that if by adding little to little, in course of time, such a great heap of trumpery has been obtained, by adding little to little of better things, a great deal of what is valuable may be obtained. Now, if you will act upon this principle, depend upon it, you will be a great gainer. There is but little to be got in heaping up waste paper, but much may be got in heaping up treasures worth preserving.

Where was it that I read of two little girls in South America, who went out one morning, each with a little basket on her arm? The one amused herself with picking up pretty little stones, but the other was more particular; she put into her basket nothing but diamonds, and

of course had but few. When they returned home, the one had a full basket, but then it was only a basket full of trumpery, not worth a tenth part so much as the smallest diamond the other had obtained. Grown-up people may learn something from these children. If I had acted like the prudent little South American, I should now have something in my bag worth looking at, instead of a heap of things that I could put behind the fire without grieving after them.

You may not be fond of sketching with your pen, but that does not matter; whatever you do, do it well, and then it will not be trumpery. You may never live in South America; never mind that, for there are diamonds to be had here as well as there.

Some people add into the number of their books by little and little, until the heap is a great one; but if you give yourself the trouble to examine them, they are of a bad quality, they are good for little or nothing. Now, a good book is a diamond; get a good book then when you can, whether you are seven years old, or seventy, for its contents may be very valuable to you, when diamonds shall be as dust in your estimation.

Try also to lay up good principles in your heart as well as good books on your shelves; principles that will preserve you through time, and prepare you for eternity. What is all the trumpery in the world to be compared with them?

Lastly, add to your wisdom; for laying up folly will be laying up trumpery indeed. Get a knowledge of your own hearts, and learn to know Him, whom to know is eternal life. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that keep his commandments. Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding."

Now, I cannot but hope that you have learned a little from the trumpery bag of Old Humphrey.

It may not be very wise in me to let you know any of my weaknesses, and perhaps it might have been as well to have kept this affair of the trumpery bag all to myself, but it cannot be helped now; and surely it will be the less evil for me to be laughed at for my whimsicalities, than that you should lose the benefit of a lesson of instruction. At any time that you should be passing my way willingly will I show you my trumpery bag, on condition that you will give over laying up trumpery yourselves.

Insanity.—Within the last dozen years insanity appears to have been frightfully on the increase in France. The number of persons affected with the terrible malady amounting in 1837 to 18,757. The departments in which their number was greatest, in 1836, were the Seine, which had 3138; the Ille et Vilaine, 531; the Seine Inferieure, 838; the Rhone, 396; Maire et Loire, 812; the Meurthe, 641; the Manche, 613; the Nore, 794; the Mouths of the Rhone, 711; the Gironde, 385. The department of the upper Alps had only 9; that of the Upper Pyrennes, 11; the Ardennes, 21; the Creuse, 13; the Landes, 22; and the Eastern Pyrennes, 25.

For "The Friend."

RELIGION.

How beautiful, Religion! on the mountains are thy feet!
When thou comest in thy loveliness, the Christian soul to greet;
For well he knows thy presence will his happiness increase,
That thy ways are ways of pleasantness, and all thy paths are peace.
With thee the rough ascent becomes the smooth and gentle slope,
When thou wakest, in his rock-bound heart, the gushing springs of hope;
And thou pointest to the mountain top his ardour to increase,
Where he may rest, that summit gained, in happiness and peace.
Oh! now, when my horizon is dark with fear and dread,
And doubts, and deep anxieties, oppress my aching head;
Come pour into my sinking heart, thy balmy oil and wine,
And thy cup of consolation, oh! be that blessing mine.
Ere yet is reach'd that summit, which my journeyings will close,
Like Hor's bleak rugged mountain, where Aaron's knees repose,
Oh! may the Sun of Righteousness illumine my pilgrim way;
And give that peace, the world cannot, or give, or take away.

ORRISON.

Quaker Fighting.—Suppose that all the treasure which has been wasted by this great nation, hunting a few wretched Seminoles from the morasses of Florida, had been expended in civilizing the race; in teaching them agriculture and the peaceful arts, in distributing seeds and implements, in educating the children, in diffusing physical comfort and moral and intellectual culture, in elevating the savage to the dignity of a man. How different would have been the result, both to the nation and to the Indians. This would be Quaker fighting, and according to our notion, would not only be more rational and cheaper, but a vast deal more effectual.—*Providence Journal.*

Another Zero Colburn.—There is at present attached to the ordnance survey in Ireland, a boy of eight years of age, named Alexander Gwin, whose natural powers of calculation leave the greatest arithmeticians in the background. He can, in less than a minute, make a return of any quantity of land by giving him the surveyor's chained distance, which the most practised arithmetician would take an hour to complete.

Increase of Western Trade.—The amount of wheat and flour shipped from Chicago for Buffalo in 1840, amounted to 20,000 bushels. The amount of wheat and flour shipped from Chicago to Buffalo in 1841, amounts to 200,000 bushels.

Anthracite.—The anthracite coal regions have this year turned out nearly 800,000 tons, which is about 100,000 more than the yield of last year.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 102.)

At a General Meeting of Friends, for managing the Public Affairs of Truth throughout the nation, held at Devonshire House, London, 29th of 3d month, 1672.*

It is concluded, agreed, and assented unto, by Friends then present, that for the better ordering, managing, and regulating of the public affairs of Friends relating to the Truth and the service thereof, there be a General Meeting of Friends held at London, once a year, in the week called Whitsun-week, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each and every of the counties of England and Wales respectively. [So far only printed in *Book of Epistles*.] That the Quarterly Meetings in London, Bristol, Colchester, and all and every the counties of England and Wales respectively, at their Quarterly Meetings immediately preceding the said week called Whitsun-week in every year, do take care to nominate and appoint the number of Friends aforesaid, to be present at the General Meeting aforesaid; there to advise about the managing of the public affairs of Friends throughout the nation. That the Friends so to be chosen for the purpose aforesaid, be desired to be at London by the second day night of the Whitsun-week, so called, in every year at furthest. And upon their arrival there, the six Friends for the city of London, together with a competent number of the other Friends of the country, may then examine and appoint the time and place for the next meeting of the said General Meeting, some time in the said week, called Whitsun-week, in every year accordingly, until further order be taken therein. That as many Friends that labour in the Truth, as have freedom thereunto, may be present at the said General Meeting; that all others, except such as are nominated, appointed, and chosen, be desired to forbear to come to the said General Meeting, except such Friends as they, when met together, shall see meet to admit.

That copies hereof be sent to the respective Quarterly Meetings throughout England and Wales, for their better regulation in the matter.

Dear Friends and Brethren—In that universal love, wherein we are mutually concerned in the service of Truth and one another, do we dearly salute you; and therein do signify unto you, that upon consideration had, of the public charge relating to Friends and Truth, at a General Meeting for the city and country, held this day at this place, it was found of absolute necessity, that a public collection be again made amongst Friends, in the several counties throughout England and Wales, for the management of Truth's affairs; particularly for Friends' supply who are called into the service of the Lord beyond seas; and for books that

are disposed of and given away for the public service; to the chief rulers and others concerned; as likewise considerable charge hath been, and may be, for packets of letters, together with accounts of Friends' general sufferings, with the charge of recording and often transcribing the same. Friends of London having made it appear, that for several years past, they have laid out near one hundred pounds a year upon these general services aforesaid, (besides that of the service beyond seas,) which do equally concern [Friends] in the country, as well as in the city, to bear, especially for the future. Wherefore we desire you that are concerned in the Quarterly Meetings, to take care that a collection be made accordingly in your county, for the intent and purpose afore-mentioned; and sent up, with as much convenient expedition as may be, to the hands of Gerrard Roberts, Gilbert Latye, Edward Man, John Nelson, Arthur Cooke, or any one of them.

So not doubting your care herein, for the Truth's sake, desiring that Friends may be open-hearted, cheerful, diligent therein, as God hath blessed and prospered them; we remain your faithful Friends and brethren.

Signed in the name and by the appointment of the said General Meeting,
George Whitehead, Francis Rogers,
Alexander Parker, John Crook,
John Whitehead, William Welch,
Thomas Gouldney, Stephen Crisp.
Devonshire House, London, 29th of 3d month, 1672.

Epistle from Friends of the General Meeting held in London, the 31st of 3d month, 1672.

Dear Friends and Brethren—From that universal love and care which the Lord our God hath begotten in us towards one another, his church, and people, these things following are opened in us by His Holy Spirit, to present both unto you, who are called forth in a measure of the heavenly gift to labour and travel abroad to minister unto others, and unto you who are more resident in the several counties and meetings, who have a care and oversight committed to you by the Lord, in your respective places, counties and meetings, for the good order and comfort of the Church.

First.—To those that are called forth with a testimony for God, and those that are ended with an heavenly gift for that end—our tender advice and counsel in the Spirit of life and true love is, that you all wait and dwell in the heavenly life and Spirit of the gospel, wherein both true judgment and mercy is; that thereby you all may be made manifest in men's consciences, and be a good savour to God, both in life and doctrine: that your conversations, as well as your words, may preach Truth, and shine in your sobriety and holy examples; and so be instrumental in His hands for the conversion, salvation, comfort, and establishment of others. And our earnest desire is, that you

all may be so preserved, in diligence and subjection to the power of an endless life, as that none may run on too hastily or forwardly in any exaltation of spirit, away from the sense of the arising of the pure life and testimony; nor yet any to quench its arising, motions, or testimony, through fear, negligence, doubtings, secret dispute, or backwardness: but that every one may dwell in that living sense, willingness and diligence, as tends to your enlargement and growth, and to the increase of your gifts and measures in the life. And that every one who ministers, may be kept in the lowliness, in subjection and tenderness of spirit to the Lord and his counsel; so that a clear and heavenly understanding may be opened and increased in them, and so in true meekness and humility retained, as that in the Spirit of the gospel, they may be enabled gradually to demonstrate the Truth, to the opening the understandings, and for the conviction of the consciences of the hearers; before either they pass positive judgment upon Truth's adversaries, or their principles. Also, that the first principles of the true light, repentance, and remission of sins through the name and power of our Lord Jesus Christ, be kept to, held forth, and preached to the world, for the preparing their hearts for God; and none suddenly to rush into, or strive out of God's counsel to speak of, the high mysteries of the gospel, nor cast pearls before swine. Neither hastily, or at first entrance, out of their own measures and attainments, to assert the highest doctrines, as that of perfection, or height of attainments, before people's minds are prepared by the secret power of God for the first principles or beginnings; that they may not be stumbled, nor their minds biased against Truth, by any hasty or untemperately asserting matters beyond their measures and capacities—that is, without a deliberate progress in the work and travail of the gospel: and that Christ, his death, blood, and resurrection, be reverently spoken of, according to Scripture expressions.

That none be forward or hasty in traversing the ways and principles of professors; to propose objections, nor to make or raise more in preaching, than they clearly answer by the plain evidence of the Spirit; lest any lose their matter, entangle themselves, and leave the hearers more dark and doubtful than they found them. And we warn and charge all concerned, both in England, Scotland, and elsewhere, in the presence of the living God, to take heed of coming too near the disobedient hypocritical spirit of contentious professors, to gratify them with unsound words and nice distinctions; which tend to darken knowledge, and veil the simplicity of the gospel, and to pervert the holy Truth.

Again, when any one in speaking, comes to feel both strength of life and matter of ministry to be wanting, we advise such not to strive to bring forth and enforce words; but then to be still, and wait till life arise to bring forth its own testimony: for that is the way to be enlarged, and to be further accomplished in the work. And not to run over or beyond the living sense of the heavenly life, nor into vain repetitions, either in preaching or praying, through striving or eagerness of mind; but to keep low and tender, in the true sense and

* The first part only of this minute is printed, as the introductory article in the volume of the Epistles of the Yearly Meeting in London, 8vo. This copy is taken from one of the circulars issued on the occasion.

* This Epistle seems to be specially addressed to Ministers, and those filling the responsible station of overseers of the flock: the duties subsequently assigned to Elders, probably devolved at this time, on the faithful perhaps in both the stations above-mentioned, but more especially on overseers.

feeling of the holy seed and divine power, which gives life and strength.

We desire and exhort all such as are young, and not thoroughly experienced in the service and work of the gospel, to keep in their own proper gifts, measures, and orders of the life; and out of all striving or straining beyond their line, to be heard or seen of men; and so to be kept clear, in the true sense and exercise of their own proper gifts, out of all mere imitations and formed habits, which are not to edification.

And every one so keep in the peaceable wisdom and life in your travels, out of all extremes and whirlings, which tend to draw out and unsettle people's minds. And avoid all imagined, unseasonable and untimely prophesyings; which tend not only to stir up persecution, but also to the hegetting airy and uncertain expectations, and to the amusing and affrighting simple people from receiving the Truth: for this practice, God's wisdom neither leads to, nor justifies. And take heed of aggravating reflections and forward clashing at persons or people, with unseasonably and rashly using names of distinctions; which will be resented as reproachful to them, and not only stumble and prepossess their minds with prejudice, but also hinder their conviction: whereas our endeavours have been and are, to open men's understandings, and to convince their consciences, that they may repent.

Be careful and labour in the peaceable gospel, to settle, stay, and establish people's minds in the holy principle of life and light; that they may not be puffed up, nor run into hurrysings, or confusion in their own wills; but that the living praises of God may naturally break forth in his own life; [that they run not into] any singularity to admire or wander after any particular man or persons; for this tends to the hurt, both of themselves, and [of] some that labour amongst them, and hath been hurtful. Our labour and travail hath been and still is, to preach Christ, as servants for his sake, and to gather to Him, and not to ourselves; nor to seek popularity, applause, or praise of men, nor any self-interest; for if any do, they'll fall, and the power of God will work them under, and without repentance cast them out.

And speak not evil one of another, to the lessening one another's reputation, or testimonies for Truth; but be tender of one another's testimony, not to weaken it—we exhort you in the name and power of God. As also, to let no strife, hard thoughts, nor jealousies, lodge in any of your minds one against another; but in brotherly love and tenderness, speak privately and gently one to another, to remove all offences, jealousies, and aggravations whatsoever. And be sure do not judge, nor reflect publicly, to the weakening or hindering the least gift, or testimony, that is in any one for God and his Truth; but where there is a sincerity and a tenderness, and the least budding or breaking forth of life, or heavenly gift, let it be nourished, and encouraged, and those that are young, watched over and holpen, in the tender love of God. Let there be no harshness nor severity exercised, to the hurt or prejudice of any; but feel the life and spirit of the Lamb through and over all.

Secondly.—And you, our Friends and

brethren, who have a care and oversight committed to you in your several places and meetings, being set as pillars in the house of our God—if any of you shall at any time come to see any weakness, want of wisdom, or miscarriage, either in doctrine or practice, by any who come abroad to labour or minister among you—we tenderly request, and earnestly desire, that you would in brotherly love and tenderness, speak privately to them, for their good and preservation; that they, and the testimony they have for the Truth, may be preserved, and rightly improved; that none who have a call from God may be discouraged, nor any gift of God quenched. And so, all forbear public judgments and reflections upon such as have a gift given them, and a sincerity in their intentions; though for a time there may be a want of wisdom in some, in the management thereof, yet do not discourage and wholly crush them under, but help them in the love and counsel of God. And as much as in you is, stop all false, depraving, and hurtful reports, whisperings, tattles and backbitings; and set true judgment over all sowers of strife and discord, we beseech you, for the Truth's sake.

And we desire you would be exemplary in your families, and careful in the education of your children in the holy nurture and fear of the Lord; that thereby it may appear unto the world, that you are of the true seed of Abraham; of whom God testified, that He knew that he would command his children and household, that they should keep the way of the Lord.

And we beseech you for the Truth's sake, with the power of God stop all busy, discontented spirits (if any appear among you,) from reflecting upon and meddling with the powers, or those in outward dominion—and all fruitless discourses of that tendence and nature; which, with that old discontented professor's spirit, (which is neither valiant in times of suffering, nor contented in times of liberty) are to be shunned, rejected and reproved, whenever met withal; that all among us walk innocently and peaceably with a good conscience before all the world;—for that gives true boldness and confidence.

And all of us seriously to eye and mind the supreme Power and over-ruling Hand, which commands the seas, and stops the floods, and stills the winds and storms; and can restrain the remainder of men's wrath, and turn them like waters, as seemeth good in the sight of Him, the Lord our God:—to whose love, oversight, care and protection, we commit you all, with his whole family; desiring that his peace and unity may remain and increase in and among you, and the multiplying of all spiritual blessings and refreshments of life unto you all, who are of the same mind and spirit with us in that eternal truth, love and life;—wherein we dearly salute you all.

Our desire is, that copies of this be communicated to Friends and Brethren herein concerned. Your faithful brethren in the Lord.

George Whitehead, Alexander Parker, John Story, Thomas Salthouse, John Whitehead, John Graves, Robert Hodgson, James Parke, Jasper Batt, Thomas Robertson, John Crook, William Gibson, Stephen Crisp, William Smith, James Harrison, Thomas Green,

Thomas Curtis, Wm. Brend, Samuel Thornton, William Yardly.

London, the 31st day of the 3d month, 1672.

[From an ancient copy, apparently in Thomas Ellwood's hand-writing, on comparison with his original letters.]

Concerning Applying the Promises.

A short time since, in reading in the works of that deeply experienced servant of the Lord, Isaac Penington, I was much struck with the following remarks; and believing that they are calculated to afford encouragement to deeply exercised minds, who, under new trials are liable to give way too much to discouragement, when unable to lay hold of the promises; and with the view of giving them more general circulation, they are submitted for a place in the columns of "The Friend."

"The promises of God are great and precious, and give to partake of the divine nature those that wait upon the Lord in the faith and obedience of his truth. Now there are estates and conditions to which they do belong; and there are estates and conditions to which they do not belong; and if any one apply any promise to himself, he not being in that estate and condition to which that promise belongs, he deceives his soul, and sucks not in the true sweetness and comfort of the promise, but of his own imaginary apprehensions concerning the promise.

"There is a state of wounding, of judging, of God's pleading with the soul, because of sin and transgression. Now he that breaks and wounds, he alone can bind up and heal; and the Lord is to be waited upon in the way of his judgments, until he see meet to bind up and heal. Now the Lord heals by the same Spirit and power wherewith he wounds; but it is hard to lie under the judgment, to bear the indignation of the Lord, and so keep the wound (which he makes) open, till he pour in the oil, and heal. For there is that near, which will be offering to heal before the season, and will be bringing in the promises, and applying promises, otherwise than the Spirit of the Lord intendeth or applyeth them. Now this is diligently to be watched against, that the hurt of the soul (judged and wounded by the Spirit of the Lord) be not healed slightly, and peace spoken to it (and an expectation of hope raised in it) which is not of the Lord. But this is the right way, even to give up to feel that which wounds, and to receive the woundings of thy soul's friend, and lie low before him in the wounded state, waiting upon him in the way of his judgments and righteous indignation, till the same that wounded speak peace. For the same is to speak peace, and not another: "I the Lord wound, and I heal; I kill, and I make alive. Judgment is mine, and mercy is mine; and they both issue from my lips." (see Isa. xii. 1.) So every one that would not be deceived about, nor missapply the promises, wait to feel that in you, which leads into the condition to which the promise belongs, and to be led into and kept in the condition by it. And then, the same that leads into the condition, will apply the promise to him who is in the condition, the ear being open to him, hearkening to the Lord, waiting what he will speak, who speaks peace

to his people in his seasons; and having the ear shut against the voice of the unrighteous troubler of the souls of God's heritage. Yes, he that applieth the promises to the soul, (having brought it into the state to which they belong,) he also will lead and bring unto the fulfilling of the promises, even to the receiving of the good things promised and waited for; so that the soul shall witness the gospel to be a glorious state indeed; a state of life, a state of liberty, a state of power, a state of dominion, a state of holiness, a kingdom of righteousness and peace, wherein there are everlasting mansions and dwelling places in Christ Jesus, for the seed of the righteous for evermore. The Lord God of everlasting mercy, life, powers and rich goodness, cause the light of his own holy spirit to shine into your hearts, guide you thereby into, and in the true way, even in the pure living path, (which was and is but one forever) that ye may come into the true possession, and full enjoyment, and infallible witnessing of these things.

The Testimony from the Monthly Meeting of Edwerry in Ireland, concerning Mingo Bewley.

A testimony lives in our hearts, to the memory of this faithful elder and minister of Christ, his removal being a great loss to the church in general, and to us in particular; having devoted himself to the service of Christ our Lord, leaving all for his sake when called thereto, and freely giving up himself to spend and be spent for the promotion of piety in the earth.

He was son of Thomas and Margaret Bewley, of Woodhall in Cumberland; born the 3d of the fourth month, 1677. He was favoured in his young years with a tender visitation of the love of God; and so great became his concern to get out to week-day meetings, that we find, among his papers, one which was written by him, in the time of his apprenticeship to his master; earnestly requesting, "Either to know his work, that he might make preparation against the meeting-time, or be allowed to pay for the time, after his apprenticeship expired."

He came over into this nation, and settled within the compass of this meeting; and as he farther grew in the saving knowledge of the truth, he received a dispensation of the gospel, not long after his coming hither, whereof he became a living and powerful minister; being made instrumental to the exaltation of the testimony of truth, the honour of his great Lord, the edification of his church and heritage, the tendering of the spirits of the honest-hearted; and many times, with consoling sweetness, to the reviving and healing the afflicted and wounded in spirit.

He was diligent in attending meetings for worship and discipline, at home and abroad; and concerned, that others might be so too; often lamenting the lukewarmness of such as could neglect this duty, and that declined a due attendance of week-day meetings.

He several times crossed the sea, to visit Friends in England, Scotland and Wales; once to Holland, and once to America; in which latter journey he was abroad about two

years, and wherein we find, by accounts from several parts of that continent, he had good service for the Lord, and was very acceptable to Friends, and left a good savour behind him, both in his ministry and conduct. For indeed we may say, his grave, solid, weighty behaviour, adorned his ministry.

He always travelled in truth's service with the unity and approbation of Friends; and was careful, when abroad, not to make the gospel chargeable or burthensome; nor to over-stay the time of his service. And, when at home, was industrious and careful in business; wherein the Lord prospered his undertakings, and enabled him, not only to provide plentifully for his family, but also to do good in his neighbourhood, and gain esteem by his conscientious and upright dealings in commerce and converse. Thus he preached well at home divers ways. He was careful to train up his children in the nurture and admonition of the Lord; and was of good service in visiting the families of Friends, wherein he was often drawn forth in great love, particularly to the youth, to exhort and encourage them "to make choice of that good part, which would be an everlasting portion to them who retain it to the end."

He was helpful to Friends in this nation, in the discipline of the church; for which service he was well qualified, and furnished with a good understanding and sound judgment, being also zealous for good order, the peace of the church, and maintaining the testimony of truth, against wrong things and undue liberty; having often a word of advice and counsel, pertinent and suitable to the matter, in the authority of truth, to deliver in those meetings; wherein he seemed in his elder years, to be somewhat of an awe and check on forward spirits, but an encourager of that which was of the right birth.

He was of a noble mind and cheerful disposition; pleasant and edifying in conversation; liberal and open-hearted to Friends and others; a tender sympathizer with the afflicted, the widows and fatherless; a nursing father to young travellers in the way to Zion; yet not hasty to lay hands on those "who were more in show than substance," being endued in a good degree with the spirit of discerning. He was a man of integrity and firmness, like a fixed pillar; deliberate and careful in forming a judgment of things that concerned the good of the Society, and not apt to be tossed to and fro, or easily turned aside therein; and yet we have particularly to remark, that he was an humble-minded man, often signifying his own fears respecting himself, and his earnest desire, "that he might hold out to the end; and that he might not die, or decay, as to the truth, in old age." And we have no doubt of his desire being answered, for his candle burnt bright to the last; being very sweet and lively in his testimony in our week-day meeting, the day before he took his last illness, which held not quite three days, wherein he departed quietly out of this life, and we doubt not, is entered into the habitation of the righteous, there to sing high praises to the Lord God and the Lamb, who is worthy for ever.

He departed this life the 3d of the third month, 1747, and was buried in Friends' Burial-ground near Edwerry, accompanied

both by his neighbours and friends, from many parts of Leinster province, the 6th of the said month. In the seventh year of his age, having been a minister about forty years.—*From Collections of Testimonies, London, printed 1760.*

Evening View of Jerusalem and the Temple.—It is impossible to conceive a spectacle of greater natural or moral sublimity than the Saviour seated on the slope of the Mount of Olives, and thus looking down, almost for the last time, on the whole Temple and city of Jerusalem, crowded as it then was with near three millions of worshippers.

It was evening; and the whole irregular outline of the city, rising from the deep gleans that encircled it on all sides, might be distinctly traced. The sun, the significant emblem of the great Fountain of moral light, to which Jesus and his faith had been perpetually compared, may be imagined sinking behind the western hills, while its last rays might linger on the broad and massy fortifications on Mount Zion, on the stately palace of Herod, on the square Tower, the Antonia, at the corner of the Temple, fretted all over with golden spikes, which glittered like fire; while below, the colonnades and lofty gables would cast their broad shadows over the courts and afford that striking contrast between vast masses of gloom and gleams of the richest light, which only an evening scene like the present can display. Nor, indeed (even without the sacred and solemn associations connected with the holy city) would it be easy to conceive any natural situation in the world of more impressive grandeur, or likely to be seen to greater advantage under the influence of such accessories, than that of Jerusalem, seated as it was, upon hills of irregular height, intersected by bold ravines, and hemmed in on almost all sides by still loftier mountains, and itself formed, in its most conspicuous parts, of gorgeous ranges of Eastern architecture, in all its lightness, luxuriance, and variety. The effect might have been heightened by the rising of the slow volumes of smoke from the evening sacrifices, while even at the distance of the slope of Mount Olivet, the silence may have been faintly broken by the hymns of the worshippers.—*Milman's History of Christianity.*

Exports of Domestic Produce to Great Britain and Colonies from the U. States, in 1840:—

England, - - - - -	\$51,951,778
Scotland, - - - - -	2,022,636
Ireland, - - - - -	217,762
Gibraltar and Malta, - - - - -	657,954
British Guiana, - - - - -	118,896
British East Indies, - - - - -	280,404
British West Indies, - - - - -	2,907,584
Cape of Good Hope, - - - - -	38,811
Mauritius, - - - - -	8,329
Australia, - - - - -	84,848
British American Colonies, - - - - -	5,896,006
Honduras, - - - - -	132,096
	\$64,315,057
Exports of Domestic produce to other parts of the world,	\$49,586,577
	Grand Total, \$113,895,634

It would be well for those of our citizens who are so hasty for a war, to take a view of our commerce as above stated, taken from official documents. After slaughtering hundreds and thousands, and spending heaps of treasure, we might begin to think that it would have been well to have settled it by treaty.—*N. J. Express.*

Economy is a just mean; parsimony is an odious, selfish and ridiculous extreme. The economist saves that he may not want; the parsimonious man wants that he may save. The one guards against a possible evil; the other inflicts that evil upon himself and others, though he possesses the means of warding it off; and locks those means up to moulder and lie useless, which properly applied, would both increase themselves and provide him with necessities and comforts.

For "The Friend."

NEW-YEAR'S EXHORTATION.

As the years that so swiftly roll on to their goal,
Are all seal'd as they pass, with the works we have done;
Let us wisely improve for the good of the soul,
All the hours that are granted us, well, as they run.
Let it not be e'er said, that we slothful have been;
Nor our Master regarded as hard and austere;
Not employing the talents, He gave us, to win
For the soul, a rich prize, by the close of the year.
But remember, the servant, who hid his Lord's pound
That he safely might get without loss, all his own,
No reward e'er obtain'd, nor a blessing e'er found;
But to enter and palpable darkness was thrown.
May it be, by the mercy of Him, who bestows
All the blessings abundantly show'd on man,
That the time now for such, may not draw to a close;
But a year be allow'd yet, to do what they can:
That with diligence doubled, they yet may redeem,
By the aid of unmerited grace, not withdrawn,
The last time and hid talents, and learn to esteem
The light shining in darkness, until the day dawn
And the day-star arise in their hearts, with his beams
Of pure light, and pure love, to enliven and save
The lost soul, and refresh with Sileah's pure streams,
The sick spirit that pines on the verge of the grave.
And let those, who through mercy, have made some advance
In the path-way to Zion, still onward proceed;
And rely, that their Guide will not leave them to chance;
But, will always at hand be, to help, when in need.
When temptations within, and assaults from without
In great fury, seem bent on devouring your life;
Then, will He, whose good presence encompasseth about
All his followers, come, and sustain you in strife
With the spirit of evil, and victory give;
That the soul may be plac'd, with new strength to pursue
The right way to the place, where redeem'd spirits live,
With their God, with their Saviour, in happiness true.

12 mo. 25th, 1841.

W.

THE FRIEND.

FIRST MONTH, 1, 1842.

There are many indications that in Europe as well as in America, the subject of the abolition of capital punishments is increasingly becoming an object of deep interest with the pub-

lic at large. It would be matter of regret, indeed, if Pennsylvania, which, it may be said, led the way in the generous enterprise of meliorating the sanguinary system, that hateful relic of a barbarous age, should, after all, fall into the rear of other states in the race of enlightened reform. The following editorial remarks, from the Philadelphia Gazette of 29th ult., are so sound and so pertinent to the case, that we are induced to assist all we can in their more general circulation.

The Punishment of Death Question.—We were pleased a few days ago to see in the Pennsylvanian, a candid and sensible article on this subject, and we have also been gratified by observing in several of the country journals discussions and opinions that show the healthy state of public sentiment in regard to the atrocious judicial violations of God's law and of reason. A bill to abolish the punishment of death, in the Vermont legislature, a few weeks since, we believe was lost by but two or three votes. In the New York legislature a strong and we hope a successful effort will be made to obtain this mitigation of the criminal code, during the coming winter. A convention to consider the subject will also be held in Massachusetts.

Those who contend for the abolition of the punishment of death proceed upon facts, and the acknowledged principles of human nature. They show, beyond all controversy, that the alteration in the criminal law which they seek, has, in every country where it has been tried, been attended by the happiest consequences. They show that the existing law is not enforced, that it cannot be enforced while public opinion is in its present condition, and that its not being executed leads to the contempt and more frequent violation of it. Those who oppose the repeal of the obnoxious statute demand facts, but when undecidable, unanswerable facts are given them, they turn a deaf ear to those facts, and wrap themselves up in a general theory against all "innovation," whether justified by experience, or not.

To that kind of persons who are generally the victims of the law, perpetual imprisonment and hard labour is a much more terrible punishment than death. Bentham, in his admirable Theory of Rewards and Punishments, explains the fallacy that death as an example leaves the most powerful impression, by saying that it is an error arising from situation. Generally, those who make laws belong to the first classes of society, among whom death is looked upon as a great evil, and death with infamy as the greatest of evils; but these persons discover little sagacity in applying the same reasoning to a class of men who rarely attach any value to a miserable existence, who dread want and labour more than death, and who by habitual degradation are rendered insensible to the disgrace of a death by violence.

But the most strong reason, or the one which we suppose will be the most influential in this country, arises from the lax administration of the law. The penalty of death, when not authorized and enforced by public opinion, tends to multiply the crimes for which it is inflicted, from the hope of impunity—a greater punishment in such cases is less effective than an in-

ferior one. In Pennsylvania, and in the northern states generally, it is not to be denied that the public sentiment is decidedly and unyieldingly against the brutal law. There are many considerations the Pennsylvanian remarks, which induce this sentiment. Among them are "the revolting nature of the punishment itself—the want of absolute certainty in the proof in most cases of murder, coupled with the fact that there has been more than one conviction where the alleged murdered person was afterward discovered to be alive, and some probably where though murder had been actually committed, another person than the condemned was afterwards ascertained to be the murderer—the uncertainty in most cases how far the guilty person laboured under the influence of mental derangement—the difficulty of inducing jurors to convict, where real guilt exists, in consequence of feelings of compassion and of repugnance to the nature of the punishment—the strong inducement to solicit and to grant pardons, arising from the like considerations—and finally, the belief, which seems sustained by experiment, that crime is increased by capital punishment, and would be diminished by its abrogation."

The way in which a severe punishment, or one which is not sustained by public sentiment, becomes less effective than a lighter punishment, is easily made apparent. The first effect of the punishment of death, in the present condition of public opinion, is to relax the strictness of criminal proceedings; the second effect is to encourage three pernicious principles: 1, perjury, which seems to become meritorious when the object is humanity; 2, contempt of the laws, when it is notorious that they are no longer executed; and 3, a discretionary power in passing sentence and granting pardons—a necessary palliation of an obnoxious system, but one that is frequently abused, especially in this country, and at all times pregnant with danger. Every reader of ordinary intelligence must understand the force of this argument; all our public journals, for years, have been filled with confirmative sentences.

The portion inserted to-day of the documents illustrative of the Early Discipline and Testimonies, &c., particularly that entitled "Epistle from Friends of the General Meeting held in London, 31st of Third month, 1672," we would invite attention to, pervaded, as we think it will be acknowledged to be, with the unctious of deep, matured, apostolic wisdom.

The annual meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7 o'clock, on Second day evening, the 3d of First month, 1842, at the usual place.

JOSEPH KITE, Clerk.

BLACKSMITH WANTED.—A Blacksmith can hear of a desirable situation, by applying at the office of "The Friend."

Died, at his residence in Frederick county, Va., on the 16th of Eleventh mo. last, LEWIS NIXON, a member of Hopewell Meeting, in the 95th year of his age. Although he laboured under much bodily infirmity for several years, his mind was preserved clear, and with much patience and resignation awaited the appointed time, until his change should come.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIRST MONTH, 8, 1842.

NO. 15.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 107.)

"With evident reluctance, the superior conducted us to the tomb, or rather charnel house of the convent, situated near the middle of the garden. We inferred from his conversation, that travellers who have visited it, have sometimes wounded the feelings of the Monks by their remarks, or by exhibiting signs of disgust or horror at the ghastly spectacle. The building is half subterranean, consisting of two rooms or vaults; one containing the bones of priests, and the other those of lay Monks. The dead bodies are first laid for two or three years on iron gratings in another vault; and then the skeletons are broken up and removed to these chambers. Here the bones are laid together in regular piles, the arms in one, the legs in another, the ribs in a third, &c. The bones of priests and laymen are piled separately in the different vaults, except the skulls, which are thrown promiscuously together. This is emphatically the house of death, where he has now sat enthroned for centuries, receiving every year new victims, until the chambers are nearly filled up with this assembly of the dead. It must be a solemn feeling, one would think, with which the Monks repair to this spot, and look upon these relics of mortality, their predecessors, their brethren, their daily companions, all present here before them in their last earthly shape of ghostliness; with whom too their own bones must so soon in like manner be mingled piecemeal, and be gazed upon perhaps like them by strangers from a distant world. I know of no place where the living and the dead come in closer contact with each other, or where the dread summons to prepare for death, rises with a stronger power before the mind. Yet the Monks seemed to regard the whole as an every-day matter, to which their minds have become indifferent from long habit, if not from levity. There was a stillness in their manner, but no solemnity.

"In the afternoon we were left undisturbed to the enjoyment of our own thoughts, and our own more private exercises of devotion. Thus

passed to us the Christian Sabbath amid this stern sublimity of nature, where the Jewish Sabbath was proclaimed of old to Israel. We were here in the midst of one of the oldest monastic communities on earth; where, however, all we saw and heard tended only to confirm the melancholy truth, that, through the burden of human infirmity, even the holiest and most spirit-stirring scenes, soon lose by habit their power to elevate and calm the soul.

"The prior returned to us in the evening, as we sat at tea, and accepted the cup we proffered him, on condition that it should be without milk; it being now the fast of lent, during which the tasting of every animal substance is strictly avoided. A tea-spoon which had been dipped in milk was sent out to be washed for his use; but in order to be on the safe side, he chose even them to stir his tea with the handle of the spoon.

"26th. Our plan had been laid to devote this and the following day to the ascent of Jebel Mûsa and St. Catherine; and the superior had taken us into such favour, as to announce his intention of accompanying us at least for the first day. Yet this civility was not perhaps quite so disinterested, as he was willing to have it appear; for you came out that he wished to take along two younger Monks, new comers, in order to make them acquainted with the holy places, so that they might hereafter accompany travellers and pilgrims as guides; there being at present only one Monk, besides the prior, who knew them all, and he old and infirm. The convent has the monopoly of providing guides and attendants for all persons visiting the sacred places; and employs for this purpose its own serfs, paying them a trifle in grain or bread, and charging to travellers a much higher rate.

"We issued from the garden at 7½ o'clock. The route ascends through a ravine on the south of the convent, running up obliquely through the perpendicular wall of the mountain, and the course from the convent, almost to the head of this ravine, is due south. The path leads for some time obliquely across the debris, and where it begins to grow steep, has been in part loosely laid with large stones, like a Swiss mountain road, which stones serve too as a sort of steps. In some places likewise there are more regular steps, but merely of rough stones in their natural state. It is usually reported, that there were once regular steps all the way to the summit; but this, like so many other stories, would seem to be only an exaggeration of travellers. At least every appearance at present testifies to the contrary. In many parts steps would be unnecessary, and when there is no trace of them. In other places where they are most regular, some are six inches high, and others nearly or quite two feet. Hence, any attempt to estimate the

height of the mountain from the pretended number of the steps, as has been done by Shaw and others, can only be futile. After 25 we rested at a fine cold spring under an impending rock. It is called Ma'yan el-Jebel, the mountain spring. At 8h. 25, we reached a small rude chapel, still in the ravine, dedicated to the virgin of the Ikonomos. Here the Monks lighted tapers and burnt incense, as they did in all the chapels to which we came afterwards. The superior, being 65 years of age, and somewhat heavy, had to rest often, and this made our progress slow. Here and at all the subsequent holy places, while we rested, he related the legend attached to each spot.

"The story belonging to this chapel was as follows:—In former days, he said, the Monks were so annoyed with fleas, and had so few pilgrims, that they determined to abandon the convent. They all went in procession to make their last visit to the holy places of the mountain, and when near the top, the Virgin suddenly appeared to them, bidding them not to depart, for pilgrims should never fail, fleas should disappear, and the plague should never visit them. When the Monks returned home, they found a caravan of pilgrims actually arrived; the plague has never since been here; and (according to them) fleas do not now exist in the convent; though in this latter particular, our own experience did not exactly justify so uncondemning a praise of the Virgin.

"The old travellers relate the same story. De Suchem heard it of 'gnats, wasps, and fleas'; and so powerful was the protection afforded in those days, that although these insects were very troublesome without the walls of the convent, yet, if brought within, they died immediately. William of Baldensal professes to have seen them die when thus brought in, with his own eyes.

"The path now turns nearly west, and passes up out of the ravine by a steep ascent. At the top is a portal which we reached at 8½ o'clock; and ten minutes afterwards another, through which is the entrance to the small plain or basin, which here occupies the top of the lofty ridge between the valley of the convent and that of the Leja. At these portals, in the palmy days of pilgrimage, priests were stationed to confess pilgrims on their way up the mountain; and all the old travellers relate that no Jew could pass through them. At this point we saw for the first time the peak of Sinai or Jebel Mûsa on our left, and the higher summit of St. Catharine in the southwest, beyond the deep valley el-Leja. At 9 o'clock we reached the well, and tall cypress tree in the plain or basin, where we rested for a time; the prior distributing to all a portion of bread. After this allowance, the Arab children who had thus far hung about us, went back. This

little plain is about 1200 or 1300 feet above the valleys below, extending quite across the ridge. On the right, clusters of rocks and peaks from 200 to 400 feet higher than this basin, extend for nearly two miles towards the north-north-west, and terminate in the bold front which overhangs the plain er-Rahab, north of the convent. This is the present Horeb of Christians. On the left, due south from the well, rises the higher peak of Sisi, or Jehel Misa, about 700 feet above the basin, and nearly a mile distant. A few rods from the well, and where the ascent of Sinai begins, is a low rude building, containing the chapels of Elijah and Elisha. In that of Elijah, the Monks show near the altar a hole just large enough for a man's body, which they say is the cave where the prophet dwelt in Horeb. Tapers were lighted, and incense burnt in both these chapels. The ascent hence is steeper, though not difficult. There are steps for a great part of the way, merely rough stones thrown together, and in no part of the ascent of the whole mountain are they heven, or cut in the rock, as is said by Burckhardt."

(To be continued.)

THE AMISTAD AFRICANS.

Farwell Meeting and Embarkation.

The following is an abstract of a more extended account published in several papers:—

Some time in the autumn, information was obtained of the probable situation of Mendi, alias Kossa, and that it would not be difficult for the Mendians or Kossas to reach their homes if once safely landed at Sierra Leone. Application was immediately made to President Tyler to afford them an opportunity to return to Africa in a national ship. He replied that no law was in existence authorising him to do so. And on the application being renewed, he sent the committee a letter from the Secretary of the Navy, stating that the mortality on board the late United States cruisers on the coast of Africa was such, that it was deemed not expedient to send other cruisers there at present.

The committee next applied to the British government, through their friends in England; and Lord Aberdeen gave them to understand, that probably a vessel would be despatched to this port to receive and carry these Africans to Sierra Leone, and perhaps they might be naturalized as British subjects. At least the shield of British protection would be thrown around them on their arrival there. But as the cold weather was approaching, much dreaded by Cinque and the rest, and as this is the only season when it is safe for white men to land in Africa, it was deemed best to make preparation to send all the Mendians home before winter set in. The money contributed to defray the expense of defending, educating, and supporting the Africans, being nearly all expended, an appeal was made to the public to furnish the means of returning them to their homes, and of supporting missionaries and religious teachers in Mendi. In order to insure the receipt of a sufficient sum in time, and for the purpose of interesting the community still further in the Mendians and the contemplated mission, it was deemed best to make an excursion, with ten of

them, to several of the principal towns in New England, &c.

From the 5th to the 17th November, sixteen meetings were held in Boston, Haverhill, Lowell, Nashua, Andover, Springfield, Northampton, Hartford and Farmington. Nine of the men and ladies, and one of the girls, accompanied by Lewis Tappan, who was aided at several of the meetings by William Raymond, their teacher, and by S. Deming, one of the committee at Farmington. At these meetings the Mendians read in the New Testament whenever desired by the audience, spelt and answered questions on religious and other subjects, related their history in our tongue, sang native songs, and songs of Zion in the English language, and Cinque always made an address in his native language. The public were surprised and delighted to witness their extraordinary improvement, and contributed liberally for their return, &c. Besides paying the heavy expenses incurred on the tour, upwards of one thousand dollars were collected, and at the meeting at Farmington, upwards of thirteen hundred dollars were subscribed and pledged.

The story told by the Mendians, is as follows: they belong to six different tribes living near each other in Africa, and yet can well understand each other's dialect. They are not related, and met for the first time at the Slave Factory at Lomboko, near the mouth of the Gallianis river. They had been previously kidnapped singly, and hurried to the coast, by the Spaniards, or the natives who had been instigated by them. At Lomboko they were put on board the Portuguese ship *Tecora*, in chains, with seven hundred of other Africans, and taken to Havana. Here they were landed, and kept in a Baracoon (an oblong enclosure without a roof) for ten days, when Ruiz purchased them, forty-nine in number. Montes also purchased the boy Ka-li, and three girls, who were brought from Africa in another ship. The whole fifty-three were put on board the Spanish coaster *Amistad*, which cleared for Principe, about 300 miles distant, where Ruiz and Montez lived. On the passage, the Mendians had dealt out to them a very small quantity of food and drink. When they took any water without leave, and at other times, they were severely scourged by order of their masters. The cook told them that on arriving at Principe, they were to be killed and eaten. The Mendians took counsel, and resolved on attempting to recover their liberty. They contrived to rid themselves of their chains—armed themselves with case knives—killed the cook—attacked the captain, who slew two Africans and wounded others—and achieved a victory. Two sailors took to the boat and escaped. Cinque took command. Ruiz and Montes were put in irons, and had dealt out to them the same quantity of food and water that they had dealt out to the Africans. This continued for two days only, when their irons were removed, and they were treated very well. When the water became short, Cinque refused it to himself and his comrades, supplying the children and the Spaniards with a small quantity daily!

Two were killed in the rencontre, seven died on board the *Amistad*, eight died at New Haven, one was drowned at Farmington, and

thirty-five survive. Two years and a half ago they were almost naked savages in Africa, with no written language—with no books—with no knowledge of God or the Saviour—and now, although for two thirds of the time they have been in this country they have been in a county jail, and under apprehension of being killed or sent into slavery—they, that is, several of them, have learned to read well, to spell well, to write easily and correctly, to cipher, &c. They have also been instructed in the truths of Christianity, and, if not converted, have received deep religious impressions, have acquired habits of civilization, and seem to value the usages and institutions of civilized and Christian society. During their residence in this country, they have been exemplary, orderly, industrious, and studious. They have had no quarrelling, their love of truth and honesty is remarkable, and they abhor the use of intoxicating drinks.

When assaulted by some fellows of the baser sort, pushed and struck, &c., they said, "we no fight," and walked away. On stopping at a tavern, one of them took one of the committee aside, and with a sorrowful countenance said, "this bad house—bad house—no good." The Mendians appear to be very grateful to those friends who have been kind to them, and who have contributed to their relief and improvement. "When we go to Mendi we will tell our brethren how kind 'Merica friends have been to us. We will pray to God that he would bless them and do them good." A minister asked Kin-na what he would do for his enemies. "O we pray for *them* too, I think if you look into the Bible some time, you'll find it say, bless your enemies, and do them good, and if he be hungry give him to eat."

November 19th.—They all left Farmington at five o'clock in the morning. Many of the inhabitants at that early hour assembled to give the parting hand to the interesting group who had been hospitably and kindly entertained there for eight months. There was weeping on both sides, as these grateful Mendians, in the canal boat, bade adieu to their sympathising friends. In New York two large meetings were held, which were attended by thousands of gratified persons. On the evening of 21st, the meeting in the Broadway Tabernacle was overflowing. All the Mendians were present.

S. S. Joselyn, on behalf of the committee, delivered the instructions to the missionaries who were to accompany the Mendians to their native land.

After these instructions Cinque rose and addressed the assembly in his native tongue with power and effect. He showed himself able to sway the minds of men, and to touch with a master's hand the finer chords of the human heart. When, toward the conclusion of his address, he expressed his deep sense of obligation to the 'Merica people for their kindness to him and his brethren—and bade them farewell for ever—his manner, at once subdued and affectionate, affected those who were well acquainted with him to tears. After he had concluded, Kin-na interpreted what he had said. He stated that Cinque had said he was thankful to the committee, and to all who had befriended them—that he would pray to God

for them—that he thanked the people for sending missionaries with them to Africa—and pledged himself to take good care of them in Mend.

The next evening there was an immensely large meeting, chiefly of people of colour, at the large Methodist church, (Zion's,) and a deep interest was kept up during the entire evening. In addition to services similar to those at the Tabernacle, a farewell letter to the Mendians from John Quincy Adams was read, in which that great man rejoices in the prospect of their returning to their native country, and prays that "the Almighty Power who has preserved and sustained them, may go with them and turn to good all they have suffered."

After the benediction a large portion of the congregation stopped, and gave their brethren, the Mendians, the parting hand.

On the 25th the Mendians, the missionaries and several friends, went on board the barque *Gentleman*, which is to convey them to Sierra Leone. A steambot towed the barque to the lower harbour. Nothing could exceed the delight manifested by the Mendians as they found themselves fairly started on their way. As the vessel proceeded, the whole company assembled in the cabin of the steambot to spend an hour in a meeting suited to the interesting and solemn occasion.

At dawn of day, November 27th, the barque proceeded to sea with a fine breeze. In thirty to forty days it is hoped they will safely arrive at Sierra Leone.

The barque *Gentleman*, is a thorough temperance vessel, and takes neither rum nor powder to the Coast of Africa.

Fifth Annual Report of the Association for the Benefit of Coloured Orphans, New York.

The Managers of the Coloured Orphan Asylum, in presenting to their friends the customary account of their proceedings, regret that they cannot announce to them any material enlargement of the sphere of their operations. At the period when the last Report was presented, a petition for lots, on which to erect a suitable building, was pending before the Corporation of the City. The hope of the success of their claim, just and reasonable as they believed it to be, was disappointed; but at the suggestion of their valued friends and Advisers, the effort has been renewed, and they trust under circumstances more favourable to its accomplishment. Although disappointed in this cherished expectation, and often embarrassed and even distressed by the necessity of fixing such limited bounds to their charity, they feel themselves constrained by every consideration of duty and gratitude, to acknowledge that the Father of all the families of the earth, "has not left himself without witness," in their experience of his goodness during another year, that he is mindful of the necessities of the feeblest and most neglected of his creatures. In the continuance of health in their household, even beyond their hopes, and in the provision which has unexpectedly been made for some peculiar emergencies he has furnished new testimonies of his mercy, and

corresponding reasons for grateful acknowledgement.

There have been only two deaths during the year; of these one occurred at the Asylum; the other took place in the country, whither the more delicate children had been removed during the summer months.

Ophthalmia and other local affections to which the children have been subject in preceding years have nearly disappeared. These circumstances and the urgency of some of the claims upon their charity have induced the Managers, not without hesitation, to venture on some enlargement of the number (fifty) to which they have hitherto been limited.

It is due to their excellent Maron and Assistant to say that their present domestic arrangements, although necessarily involving additional inconvenience and self-denial, have been cheerfully and judiciously made.

The statistics of the Institution are as follows:—

Admitted since the opening of the Asylum, (185)	
Number of children at date of last report,	48
Admitted during the present year,	16
	—
Total,	64
	—
Present number, (Boys 32, Girls 23,)	55
Indentured,	6
Taken by surviving parent,	1
Deaths,	2
	—
Total,	64
	—

The diffusion of knowledge even in its most simple elements cannot fail to be considered an object of great public importance; but while the Managers earnestly desire to confer upon the children under their charge a good practical education, they esteem moral and religious culture as the object to which all others should be made subordinate. They believe that to elicit the best qualities of the youthful mind, and to place upright principles and kindly feelings on the surest basis, they must inculcate love to God, and by extending gratitude to the Redeemer, diffuse over the heart and the life the purifying and softening influences of his gospel. They are bound to acknowledge the cordial co-operation of the Teachers in the views which have been expressed and the entire confidence of the Board in their abilities and faithfulness. Indeed there has never been a period when the different departments of the Asylum have been so generally well conducted.

The Managers are happy to report the flourishing state of the Sabbath School, under the care of the same Association of teachers of the Methodist Episcopal Church, who have conducted it for more than two years past. An interesting and encouraging report has been received from the Superintendent, who speaks however of a necessity for additional Teachers.

The Managers have in all their reports adverted to the principles on which their Institution is founded. Its object is simply to support, instruct and elevate the coloured orphan children of our own community, and they have never stepped beyond these limits. They cannot believe that the most fastidious will consider their attempt a work unnecessary in itself

or inappropriate to their sex. It rests on the immovable basis of Christianity and is upheld by every consideration of public safety and justice. When they remember their own obligations to the common Creator and Redeemer, their relations to these children as fellow subjects of the same universal Governor, and fellow heirs of the same immortality, they are assured, that the dignity and importance of the enterprise is not lessened because its subjects are those whose earthly inheritance has been scorn, sorrow and neglect. The experience of every year has afforded increasing evidence, that toil and skill and patient perseverance are necessary to give success and permanence to any benevolent effort, and they trust that the conviction which has been forced upon them of their own insufficiency, and their dependence in all things on Divine power and wisdom, may teach them lessons of practical humility, and infuse into all their proceedings more of the true spirit of the gospel of Christ. While they would condemn and avoid the self-laudatory spirit, which seeks to magnify the importance of its own particular object above other forms of Christian benevolence, they cannot but reiterate the assertion which they have made, year after year, that this has peculiar claims, because no proportionate provision has as yet been made for the necessities, spiritual or temporal, of the coloured orphan children of our community. They trust that these are not to be left, a deplorable exception to the manifestations of Christian love, which in so many channels adorn and bless our age and country.

It will be recollected that more than two years ago, the Manumission Society made an appropriation to the Coloured Orphan Asylum of \$5000, on condition that the "Association shall within the term of three years purchase suitable grounds and erect thereon, a sufficient building for the comfortable accommodation of at least one hundred children." To effect this object, additional funds are necessary. The Board cannot but express the hope that they will not be much longer compelled to occupy premises daily becoming less fitted for their purpose, while they must incur the pressure of an increasing sense of the necessity for enlarging the bounds of their habitation, and the number of its inmates.

New York, 11 mo. (Nov.) 26th, 1841.

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For "The Friend." ADELPHI SCHOOL.

At a meeting of "The Philadelphia Association of Friends, for the Instruction of Poor Children," held 1 mo. 3d, 1842, the following Friends were appointed officers of the Association, for the year, viz:—

Clerk.—Joseph Kite.

Treasurer.—Benjamin H. Warder.

Managers.—Samuel Mason, Jr., Benjamin H. Warder, George M. Haverstick, John M. Whitall, Joel Cadbury, Joseph Kite, James Kite, Elibu Roberts, Loyd Baily, Nathaniel H. Brown, Josiah H. Newbold and Israel H. Johnson.

The following is the Report of the Board of Managers, viz:—

To the Philadelphia Association of Friends for the Instruction of Poor Children.

In accordance with a provision of the Constitution, the Managers report, That they have given attention to the duties of their appointment during the past year. The improvement and good order evinced in the schools are worthy of commendation to both teachers and pupils.

The schools were continued under the care of the same teachers as last year, up to the 7th month 1st, when Sarah Ann Allen resigned her situation as principal in the Infant School, and Rebecca D. Matlack, the assistant teacher, was appointed to fill her station, and Rebecca Haines appointed to that of assistant. The Girl's school-room has been much improved in appearance as well as convenience and comfort to the scholars, by the introduction of a set of desks presented to the Association, by the "Overseers of the Public School, founded by charter," &c.

The schools, with one exception, have been visited twice in each month by a committee of the board; from whose minutes it appears, that the number of girls who have been admitted since last report is 40; of whom 24 are readmissions. The class list at the present time is 60, and the daily average attendance 36. In the Infant School, there have been admitted, since last report, 62, of whom 8 are readmissions. The class list is 103, and the daily average attendance, 67.

A public examination of the pupils was held on the 18th and 19th of the 11th month; and from the report of the committee who had it in charge, it appears, that in the Infant School 86 children were present, whose general appearance was quite creditable. An appropriate piece on the sun, moon and stars was recited; and others on architecture, on the maps, on bread, and on the Bible. Several lessons of a useful and instructive tendency were recited, together with reading and spelling by the different classes. The examination was very satisfactory, reflecting credit on the teachers and scholars. In the Girls' school the appearance of the scholars almost without exception was neat. In the exercises every child in some measure participated. Several classes read to satisfaction, and the reading of the first class, it is believed, would be creditable to any school. Classes were examined in Scripture, geography, astronomy, definitions and practical arithmetic, &c. The copy books of several of the children exhibited creditable specimens of penmanship, and were neat and clean. There were present 45 scholars; and at the conclusion of the exercises a psalm was impressively read by one of the girls. The auditory were gratified with what they had witnessed, and the committee animated to speak well of the capabilities of those for whose benefit our association is now engaged.

In the second month an application was made to the legislature for authority to sell the property on Pegg Street, which resulted in an act bearing date Fourth month 10th, 1841, authorizing the Association to sell and convey the said property. The managers have since made sale of it to Isaac Pugh, for the sum of six thousand dollars; one third of which was paid in cash; and the balance is secured by

bond and mortgage on the premises. The cash payment is invested in good mortgage security. Signed, by order of the Board of Managers,

JOEL CADBURY, Clerk.
Philadelphia, Twelfth mo. 30th, 1841.

For "The Friend."

I have been a reader of "The Friend" from the commencement of its publication, and have now the fourteen completed volumes before me. In the course of the publication I have frequently been pleased with the introduction of such matter as has rendered it attractive to young readers; among which are many sketches of natural history. These often partake of the marvellous, but when they present well authenticated facts, their extraordinary character leads us to a just admiration of the wonderful works of an all-wise Creator, and a comparatively proper appreciation of our own feeble powers. But should the subject present wonders not substantiated by competent authority, inconsistent with the facts of common observation, and beyond the expansive grasp of common credulity, our interest in it ceases. It adds no useful matter to the stores of the mind.

As the matter thus presented in the columns of the Friend finds its way to many places where books on natural history are scarce, we have an additional reason for wishing it to be literally and substantially correct.

These observations have been induced by reading an article headed "Fungi" in the 12th number of the current volume of the Friend. The very extraordinary fungi there described as the production of the Wine Cellar of Sir Joseph Banks, I consider of the incredible character I have above alluded to, and if any of the readers of the Friend can present good reasons why it should be believed, I presume it will be acceptable to many others as well as to me.

My reasons for doubting the truth of this statement are, first, that I know of no vegetable that grows with sufficient strength to buoy up an empty wine cask; but in this case we must understand it to have ascended a good part of its height before the wine was exhausted, for the vegetation must cease when its source was expended. Secondly, I doubt the statement because our best works on botany describe no species of Fungi, even analogous in character to the one here represented. If such a fact had been witnessed by Sir Joseph Banks, it is hardly to be supposed that a man so eminent in the literary world should have failed to record it in the annals of science.

SILAS CORNELL.

Rochester, 12 mo. 27th, 1841.

REFORMED JEWS.—In a note appended to an article, on the Jews in a recently published work entitled "Lights and Shadows of London Life," is the following highly interesting intelligence.

"After," observes the author, "the last sentence of this work had been put in type, and just at the very moment the concluding sheet was going to press, I received information of a more important fact, which has not yet been

brought before the public. I allude to the circumstance of a great number of Jews having just receded from the general body, in consequence of the latter placing the rabbinical writings on the same footing as the five books of Moses, just as the Roman Catholics and Puseyites regard the traditions of the fathers as of equal authority with the Scriptures. These seceders, at the head of whom is Sir Isaac Lyons Goldsmid, one of the most influential individuals in the Jewish community, denounce the Talmud as a mass of outrageous absurdities, and are to adhere exclusively to the authority of Moses in all religious matters. It is impossible to over estimate the importance of this event. It cannot fail to shake the Jewish system to its very centre; for the recognition of the rabbinical writings as of equal authority with the Pentateuch, has been the great source of all the superstition which exists among the body. There is a remarkable resemblance between this movement and that made by Luther and the other reformers in the 16th century, to emancipate the nations of Europe from the thralldom in which they were held by the Romish priesthood. The movement is the more important, inasmuch as it is the first division that has ever taken place among the Jews, on any of the essentials of their religion. It cannot fail to produce speedy as well as most momentous results. It has already inspired the body generally with the deepest alarm; but on that point I forbear to dwell. These Jewish dissenters have taken the place in Burton street, formerly occupied by the Owenites, which they have converted into a synagogue, where they now worship Jehovah in accordance with their newly acquired lights, under the designation of "the Reformed Jews."

Selected for "The Friend."

"At Evening time shall be light."

"Walk with the Lord at morn,
When every scene is fair,
When opening buds the boughs adorn,
And fragrance fills the air.
Before the early dawn awake,
And in thy being's pride,
In the first flush of beauty, make
Omnipotence thy guide.

"Walk with the Lord at noon,
When fervid suns are high,
And Pleasure with her treacherous boon,
Alureth manhood's eye,
Then with the diamond shield of prayer,
Thy soul's oppressors meet,
And crush the thorns of sin and care,
Tint bind the pilgrim's feet.

"Walk with the Lord at eve,
When twilight dews descend,
And nature seems a shroud to weave,
As for some smitten friend,
When slow the lonely moments glide,
On mournful wing away,
Press closer, closer to his side,
For He will be thy stay.

"E'en should'st thou linger still,
'Till midnight spread its pall,
And age lament with bosom chill,
Its barbed cartils all—
Thy withered eyes, a beacon bright,
Beyond the tomb shall see,
For Ho who maketh darkness light,
Thy God shall walk with thee."

Some Particulars of the last Illness and Death of Jane Wheeler, daughter of the late Daniel Wheeler.

For the information of such as had no personal knowledge of the subject of the following imperfect sketch, it may be proper to remark, that there was much in her natural character to render that patient acquiescence in the Lord's will, which the latter part of her illness displayed, peculiarly difficult, and to make the triumph of divine grace most striking. She possessed an original and vigorous mind, combined with a very lively and playful imagination, and extreme buoyancy of spirits. These rendered her the charm of the social circle, and she had just attained an age when such advantages are felt in their full force. Life—in the dreams of her ardent fancy—was decked with every charm, and, at the period when the hand of disease arrested her, she had nearly completed her twenty-first year, and looked brightly forward to a lengthened term of earthly enjoyments. She had known little of the chastening hand of affliction, and her will, naturally strong, had been but imperfectly subjected. About four years before her decease, she had an alarming attack of illness, which for some time threatened her life; and when stretched on the bed of sickness, she became the subject of strong convictions. Her sins were set in order before her, and she was roused to a sense of the danger of her unregenerate state. Thus convicted and brought to repentance, she was enabled to find reconciliation with God, through our Lord Jesus Christ. A blessed calm succeeded, and for some months subsequently, she steadily pursued a religious course; but as devils and spirits returned, she gradually declined; and the world and its temptations—acting with peculiar force on a lively and interesting girl of seventeen—drew her mind from higher objects; and though from time to time a sense of the power and obligations of religion was evidently felt, the general tenor of her daily course was not such as to leave the minds of those most deeply interested in her welfare at ease respecting her. She was far too noble-minded to affect what she did not really feel; and for several years she remained apparently halting between two opinions—at seasons softened and contrited, remembering her former visitations—but more frequently seeking enjoyment from the unsatisfying trifles of life, and anxious rather for the gratification of self, than to be found striving to know and to do the Lord's will. Promiscuous reading, and especially that of an imaginative character, was at this time a great snare to her. Bitterly did she afterwards lament the precious hours thus wasted, and it was striking to observe how sedulously she avoided whatever was calculated to revive her interest in subjects of this nature. One day, in the early part of her illness, a friend sent her a volume of poems of the class she had most delighted in: she requested it might be returned, with the assurance that she then regarded such works as a most unprofitable employment of time, even in health, but that in her circumstances, she should feel the perusal of them highly culpable.

It is, perhaps, necessary to remark, that the following very imperfect account of her last

illness was penned for the satisfaction of some absent members of her family—several of whom were far distant at the time of its occurrence. A more extensive circulation is now given to it, in the fervent hope that it may be made instrumental in leading some—and especially those of her own age—wisely to consider their doings in time of health, and to press after a conformity of heart and conduct to the will of Him, whom they will find to be the only availing Comforter when stretched upon a bed of sickness, that they may thus happily spare themselves that season of distress and anguish of soul which she underwent, through a consciousness of disobedience, and unfaithfulness to the light received. To her, indeed, through the abounding of a Saviour's compassion, a place of repentance was mercifully granted, after a long night of conflict—but let us not forget, that the opportunity of seeking reconciliation with God, which her lengthened illness presented, may not be afforded to us; and let us call to mind, with application to ourselves individually, the emphatic declaration of the Apostle, "Behold, now is the accepted time—Behold, now is the day of salvation."

Ninth month, 1840.

Some Particulars, &c.

It was on one of the closing days of the year 1836, that our dear Jane took the cold which brought on consumption, and terminated in her decease on the 15th of the seventh month following. For some weeks little alarm was felt; but the cough continuing violent, accompanied by night perspirations and severe chills, in the early part of each day, some of us began to feel very anxious respecting her. Dr. H., however, thought our fears groundless; and it was not till the 16th of the third month that he manifested any apprehensions respecting the serious nature of her disorder. Her appearance on that day shocked him a good deal, and he urged her immediate removal to town, (Petersburgh) in order that he might be able to see her daily. The next day she was conveyed thither, and he immediately began to take active measures for her relief. These, however, produced little alleviation of her symptoms, and it was concluded in a few days to consult Dr. R. It was not, I believe, till the 10th of the fifth month that she made any allusion to the state of her feelings, and the formidable nature of her disorder. For some days her spirits had been in a state of extreme depression, which had been very much aggravated by a mistimed remonstrance on the subject. The morning after this, I found her weeping bitterly, when, for the first time, she referred to her critical situation. "How can I," said she, "keep up my spirits, when I see my danger, and all looks dark before me?" I tried to comfort her, by reminding her that there was one who would never forsake her, and whose goodness she had known in times past. "Ah!" said she, "but he hides his face." I told her I had often feared that in health her obedience had not kept pace with her knowledge; but that she had acted in many things contrary to what she knew to be right; and this might be one cause of her present distress. To this she fully assented. I encouraged her to seek the

Lord, reminding her that his ear was not heavy that it could not hear, nor his arm shortened that it could not save, &c.

On the evening of the next day she told me, quite unolicited on my part, that she felt much happier than she had done, and she could then say, that she would not change her present situation to go back to the state she was in before her illness commenced, even if she might, and that what she most desired was patience to bear her sufferings; "but," she added, "this is so difficult for me." I assured her that this would not be withheld, if sought for from the only Fountain of grace and strength. I had before expressed a great change in her in this respect, and one for which I felt very thankful; and these remarks served to confirm my confidence in the source whence this change had originated. Though she had not much positive pain, she had a great deal to contend with that was very trying to her. The fever alone made her often feel much oppressed; and the difficulty of breathing towards the evening of each day was very painful, in addition to the harassing cough at night.

5 mo. 14.—During the past week dear Jane has obviously lost ground: her strength has failed a good deal, and she has scarcely any appetite; and during the evening of each day she is troubled with distressing sickness, in addition to her other trials. But even the sight of her sufferings, and the dread of losing her, are almost compensated by the very striking change in the state of her mind, which is such as the Lord alone could have effected. Two days ago she was much overcome, and at last told me, with many tears, that she believed she should not recover. She said she might be mistaken; but the impression was strong on her mind. "I feel myself," said she, "a dying girl; but I feel no alarm, for I believe there is mercy in store for me." She spoke of her own wanderings, and most sweetly of the mercy that had followed her, saying, "I never could be so thoughtless as others were, even in my most thoughtless days. I felt myself as it were, followed—sought out; and even then I often prayed that I might be made meet for heaven, through whatever suffering this might be." This statement affected me deeply; but it seemed like the removing of a wall of partition to herself; and her cheerful, relieved manner afterwards was quite striking. She has since spoken several times of the exercises of mind through which she has been led, and of the peaceful calm that is now vouchsafed her. She says there is nothing she regrets to leave but her family, and that she hopes we shall soon be reunited in a better world—referring, with much feeling, to the blessed assurance granted us of the eternal felicity of those already taken. Perhaps the most striking change she displays, is in the patience with which she bears her numerous burdens, so that from being a most irritable charge, she is now comparatively one of the most docile and enduring. Indeed, her whole tone and manner are changed, so that D. noticed it at once when last with us, without any information on the subject. Surely it behoves us to say, and I believe I can say it from the heart, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

15. Dear Jane has passed a suffering day

from high fever and oppression. After dinner she seemed much discouraged, and said she did not feel that support she often experienced, and that without it, increased illness was hard to bear. She then spoke of her situation and prospects, and the calmness she felt in looking to the future. " Mine," said she, " is a happy lot, but for the pain of parting with you, and it will not be for long. I do not feel exactly prepared to die, but I have faith that I shall be prepared before I am taken." She then spoke of the projected voyage to England, and said how much more satisfactory it would be to her to be taken home,* and die quietly, rather than to be exposed to all the fatigue and unsettlement of such an undertaking. I told her that she should be left entirely to her choice. " I thought," said she, " the last time I visited mother's grave, perhaps, I too should sometime lie there;—but I little knew what was before me." After this conversation she seemed much relieved, though she looked excited, and her cheeks glowed with a beautiful bloom that it always shocks me to see—though her bright and beaming face looks peculiarly lovely at such moments—especially with the softened expression it now wears. She often speaks of dear William with unfeigned affection, and makes it difficult to me to retain my composure, by her touching references to many things that characterized him. She does this with entire calmness; feeling, I apprehend, the very short space of time that remains to separate them; but her words go home to my heart, with a poignancy of which she seems quite unconscious. She evidently speaks and feels like one who has done with the world and all it contains; and to see one so young and buoyant, and whose prospects a few months ago were so bright and cloudless, look back upon the scene she is quitting without a pang, is most striking, and clearly evinces by *whose* hand she is supported. It invests her with a kind of supernatural dignity, which I could hardly have imagined before; and at those seasons, when nature's feelings are hushed, I contemplate her present state with intense interest. Surely, I could not have a more powerful display of the omnipotence of Divine grace than she now exhibits. Yet is she most unaffectedly humble, speaking of herself as a wanderer and a backslider, and unworthy of the least of all the mercies she enjoys.

17. Dear Jane has been out in the fresh air for a quarter of an hour this afternoon—the first time since her illness became so serious. It was beautifully fine and still; but the effort of crossing two rooms, and her extreme debility, prevented her enjoying it; and it was with a feeling of great reluctance that she was induced to make this attempt. She says she dreads the bustle of preparation for daily airings exceedingly, lest it should draw away her mind from its true centre, and lead her thoughts to wander—expressing a dread lest she should be unprepared when the awful moment comes. Still, although much depressed, she holds fast her confidence. She said this afternoon, in the

midst of her tears, " I have no wish to recover; I feel as if it were engraven on me, ' Taken from the evil to come.' Even the thoughts of leaving you, though very bitter, do not make me regret." Whilst she was engaged in remarks of this kind, one of our friends brought her a beautiful rose-bush in full bloom: she looked at it for a moment with pleasure, and then burst into tears: " It rouses bitter thoughts," said she, " that had better not be awakened," presently adding, " How soon it will fade." It is striking to observe, how carefully she avoids all subjects calculated to interest her thoughts in the common concerns of life. Poor girl! she seems to feel that she has neither part nor lot in the things of earth, and she is anxious to avoid every thing calculated to recall painful or affecting recollections of its cares or pleasures. When feeling very ill this afternoon, and gasping for breath, she wept much, and said, " It is, indeed, through much tribulation." I reminded her what a mercy it was to be permitted to enter the kingdom at all: " Oh yes," said she, " I know I shall say at last, I have not had one pang too many, but it is hard to bear." She afterwards said, " How many precious hours have I wasted! Had they been better employed, I might have been better prepared for such a time as this."

18. Our dear Jane has been much depressed to-day, and often in tears: she said she had still faith to believe that all would be well, but yet she felt very sad. After referring to some accounts in " Piety Promoted," she said, " I may seem to dwell much on these things, but I feel that I have done with earth, and all its concerns, and I wish to keep my thoughts from dwelling on them." She said she should feel any other than religious reading entirely wrong in her circumstances; and even conversation, on indifferent or trifling subjects, she felt it best to avoid. The only books she wishes either to hear or read, are the Bible and " Piety Promoted;" the former I read to her three times daily; the latter, after tea, when she is well enough to listen to it.

20. Dear Jane seems to get weaker daily, and to-day was only able to sit up two or three hours; this was not accomplished without a great effort. She is now unable to walk from one room to another, and last night, dear D. carried her in his arms to bed. This extreme debility is very, very trying to her; and this morning she wept much, while she said to me, " I feel completely given up to weakness." This afternoon I noticed her tearful countenance, when she said, " I fear I have been impatient." The compunction she felt for this was very striking. She afterwards remarked, how very trying it was, thus to feel one-self gradually wasting away, and yet what a mercy to be so much spared acute pain.

(To be continued.)

Letter from William Savery, written during his Religious Visit in Europe.

AMSTERDAM, 1st MO. 1, 1797.

Dear Friend Thomas Eddy—An opportunity offering for New York, I shall attempt to give thee some account of myself, though I expected first to have had a line from thee. I feel disappointed at finding no letters at this

place; I have none from America later than the beginning of the ninth month. I hope, however, my friends there have not quite forgot me; but this is certain, they never felt dearer to me than now in this distant journey. Joseph Savory, of London, is frequently informed where to forward our letters.

Perhaps my good friend thou may have been informed, that after a short and agreeable passage of four weeks, and staying seven weeks in England, kind Providence provided me with several dear Friends as companions to Bremen, as G. & S. Dillwyn, D. Sands, W. Farrer, and B. Johnson, who were truly a strength and comfort to me; we had a six days passage, and arrived the eleventh day of Eighth month. We have spent most of the time since in Germany; the two last weeks we have been in Holland. I have not been disappointed in passing through much exercise, both in body and mind; from the nature of the service, nothing else could be expected. The roads in Germany are generally very bad, especially towards winter, and the mode of travelling, provisions, and manners of the people, very different from what we have been accustomed to. However, the goodness of my constitution, and appetite, in general is such, that I am not very curious about my eating; but the want of cleanliness in their houses, beds, &c., was trying to bear, and of which I shall not attempt a description, only just say, that except in some large cities, and some part of Prussia, men, women, children, cattle, hogs, poultry, &c., all lodge under one roof, and very near together. But custom gradually enabled us to bear it with patience, though David Sands was hard set to the last. The climate is very healthy, at least it has been so to all of us. D. Sands is more fleshy, and looks much better than in England. G. and S. D. have not travelled more than 200 miles with the rest of us. They have been much stationed at Pymont, where we also, first and last, spent five weeks. Was at two of their monthly meetings, which are now established upon a more regular footing than heretofore. There are about sixty members, and a number more have applied, so that there is a pleasing prospect of their maintaining a monthly meeting as it ought to be. Their dress and manners are like the plainest Friends in our country. And as many of them have passed through suffering for their testimony, they appear to be well grounded in it. This honest, simple-hearted people, whom the Lord has raised up in the midst of Germany, did me much good, and are a living testimony of the powerful effects of truth. The Prince of Waldeck, in whose territories they are, observing their industry and peaceable demeanour, has allowed them a beautiful valley of land, with liberty of erecting and carrying on such manufactures as they think proper, which is not granted to all his subjects; they call this valley Friedenshall, or Peace-dale. It contains but a few acres, one and a half miles from the town, where four Friends' families live, and have established a knife manufactory. There are several young women amongst them for whom we felt much, as they were obliged to work hard, often in the fields, and other labour fit only for men, for about fifty shillings, Pennsylvania money, a year. We have been

* Shoosharry, several miles from Petersburg, the residence of her father, who was then engaged in a religious visit to Australia, and some of the islands of the Pacific.

laying a plan to employ them in spinning and weaving linen, which will relieve them much every way, and is very grateful to them. It will require about 100,£ sterling stock, which we hope Friends of London and Philadelphia, in an individual capacity, will furnish, subject to the regulations which we have sent to both places. If they knew the innocent objects of it as I do, I am persuaded they would cheerfully do it.

D. Sands, myself, and our companions, with our excellent interpreter, L. Seebom, of Pyrmont, have travelled several hundred miles in Prussia, where Friends have not been before, and where, indeed, the Society appeared to be known to none, but a few men of reading. In the capital, Berlin, the Lord opened a door for us, in a manner we did not expect—we found a large number of separatists, who received us with gladness; had eight or nine meetings there, and in the neighbourhood, at a place called Freyemvalde; divers of them were large, and great tenderness among the people appeared, as much so as I ever knew in my own country. We were surprised to find these good people, instructed principally by an internal teacher, so clear as in many instances they were in the religious doctrines of Friends. What I say of Berlin, may also apply to other parts of Prussia, at Magdeburg, Brandenburg, Halberstadt, &c., where we were also received kindly, and had satisfactory meetings. We parted with these tender people, mostly in much brokenness, and every mark of Christian affection, which we must long bear in remembrance. The Prussians, in general, appear to be a more polished and respectable people than those of the parts of Germany that we have visited. While at Berlin, we sought an opportunity of an interview with the king; we suppose our desire did not get through a chain of courtiers to him so soon as we expected it would. Our other engagements at that place being completed, and no opportunity appearing likely to be obtained soon with the king, we were easy to write to him a few lines, and send him a Baskerville edition of Barclay, in red leather, which we brought from London. Two days after we were gone, the minister announced to one of our friends in Berlin, the king's willingness to give us an audience, seemed disappointed in not finding us, and despatched a courier to Potsdam, supposing we might be there; but we had left. Some weeks after we received a letter from Major Macey, (which I have sent to my brother Thomas,) giving us the intelligence of our dear friends, G. and S. D. being gone towards Berlin; we hope they may find it their duty to improve upon the king's offer to us, and pay him a visit, as there is already two little meetings held in the manner of Friends in his dominions, and it is not improbable there may be more. The character given of the king says he is tolerant. He and his family, their palaces, equipages, &c., are more magnificent, and have more of human vanity, than I had any conception of before I saw them.

And now, dear Thomas, I must draw to a close, after saying, that I have travelled 1200 miles very diligently, in the important concern that drew me from my beloved home, and dearest of earthly connections. On looking back,

I have abundant occasion to praise and adore that good Hand that has mercifully been underneath to support, and carry through much more than I at first had a prospect of in Germany. Weak, and poor, and unworthy as I am, I feel peace in submitting to it, and hope the great name and cause have not been dishonoured. We have had several meetings here, though there are but about five that can be called Friends. I believe it is probable we shall soon move through Flanders, Switzerland, &c., to the South of France, perhaps touch at some places on the Rhine. We are encouraged to believe we shall receive but little, if any, interruption from the armies; but be that as it may, I feel willing to attempt what I apprehend my duty, in humble confidence in Him, who is the God of armies, and who has hitherto been our helper and defence.

Does thee ever see my Sally? has she been at New York? I am afraid she will not travel about enough to see her friends. Dear Thomas and Hannah, write to her, persuade her to come to your next yearly meeting. Present my dear love to J. Deleplaine, E. Fryer, J. Murray, H. Haydock, T. Dobson, with all their families, also to R. and G. Bowne, the widow Embree, J. James, I. Shotwell, I. Collins, and theirs, and all my dear friends who may think me worth enquiring after. With my best love and wishes for your health and welfare, both in spirituals and other ways, I remain as usual, your's affectionately,

WILLIAM SAVERY.

One thing more I am free to remark to thee, several respectable people in Germany, and one learned Frenchman, expressed their surprise that Friends, by the title to their books, and otherways, continue to hand down from one generation to another, the name Quaker given by their enemies, and not their own. Foreigners are much at a loss on the subject, and I am not able to render them a reason; perhaps some of my friends may.

The Indian concern lays still near my heart, I hope it will be wisely prosecuted. David Sands desires his love to you.

RUTTY'S DIARY.

(Continued from page 104.)

1. At meeting our ministers shone (as frequently, blessed be the Lord) with the singular lustre of preaching not themselves, but Christ Jesus.

2. Tolerate patience under bad usage.

Too great prevalence of an earthly spirit kept back from an early attendance of the school-meeting.

On silence—that faithful ministers will be led to more silence, even as an useful and instructive lesson to such raw professors as have very little just conception of the nature of divine worship.

6. A solid time at meeting, in silence.

I humbly hope the kingdom of darkness totters.

7. Diversion in walking.

11. At a parliament-meeting, feasted, and sat up shamefully, yea wickedly, long, to the encouragement of luxury in drinking, to the weakening the holy testimony, and, in reality, denying the Lord before men. I repented a

little, and do and will repent, and I humbly hope, amend. It was a bewitching time, with much stupidity and inadvertence.

13. A shocking view of myself: fierce to inferiors, viciously complaisant to superiors or equals, for the base views of profit or false honour; the lying honour of this world.

This last is pointed out by us as a people: but how few of us possess the spirit of regarding the honour that comes from God only.

14. Some spiritual visits.

16. Feasted with moderation.

18. An humbling time on a second review of the 11th above. Let it be marked *nigro carbone*,² in consideration of the discordant character of condemning pomp and superfluity in one instance, and allowing it in another: surely the friendship of the world is enmity with God; and surely this is an abuse of riches.

19. Was at a loss to find out one real mark of regeneration in myself; but find that a good deal of what appears specious is but constitution.

20. O the favourableness of my situation, as to opportunities of being what I profess!

The late deviation into superfluous drinking was not owing to the lust of the flesh, but to the love of the world, even in preference to the love of God: so, Lord, lay the axe to the root of the corrupt tree!

23. Feasted with moderation.

24. A little perverse.

25. At meeting—Lord give more love, and less ardour for knowledge!

26. A transport of anger, in which I struck my servant.

27. At meeting. O for a more consistent walking, and for living up to my profession as a spiritual author!

De Renty's method excellent, viz:—Self-examination daily before dinner.

29. At meeting, the ministry lively and clear; but I was very poor in spirit, under a sense of my want of love, and of the marks of regeneration.

30. Light and truth shone a little and moderated my wrath on a certain occasion.

31. Deceived by popular clamour, and saw the necessity of suspending judgment until the proper time.

Very perverse on fasting.

2. God hath given bread and raiment since my vow in the year 1724: use and fulfil it. Lord, preserve from the abuse of prosperity, and deliver from bondage to the world's spirit in drinking!

10. The first day of the week: lay late sinfully, even as others do, on this day; as if here was not as much to do in spirituals, as in temporals on other days of the week; a vulgar error which must be renounced.

13. A little impatient of contradiction.

17. In this decline of life, as the vessels collapse, less food and drink necessary; and, as the time is short, less provision is requisite, and therefore less temptation to the desire of riches: indeed, for what?

* With a black coal. This seems to have a reference to a custom of the Romans, who marked their fortunate days with white, and their evil or unfortunate days with black.

21. In feasting transcended a little the bounds of moderation: and so again the 22d.
24. Morn'ing and afternoon meeting silent, yet unto me truly profitable.

25. Irritated by a slight occasion. Feasted again a little beyond the sacred medium.

26. At meeting a deep sense of my own vileness, and the necessity of self-correction previous to that of others. O for the sword and the fire to consume the remnants of the lust of the flesh in drinking, eating, and smoking; and love of the world in vicious complaisance; and for the prevalence of light and truth in quitting that grand absurdity of putting means for ends!

1. Anger previous to meeting, a bad preparation for it. Overseer, oversee thyself.—Fasted.

2. The occasion of yesterday's transport of anger appears to be, in a great measure, a mistake.

Feasted a little beyond the holy bounds; and was most righteously chastised by a subsequent sickness and diarrhoea.

3. A tender, adorable reach of mercy under the above infirmities and sins; and a secret hope raised.

Bitter of late is the remembrance of some past emptions defiling my actions, otherwise laudable, and morally good; but happy, thrice happy, is the retreat in this evening of life, granted through the long forbearance of God.

5. At meeting my mind well stayed, and God gave mildness to offenders.

Selected for "The Friend."

STANZAS ON THE NEW YEAR.

I stood between the meeting Years,
The coming and the past,
And I asked of the future one,
Wilt thou be like the last?

The same in many a sleepless night,
In many an anxious day?
'Tis well I have no prophet's eye
To look upon thy way!

For Sorrow like a phantom sits
Upon the last Year's close,
How much of grief, how much of ill,
In its dark breast repose!

Shadows of faded Hope fit by,
And ghosts of Pleasures fled;
How have they chang'd from what they were!
Cold, colourless, and dead.

I think on many a wretched hour,
And sicken o'er the void;
And many darker are behind,
On worse than nought employ'd.

Oh Vanity! alas, my heart!
How widely hast thou stray'd,
And misused every golden gift
For better purpose made!

I think on many a once-loving friend
As nothing to me now;
And what can mark the lapse of time
As does an alter'd brow?

Perhaps 'twas but a careless word
That sever'd Friendship's chain;
And angry Pride stands by each gap,
Lest they unite again.

Less sad, albeit more terrible,
To think upon the dead,
Who quiet in the lonely grave
Lay down the weary head.

For faith, and hope, and peace, and trust,
Are with their happier lot,
Though broken is their bond of love,
At least we broke it not—

Thus thinking of the meeting years,
The coming and the past,
I needs must ask the future one;
Wilt thou be like the last?

There came a sound, but not of speech,
That to my thought replied,
"Misery is the marriage-gift
That waits a mortal bride:

"But lift thine hopes from this base earth,
That is of worldly care,
And wed thy faith to yon bright sky;
For happiness dwells there!"

From Old Humphrey's Observations.

A REVIVER.

I have just had a reviver from my zealous friend Gideon, in the following words:—"What manner of men ought we to be, Humphrey, who are running the race set before us, full of the hope of the gospel of Christ, and abounding in the consolations of the promises of God! What an exalted standard ought we to attain to! How fresh and alive should we be in serving our Lord and Master! How dead and buried to the world! To what a vast height should we soar in our devotion! To what a profound depth should we descend in our humiliation!

"Well may we ask, who is sufficient for these things? and happy for us if we can answer, 'Our sufficiency is of God,' 2 Cor. iii. 5. Are you not frightened by the words, 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven?' Matt. v. 20. Why, if we had not the Friend of sinners for our Friend; if he were not our guard and guide, our sword and shield, our hope and our joy, our grace and our glory; if he were not our all in all, our sacrifice, our justification, our sanctification, and our redemption, we should have enough to sink us into the slough of despondency for ever.

"Up, and be doing, Humphrey. Let us be no longer children, but acquit ourselves like men. The sons and daughters of a king should be kingly in their thoughts. The heirs of heaven should be heavenly in their desires. Let us press on, well knowing that, amid all our infirmities, more are those that are with us, than those that are against us. Let us be 'steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord,' 1 Cor. xv. 58."

THE FRIEND.

FIRST MONTH, 8, 1842.

With sincere pleasure we make room for the subjoined notice. From the very modest statement of the amount of relief dispensed by this institution during last winter, may be inferred the value and efficiency of this wise scheme of beneficence; and although the present season, so far, has not been one of extreme severity, yet we have reason to know that

from various causes, numerous and very affecting cases of destitution and distress exist.

WESTERN SOUP SOCIETY.

The Western Soup Society opened the house southeast corner of George and Schuyllkill Sixth streets, for the gratuitous delivery of Soup during the winter, on the 28th ultimo—the hours of attendance are from 11 A. M. to 1 P. M. daily (first days excepted).

The records for the year 1840-41, show that 15,468 quarts of soup were delivered to 222 applicants, (on regular tickets,) numbering with their families 961 persons; on transient applications 236 quarts were given out—a total of 15,724 quarts, or 131 barrels of 31 gallons each. A large quantity of bread was distributed of which no record was preserved.

It may be noted, that there was a free circulation of valuable tracts, and from acknowledgments made at different times, it was evident that some comfort was thus diffused among the dwellings of the poor.

Contributions in money will be received by any of the members, or in money or provisions at the Soup House.

1 mo. 4th, 1842.

In reference to the communication from our intelligent Rochester correspondent, it may suffice for the present, to remark, that we certainly desire to be governed by the most scrupulous regard to truth, in all the statements we introduce into the pages of "The Friend." The article on *Pingsi*, being taken from Chambers' Edinburgh Journal, a periodical of high respectability, and chiefly devoted to the diffusion of useful knowledge, and the culture of sound moral principle, we thought ourselves sufficiently safe under such authority.

The annual report, on another page, respecting the Adelphi or Wager street school, (for coloured children) we commend to the notice of our readers as a document of much interest.

MARRIED, at Friends' Meeting House, Sewickly, Pa., on Sixth day, the third of Twelfth month, 1841, JANE W. M'GREGG, of Smitfield, Ohio, to ANN GILBERT, daughter of Abner and Ann Gilbert.

—, on Fifth day, the 14th of Twelfth mo., at Friends' Meeting House, in Nantucket, DAVID G. HUSSEY, to ELIZABETH AUSTIN; and on Fifth day, the 4th of Eleventh mo., JOHN PADBACK, to SARAH STUBBS, daughters of the late Joseph Austin, all of Nantucket.

Deceased this life, at her residence in Haddonfield New Jersey, on the morning of the 25th ult., ANN H. SWERT, widow of the late Joseph C. Swert, aged about 64 years. The deceased was for a long time afflicted with debility of body, and great derangement of her nervous system—but towards the latter part of her illness, her mind became quietly settled, and she retained her faculties to the last in a remarkable degree. Her final close was very peaceful and quiet, giving a strong evidence of a happy departure from this world of sin and sorrow into the mansions of bliss, where the weary are forever at rest.

DECEASED, in Tenth month last, DANIEL S. DEAN, a member in the Society of Friends, aged about 75 years.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIRST MONTE, 15, 1842.

NO. 18.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 114.)

"Leaving the chapels at 9 $\frac{1}{2}$ o'clock, we ascended slowly, not failing to see the track of Mohammed's camel in the rock by the way, and reached the summit of Jebel Mûsa at 20 past 10. Here is a small area of huge rocks, about eighty feet in diameter, highest towards the east, where is a little chapel almost in ruins, formerly divided between the Greeks and Latins; while towards the southwest, about forty feet distant, stands a small ruined mosque. The summit and also the body of this part of the mountain are of coarse gray granite. On the rocks are many inscriptions in Arabic, Greek and Armenian, the work of pilgrims. In the chapel are the names of many travellers, and I found here a pencil note of Rûppell's observations, May 7th, 1831; marking the time 12h. 15'; Bar. 21' 7" 6; Therm. 13 $\frac{1}{2}$ ' R. or 62° F. At 10 $\frac{1}{2}$ my thermometer stood in the chapel at 60° F. The height of this peak above the sea, according to the observations of Rûppell, compared with simultaneous ones at Tûr, is 7035 Paris (or about 7589 English) feet. From it the peak of St. Catherine bears south 44° west, 1000 feet higher.

"My first and predominant feeling while upon this summit, was that of disappointment. Although from our examination of the plain er-Rahah below, and its correspondence to the Scriptural narrative, we had arrived at the general conviction that the people of Israel must have been collected on it to receive the law; yet we still had cherished a lingering hope or feeling, that there might after all be some foundation for the long series of monkish tradition, which, for at least fifteen centuries, has pointed out the summit on which we stood, as the spot where the ten commandments were so awfully proclaimed. But Scriptural narrative and monkish tradition are very different things; and while the former has a distinctness and definiteness, which through all our journeyings rendered the Bible our best guide-book, we found the latter not less usually and almost regularly to be but a baseless fabric. In

the present case, there is not the slightest reason for supposing that Moses had any thing to do with the summit which now bears his name. It is three miles distant from the plain on which the Israelites must have stood, and hidden from it by the intervening peaks of the modern Horeb. No part of the plain is visible from the summit; nor are the bottoms of the adjacent valleys; nor is any spot to be seen around it where the people could have been assembled. The only point in which it is not immediately surrounded by high mountains is towards the southeast, where it sinks down precipitously to a tract of naked gravelly hills. Here, just at its foot, is the head of a small valley, Wady es-Seba'yeh, running toward the northeast, beyond the Mount of the Cross into Wady esh-Sheikh, and of another not larger, called el-Wa'rah, running southeast to the Wady Nusb of the gulf of 'Akabah; but both of these together would hardly afford a tenth part of the space contained in er-Rahah and Wady esh-Sheikh. In the same direction is seen the route to Shurrn, and beyond, a portion of the gulf of 'Akabah and the little island Tiran; while more to the right, and close at hand, is the head of el-Leja among the hills. No other part of the gulf of 'Akabah is visible, though the mountains beyond it are seen.

"Towards the southwest and west tower the ridges of St. Catherine and Timia, cutting off the view of the gulf of Suez and the whole western region, so that neither Serbal on the right, nor the loftier Um Shauer towards the left, are at all visible from this peak of Sinai. Indeed, in almost every respect the view from this point is confined, and is far less extensive and imposing than that from the summit of St. Catherine. Only the table land on the Mountain of the Cross, is here seen nearer and to better advantage across the narrow valley of Shu'eib. Neither the convent from which we had come, nor that of el-Arba'in, both lying in the deep valleys below were visible. To add to our disappointment, old Aid, the head guide, who had been selected expressly, in order to tell us the names of the mountains and objects around, proved to know very little about them, and often answered at random. In short, the visit to the summit of Jebel Mûsa was to me the least satisfactory incident in our whole sojourn at Mount Sinai.

"We remained upon the summit nearly 2 $\frac{1}{2}$ hours. Leaving it at 12 $\frac{3}{4}$ o'clock, we returned to the cypress tree and well near the chapel of Elijah. From this point a path leads south of west to the convent of el-Arba'in in Wady el-Leja. We determined, however, to visit the northern brow of Horeb, which overlooks the plain er-Rahah, and took a route towards the north-northwest in order to reach it. The path was wild and rugged, leading over rocks and winding through ravines among low peaks. In

15' we came to a small round basin among the hills, with a bed of soil full of shrubs, where also were a holly-hock and hawthorn, and evident traces of an artificial reservoir for water. Not far off are the cells of several anchorites cut in the rock. Twenty minutes further is another larger basin, surrounded by twelve peaks, and the bottom enclosed by a low wall, showing that it was once tilled as a garden. At two o'clock we reached a third basin, still deeper and more romantic, surrounded by a like number of higher peaks, one of which is Ras es-Sufsafeh, the highest in this part of the mountain. A narrow fissure runs out northward from this basin towards the plain, through which the mountain may be ascended. Here a willow and two hawthorns were growing, with many shrubs, and in all this part of the mountains were great quantities of the fragrant plant Ja'deh, which the Monks call hyssop.

"While the Monks were here employed in lighting tapers and burning incense, we determined to scale the almost inaccessible peak of es-Sufsafeh before us, in order to look out upon the plain, and judge for ourselves as to the adaptedness of this part of the mount to the circumstances of the Scriptural history. This cliff rises some 500 feet above the basin, and the distance to the summit is more than half a mile. We first attempted to climb the side in a direct course, but found the rock so smooth and precipitous, that after some falls and more exposures, we were obliged to give it up, and clamber upwards along a steep ravine by a more northern and circuitous course. From the head of this ravine, we were able to climb around the face of the northern precipice and reach the top, along the deep hollows worn in the granite by the weather during the lapse of ages, which give to this part, as seen from below, the appearance of architectural ornament. The extreme difficulty, and even danger of the ascent, was well rewarded by the prospect that now opened before us. The whole plain er-Rahah lay spread out beneath our feet, with the adjacent Wadys and mountains, while Wady esh-Sheikh on the right, and the recess on the left, both connected with, and opening broadly from er-Rahah, presented an area which serves nearly to double that of the plain. Our conviction was strengthened, that here, or on some one of the adjacent cliffs, was the spot where the Lord 'descended in fire,' and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached and touched, if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord 'came down in the sight of all the people upon Mount Sinai.' We gave ourselves up to the impressions of the awful scene, and read

with a feeling that will never be forgotten, the sublime account of the transaction and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator.

"Descending to our companions, a long and in some parts steep descent brought us at 5½ o'clock to the convent el-Arba'in, where we were to lodge. A large plantation of olive trees extends far above and below the monastery along the valley, which is narrow like that of Shu'eb, but longer and less desert. Just around the buildings is also a garden of other fruit trees, in which apple and apricot trees were in blossom, and not far off is a small grove of tall poplars here cultivated for timber. In this garden too was a rill of water, which, however, was lost after a few rods. The convent, as such, has been deserted for several centuries; yet two or three of the Monks usually reside here for a time during the summer, though even this custom has been neglected for the last three years. A family of Serfs was here to keep the garden.

"A large room, the best in the building, though lighted only by the door, was assigned to us, in which our beds were already spread on a layer of fragrant herbs. A fire was lighted in a corner, and we found it quite comfortable, although the thermometer stood at 65° F. Indeed an Arab has no idea of passing a night without fire at any season. We had here a curious instance of the respect in which the superior is held by his Arab serfs. He had pulled off his shoes and was sitting with his bare feet (for he, like the other Monks, wore no stockings) when the old guide 'Aid came in to bid good night, and perceiving his situation, suddenly kneeled down and kissed his toe. Indeed, it seemed to be quite an occasion of festivity with these Arabs to meet the patriarchal old man so far abroad out of the convent walls.

"*March 27th.* We started from our fragrant couch at early dawn, in order to set off in good season for the mountain. But here, as in so many other cases where 'aught was depending on Angels, we found it impossible to 'keep the word of promise' to our hopes.

"We issued from the garden at 6h. 10', and proceeded southwest by south, up a ravine which comes down from the side of St. Catherine, called Shuk Misa, a cleft of Moses', from a deep rent in the mountain at its head. At 10' from the convent, and before the beginning to ascend, the path passes between two large rocks, both having Sinaitic inscriptions, and one of them quite covered with them. These Burckhardt did not see, for he says expressly, that there are none in el-Leja higher up than the rock of Moses, which lies at some distance below el-Arba'in—we found none afterwards. The ravine soon becomes narrow and precipitous, and the way exceedingly difficult, the path leading over stones and rocks in their natural state, which have never been removed nor laid more evenly. Indeed, we could not discover all day the slightest trace that any path had ever existed here with steps, or laid stones, like that which leads up Jebel Misa. At 7h. 25' we reached Partridge fountain. It is about a foot in diameter and depth, with fine cold water, never increasing nor diminishing. The

path now turns southwest by west, passing up a very steep ascent for a time, and then across loose debris to the top of the main ridge, which runs up towards the summit. This ridge we reached about 8½ o'clock, and here the view opened towards the west over the deep valleys below.

"We now kept along the western side of the ridge, beneath the brow, where the mountain side slopes rapidly down into the depths below, and is covered like the Wadys with tufts of herbs and shrubs, furnishing abundant pasturage for the flocks of the Bedawin, as well as for the troops of gazelles and mountain goats which haunt these wild retreats. The *Ju'dehi* or hyssop was here in great plenty; and especially the fragrant *Za'ter*, a species of thyme, *Zhymus Scrypulum* of Forsk. This vegetation extends quite up to the foot of the highest peak, an immense pile of huge blocks of coarse red granite thrown promiscuously together. Climbing this mass of rocks with difficulty on the south side, we reached the summit at 9½ o'clock. This consists of two small knolls or elevations of the rocks; one towards the east, on which stands a rude chapel; the other towards the west, a few feet higher. Its elevation, according to Ruppel, is 1030 feet greater than that of Jebel Misa. The sky was perfectly clear, and the air cool. A cold northwest wind swept fitfully over the summit. The thermometer stood in the shade at 43° F.

"During the ascent, I had found myself unwell, and reached the top in a state of great exhaustion. While my companion was busy in cross-examining the guides as to the mountains and places in view, I sought out a sunny and sheltered spot among the rocks, where I lay down and slept sweetly for half an hour, and awoke greatly refreshed."

(To be continued.)

IMPROVEMENT OF SPARE MINUTES.

The excellent Robert Boyle says:—"Betwixt the more stated employments, and more important occurrences of human life, there usually happens to be interposed certain intervals of time, which, though they are wont to be neglected, as being singly, or within the compass of one day inconsiderable, yet in a man's whole life they amount to no contemptible portion of it. Now, these uncertain parentheses, if I may so call them, or interludes, that happen to come between the more solemn passages, whether business or recreations, of human life, are lost by most men, for want of valuing them aright; and even by good men, for want of skill to preserve them. But, as though grains of sand and ashes be but of a despicable smallness, and very easy to be scattered and blown away, yet the skilful artificer, by a vehement fire, brings numbers of these to afford him that noble substance, glass; by whose help we may both see ourselves and our blemishes lively represented as in looking-glasses, and discern celestial objects as with telescopes, and with the sunbeams kindly disposed materials as with burning-glasses; so when these little fragments or parcels of time, which, if not carefully looked to, would be dissipated and lost, come to be

managed by a skilful Christian, and to be improved by the celestial fire of devotion, they may be so ordered as to afford us looking-glasses to dress our souls by, and perspectives to discover heavenly wooders, and incentives to inflame our hearts with charity and zeal. And since goldsmiths and refiners are wont, all the year long, carefully to save the very sweepings of their shops, because they contain in them some filings or dust of those richer metals, gold and silver, I see not why a Christian may not be as careful not to lose the fragments and lesser intervals of a thing incomparably more precious than any metal—time: especially when the improvement of them may not only redeem so many portions of our life, but turn them to pious uses, and particularly to the great advantage of devotion."

From Old Humphrey's Observations.

Plain and Pithy Remarks.

I want no more than two minutes of your time, for I have very little to say, and that little will lie in a very small compass, though, if you attend to it, it may give you a great deal of peace.

The best thing in this world is the assurance of a better; and our more immediate wants are food, raiment, and rest. If you would relish your food heartily, labour to obtain it. If you would enjoy your raiment thoroughly, pay for it before you put it on; and if you would sleep soundly, take a clear conscience to bed with you. Do these things, and you will be pretty well off in this world; as to the next, if you have any desire to attain it, you must follow Him, who hath said, "I am the way." Rely upon his atonement, and walk in his ways, and you will be well provided for time and eternity.

If thou wouldst dwell with raptur'd eyes

Near God's eternal throne,

"I am the way," the Saviour cries;

Walk in that way alone.

From the same.

To the Members of a Temperance Society.

Sharp weather this, my friends, sharp weather, and we all require something to warm us, for the blood does not flow so rapidly through our veins as it does in summer, when the lark sings blithely, and the morning sun blazes in the sky.

Old Humphrey would just ask this question, "Who among you ever got any good by gin-drinking?"

I said that we all required something to warm us. So we do; and a coat or a jacket that is not out at the elbows, however coarse it may be, is a comfortable covering, especially if it be paid for. By the bye, did you ever take into consideration why it is, that a coat which is paid for is more comfortable than one procured on trust? 'Those long tailors' bills for cloth, buttons, tape, twist, buckram and thread, with scrawling figures on the right-hand, Dr. at the top, and no receipt at the bottom, take my word for it, are very ugly things. The tailor calls for his money at the wrong time; just when we have not a sixpence to spare; and then our landlord, if we happen to run a little behind in our rent, looks so sulky that we feel almost as much disposition to meet

a wild bull in a miry lane as to face him. Now, these long tailors' bills, and these sulky landlords, which often turn a merry Christmas into a mourning new year, may be avoided by being industrious, and refraining from drinking gin.

Let us soberly live,
And leave folly and vice
To those who drink gin,
Who detest good advice.

But I am forgetting myself again, for I was speaking about keeping ourselves warm in cold weather. The poor fellow who sits so close to the fire as to be half roasted on one side, and yet so much exposed to the cold draught from the door, that the other side is almost frozen, cannot be very comfortable: this, however, is just the case with the gin-drinker. He is piping hot one hour, and half-frozen to death the next. I will answer for it that a good sharp run, for about ten minutes, will warm you, even in this cold weather, twice as much as a glass of the best gin that was ever made, and then you will save three half-pence into the bargain.

"A penny saved is a penny got,"
And will help to get something to put in the pot.

Why that rhyme is worth another penny; if I go on in this way, I shall make you all as rich as Jews.

What strange things happen! This Temperance plan that is now getting so well known, would have been finely laughed at when I was a boy. Indeed, for the matter of that, it is often well laughed at now, but there is a great deal more got by joining a Temperance Society than by laughing at it. Bill Simpkins laughs at it for one, and Dick Holloway for another; but Bill's jacket is sadly out at the elbows, and Dick has but just got out of prison, where he has been for debt. The old proverb says, "Let those laugh that win!" and therefore I think that you have much more reason to laugh than Bill Simpkins and Dick Holloway.

Temperance is the father of health, cheerfulness, and old age. Drunkenness has so large a family that I cannot remember the names of one half of them: however, disease, debt, dishonour, destruction, and death are among them,—not the most hopeful household this in the world.

He that wishes his cares and his troubles to cease,
Must be sober, and ponder his Bible in peace;
But he who, mad-headed, thro' thick and thro' thin
Would dash on to ruin, must learn to drink gin.

Let Old Humphrey encourage you to continue your temperate career; for though it may not remove all the troubles you have, it will assuredly prevent many more from coming upon you. However temperate we may be, we shall be sure to make mistakes enough in the world, and bring upon ourselves enough of trouble, at least Old Humphrey has found it to be so; but the drunkard goes abroad in quest of care, buckles it on his back, and carries it home in his miserable habitation.

Again I say, Be sober.

Temptation's luring wiles beware,
And, 'mid ten thousand mercies given,
Walk humbly through this world of care,
And keep your eyes and hearts on heaven.

From the same.

A Word of Encouragement to a Christian.

What, art thou faint-hearted? Hast thou forgotten the faithfulness of Him who has said, "I will not fail thee, nor forsake thee?" Josh. i. 5. For shame! for shame! Fear not, for they that be with thee are more than they that be against thee.

Just thou want to see horses and chariots of fire drawn out for thy protection, or thousands of angels on the wing for thy defence? Thou hast more, much more than these! Look around thee with the eye of faith, and see who is on thy side. See who is pledged for thy defence, thy safety, thy comfort, and thy joy.

God, the Father, in all his Divine and Almighty perfections, infinite in strength, in wisdom, and in goodness; whose word is power, and whose arm none can withstand. The lightnings are in his hands, and the thunders; and his are the hosts and the armies of heaven. He will not leave thee, nor forsake thee.—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness,"

Isa. xli. 10.

God the Redeemer, clothed with grace as with a garment, in the richness of His mercy, and the fulness of His love. He is on thy side. He has suffered for thy sins, and atoned for thy iniquities. He has lived, he has died, yea, risen again, for thee. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory," Col. iii. 4.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. xv. 34.

God the Holy Ghost, quickening, consoling, guiding, and strengthening thee, surrounding thee with all his hallowed influences, is with thee. He encourages thee with his merciful invitations. "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. xxii. 17.

Take comfort, Christian! The attributes of God, the graces of Jesus Christ, and the consolations of the Holy Ghost, are in league for thy benefit, joined together for thy good; and such a threefold cord cannot possibly be broken. Thou owest much, but thy debt is paid; thy sins are many, but they have been forgiven. Christ has died for thee, and thou mayest now say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day," 2 Tim. iv. 8.

Go on, then, with confidence.

Though thousand foes thy heart appal,
And death and hell combine,
Yet shalt thou win thy way through all,
And heaven indeed be thine.

Leather.—The whole amount of manufactures of leather in New England, is estimated by the Boston Atlas, at over \$35,000,000.

From the North American.

OATHS.

There are few persons conversant with our Custom Houses who have not long since been convinced of the mischiefs of the worse than useless practice of requiring solemn appeals to the Supreme Being in verification of entries. We discern no benefits arising from this usage in pecuniary transactions with the government which would not follow its adoption between individuals; and who feels such an usage would be desirable in our offices and counting houses? The evils of the practice, from the necessarily hurried manner and the total want of solemnity in which oaths are administered at our Custom Houses, are too obvious to require explanation.

Our readers are probably aware that oaths are no longer required in England at the Custom Houses, nor indeed in any civil suits where the Crown is a party; and a late report of a committee of Parliament as to the practical operation of the change, is highly favourable to its wisdom. One of our most esteemed and valuable citizens, lately returned from Europe, has collected interesting and important facts upon this subject, which, we understand, will, in some shape, be shortly laid before the public.

A declaration is substituted by the Lords of the Treasury for all oaths, solemn affirmations, or affidavits, hitherto required in the public departments, relating to the collection of revenues, auditing of accounts, &c. Also, the following cases:—

Churchwardens and sidesmen—In all trusts relating to turnpikes, roads, lighting, paving, watching, or improving any town or place—taking out of patents—business of pawnbrokers—transfer of stock at the Bank of England, or relating to the loss, mutilation, or detacement of bank notes or post bills.—In matters relating to the recovery of debts in British Colonies, &c.—attesting the execution of any will, or deed; and in all suits on behalf of His Majesty in any court of law or equity relating to debts or accounts.

Where voluntary oaths or affidavits have been required to give validity to written instruments, a declaration is substituted;—but justices are prohibited from administering or receiving any voluntary oath or affidavit in matters of which they have no control by statute, except where they relate to the preservation of the peace or the prosecution of offences, or where an oath may be required by the laws of any foreign country to give validity to instruments designed to be used in such country.

All corporate bodies who have power by law to administer oaths, &c., may substitute a declaration.

The Act does not affect the taking of the oath of allegiance, nor the administering or taking of any oath in judicial proceedings in courts of justice.

The same penalties annexed to the taking of false oaths are annexed to the making of a false declaration; and in all cases under the Act, where declarations are substituted for oaths, any person making or subscribing a false declaration, is held to be guilty of a misdemeanor.

The following declaration is used:

"I, A. B. do make this solemn declaration, conscientiously believing the same to be true."

Selects for "The Friend."

Thoughts in a Religious Meeting.

Though few in number, Father, Lord!
Still in thy name we come
To wait for thy interceding word,
Though human lips be dumb;
Though neither sad, nor joyful tone
Be lent to mortal ear.
Then, thou, who knowest the heart alone,
Wilt kindly listen here.

The while a cold and formal thought
We seen to mortal eye,
Thou knowest full many a grateful song,
And many a burdened sigh,
And heartfelt prayers for strength and grace,
To walk from error free,
Rise from this silent gathering place,
In sounds of power to thee.

The few that here are wholly thine,
Who tread the narrow way,
Told not by outward seal or sign
Of their baptismal day;
Thou only knowest the way and time
Their covenant begun,
Thou only, when they seek sublime
Communion with thy Son.

Join me to these, as deep to deep,
Their way be still my choice;
My soul 'tis as an infant kept,
That knows its parent's voice,
While others labour in thy cause
With words of power and skill,
Be it but mine, to know thy laws,
To love thee, and be still.

A Testimony from the Monthly Meeting of Coggeshall, in Essex, England, concerning William Incey, late of Earles Colne, deceased.

In furnishing a memorial of the exemplary life and conversation of this our dear friend, our desire is to bear testimony to the efficacy of that Divine grace, which enabled him, through obedience to its teachings, to become a devoted follower of the Lord Jesus Christ.

He was born in London, in the year 1790, and appears to have been the subject of religious impressions at a very early period. The following extract from a letter to his mother, written whilst at school, when about ten years of age, describes the state of his mind at that time:—"I may say the Lord has visited me lately in unspeakable mercy; but oh! how has Satan come and ploughed up that good seed which might have sprung up. I have been followed from time to time by the inward reprover, and have been checked when I have done wrong. As thou wrote to me about the benefit derived from sitting in silent meetings, I can say that in meeting, when nothing has been said, I have been so visited that I could not refrain from tears, and I do hope through adorable mercy I shall be enabled to resist all the temptations that may be cast in my way."

Although his mind was thus preciously visited in very early life, it appears that through unwatchfulness he lost for a time much of this tender susceptibility, and deviated from the path of rectitude, which caused him great conflict of mind, under which he deeply deplored the loss which he had sustained; and being mercifully followed by the convictions of the Spirit of Truth, he was brought to experience true repentance, after which his conduct and conversation were marked by exemplary cir-

cumspection. Referring to some renewed desires to become fully devoted to the service of his Divine Master, he thus writes:—"I was led to watch over my thoughts, words and actions, and from about my sixteenth year, I may say, the fear of the Lord deepened in my mind, and I often sought Him in the fields and solitary places; and when no human eye beheld me, would pour forth my prayers and tears before Him, and fervent were my desires that I might be strengthened to serve Him faithfully."

Having for years felt a strong desire to devote himself to the instruction of youth, at the expiration of his apprenticeship, he came to reside at Earles Colne, in the compass of this meeting, as an assistant in the school of a Friend, whom he afterwards succeeded, and there is cause to believe that a blessing rested on his watchful solicitude and religious concern for the best welfare of those under his care.—He first appeared as a Minister in the 25th year of his age, having been prepared for this important service by submission to that baptizing power, which alone can rightly qualify for usefulness in the church; and he was acknowledged as such in the year 1817.

In the exercise of his gift he was often powerfully engaged amongst us, under a deep concern for the eternal welfare of his friends, and with a desire faithfully to acquit himself as a good steward of the talent committed to his trust, fervently calling upon them to go forward in the way of holiness, and to devote themselves unreservedly to the Lord's service, whilst his care was great to labour only with the ability that God giveth. He was engaged at different times to visit the families of Friends constituting our Quarterly Meeting; but his religious services were not much extended beyond its limits, except in some visits by appointment of the Yearly Meeting.

In the year 1819 he was married to Mary Levett, daughter of Robert and Elizabeth Levett, of Coggeshall, who died in 1831, leaving three sons, for whom he evinced much deep religious and parental care. In 1836 he was again married to Hannah King, daughter of the late John and Hannah King, of Ludbury, who survives him.

In the Autumn of the year 1839, our dear friend, as one of the Committee of our Quarterly Meeting, visited some of his friends in their families, in the performance of which service he appeared helped in a remarkable manner.

Soon after this engagement he became seriously unwell, and his strength gradually declined. During his protracted illness, as well as in previous times of health, poverty of spirit was often his portion, attended, however, with an humble, peaceful and confiding trust in Divine goodness and mercy. Whilst the issue of his disorder was uncertain, he appeared to be preserved in patient resignation to the Divine will, at times thankfully acknowledging that the foundation on which he had been concerned to build was broad enough, and strong enough for him to stand upon, that it did not slide from his feet in the day of trial, and that he felt he had nothing to trust in but the mercy of God in Christ Jesus.

On one occasion, speaking of the time when

there was much unsettlement in our Society, he said, "My mind was at that time drawn into retirement, and I longed to spend whole days in waiting upon the Lord, that so I might come to partake of the boundings of his love and goodness in the same precious degree that our early Friends did. Oh! I am convinced that it is for friends of true simplicity of heart, and of keeping the eye single to the light, that the understanding is not so enlarged, nor the eye so illuminated to see and to comprehend spiritual things as they did; the Lord is still graciously disposed to enlarge the capacity and to instruct in the things of his law the truly waiting soul, "Open thy mouth wide and I will fill it." At another time, he remarked, "In a short time I shall be gathered to my Father; I desire to thank the Lord for the many favours with which my life has been crowned;" and expatiating with a heart filled with love and praise on the mercies he had received during the whole course of his pilgrimage.

To a dear friend who visited him a short time previous to his decease, he exclaimed, with uplifted hands, "Through adorable and unnumbered mercy, I can say, *I know* that my Redeemer liveth!" A few days after, being more than usually exhausted, in attempting to turn in bed, he said, faintly, "My flesh and my heart faileth!" then, in a stronger voice, "but God is the strength of my heart, and my portion forever!" And when very near the close, "Weak in body, poor in mind, yet without fear or a shadow of doubt."

He departed this life on the 14th of the 7th month, 1840, and his remains were interred in Friends' Burial Ground, at Earles Colne, on the 19th of the same, aged 50 years; a minister about 25 years.

Whilst we deeply feel the loss the church has sustained in the removal of this our beloved friend, we have the consolation of believing that his purified spirit, released from the conflicts of time, has, through redeeming mercy, been permitted to enter the joy of his Lord.

Signed in Coggeshall Monthly Meeting, held at Halsted this 1st day of Second month, 1841.

In the last discussion of the corn laws in the House of Commons, the statement was made, that the highest price to be obtained by a weaver in Manchester, per week, with the assistance of his wife and two children able to work, was 10s. 6d. sterling, equal \$2.33. In this country, at the present time, several thousand females are employed at Lowell in the factories, who receive upon an average three dollars per week.

DIED, on the 8th of Twelfth month, in the 73d year of his age, GEORGE MERRICK, a member and valued elder of Chester Monthly Meeting, (N. J.) Having early submitted to the qualifying operation of the power of truth, he became gradually prepared for various services in the church. Careful in his daily walks to live a clean and blameless life, and punctually to fulfil his religious duties; we have the consolation to believe, he was favoured to have his "lamp trimmed" and his "light burning" and ready, at the midnight summons, to enter in with the "bridegroom."

—, at Smithfield, Ohio, on the 28th ult, apparently without pain, or sickness, ELIZABETH WICKSTAFF. Her age was not exactly known, but it is believed the number of her days fell but little short of a century.—She was a member of the Society of Friends.

For "The Friend."

INCREASE OF FRIENDS.

I am informed that Friends in England are estimated to be upon the increase, a considerable number of persons having joined the Society within a few years. In that yearly meeting there are many ministers, as well as other members who have not in any manner countenanced the late partial separation which occurred there, and who adhere to the principles and testimonies of the Society without abatement or compromise. It was cheering to learn that an ancient minister, now more than three score and ten years, who was engaged in that awfully responsible vocation when Thomas Scattergood was in England, is now on a religious visit to all the quarterly meetings of her yearly meeting, to be twenty-eight or thirty in number. Such instances of the goodness of the Head of the church in renewing the strength and fervour of his servants, and sending them forth with his messages of rebuke or encouragement, and especially the dedication and faithfulness of old age, are animating to those who watch for the prosperity of the unchangeable truth amongst this still highly favoured people.

There can be no doubt of the increase of the Society within all the yearly meetings on this continent, except one or two. In parts of those on the eastern side of the Alleghany mountains a falling off has occurred, while meetings in other parts have enlarged. Those in Maine have latterly increased in number, and some of them in size, while some of other locations in New England may be reduced. From the account given by our friend Henry Hull, of the Society in New York, during the American revolution, Friends could not have been very numerous there at that period. I think there were not more than three or four quarterly meetings. On one occasion, I have understood, when Thomas Scattergood was at that held at Nine Partners, he pronounced the name, and said, yes, it will become *nine partners*; predicting that Friends would increase, until from that quarter the number should advance to nine meetings of similar grade. Since that time Stanford, Easton, Ferrisburg, Le Ray, Saratoga, Duanesburgh, Cornwall, Scipio and Farmington Quarterly Meetings have been set up; all of which, I believe, are in existence except one. Saratoga and Easton being re-united. Notwithstanding the secession of the Hicketies, which went to a greater extent within the Yearly Meetings of New York and Philadelphia than perhaps in any other except Baltimore; there is a far greater body of Friends in their limits than at the close of the revolution of 1776. The trials of that convulsion carried off, if I am correctly informed, many of the young men, although they tended to refine and deepen others who kept to their religious principles. Those young men who maintained the garb and character of Friends were very few in some places, particularly in the city of Philadelphia. Antecedent to the year 1798, when this yearly meeting was convened, the men sat in the meeting house on Pine street, the smallest in the city, being about sixty feet by forty-five, and they occupied sometimes little more space than the lower floor. Either the number of members residing in town and

country must have been greatly below what it now is, or they had much less zeal and interest in the concerns of the Society than the present generation—or the young members were discouraged by the older ones from coming to meetings for discipline, else the yearly meeting of Philadelphia could not have been accommodated in that small meeting house. In the large house on Arch street, about double the area of the Pine street house, the floor was not only occupied at the last yearly meeting, but between one and two hundred members sat in the galleries. There are ten plain young men now in the city to one at the time of the scene of trial above alluded to, and I believe there never was within this yearly meeting as many consistent plain men and women, between the ages of sixteen years and thirty-five, as there now are. If we can form a correct estimate from the yearly meetings which have occurred in the last few years, there are now of that description more than there was *previous to the separation*. Instead of joining other societies, not a few who were differently attired, have, through the power of conviction in their own minds, made a change, being convinced that simplicity becomes the religion of the Lord Jesus, and that if the inside is truly made clean, it will appear in the outside also.

Virginia and North Carolina being slaveholding states, many Friends have migrated to the west, by which the number there has lessened, particularly in the former state. It is, however, said that the emigration of Friends from North Carolina has nearly ceased, and that they are again increasing—those who convene at the yearly meeting being little inferior in number to that of any former period. If we compare the present number of Friends with that which constituted the yearly meeting when it was altogether held at Little River, 250 to 300 miles from New Garden, where it now convenes, I should suppose there must, notwithstanding the emigration, be a considerable increase since that time. Baltimore Yearly Meeting has sustained a great diminution by the separation, and yet there is reason to hope it is also on the increase. Some of the meetings being very remote, the members pertaining to them have difficulties in attending, which makes the body annually convened less than it would otherwise be.

Ohio and Indiana are comparatively new yearly meetings, principally composed of persons and their descendants, who have emigrated from the limits of other meetings. These are numerous, and form large additions to the Society, being supposed to amount to 35000. Amongst them are many experienced and consistent members who maintain its doctrines and testimonies, and labour to strengthen the stakes and enlarge the borders of Zion. The spirit of separation has assailed them, as well as their brethren on this side of the Alleghenies; but its effects are almost lost sight of, and the Society is holding on its way in endeavours to advance the welfare of the youth, and the spread of our Christian principles.

The reader may be at a loss to imagine what can be the object of taking this cursory view of the state of the Society; certainly not for the purpose of making a display of numbers. But as there are persons among us who allow

themselves to speak in disparaging terms of our religious Society, as a mere speck in Christendom, now on the decline, and which may again become merged in the general mass of professing Christians, and little matter how soon, if its principles spread, while they are displaying and extolling the works of others, as if for the purpose of exciting distaste in the younger members for their own religious profession, and turning their attention to other societies; it seemed proper, for their sake, to show that we are not decreasing in numbers, nor are the doctrines and testimonies for which our forefathers suffered, any less dear to many now, than they were to them in that day. And moreover were we to investigate the condition of Friends, and contrast the former with the present, we should find advancement had been made in our Christian discipline and testimonies, particularly relating to slavery and the destructive use of ardent spirits. And besides, we know of no religious bodies that bear a Christian testimony against war, oaths, and a hired and man-made ministry, nor the holding of their fellow-men as goods and chattels; from all which it would not appear that our religious Society was soon likely to merge into the general mass, though some who have lost much of their attachment to it, may be in danger of doing so. The late separatists in England were not merged amongst others in their zeal to spread the principles of Friends, but by their dereliction of them. They charged Fox and Barelay with error, and then plunged into the beggary elements; but they did not carry either Quakerism or the Society with them.

What possible benefit can arise from weakening the hands of each other, by indirectly telling one another that all our efforts to maintain ourselves, as a united body, will ere long prove in vain, and it is no matter if we are destroyed as a distinct Society. I am not willing to believe such prophesies, let them come from what quarter they may. Is it intended to hold out the idea that we were not gathered by the Omnipotent Head of the church, from following the "Lo heres" and the "Lo theres," and formed by his power into a separate religious body, for his use and for his glory? If we have been thus gathered, as I most assuredly believe we were, what authority has any one now to say, it is no matter how soon we return back, and become merged amongst those who are preaching up the ceremony of sprinkling with water, as the saving baptism by which man is regenerated and made a child of God; and that taking a little material bread and wine after it is consecrated by the priest, is necessary to participating of the body and blood of Christ? Are these carnal doctrines and ordinances any more sound than they were, when George Fox and his intrepid coadjutors bore testimony against them; and is there any less perversity manifested now in advocating them as *essential* than at that day? Not one whit. I would ask those who are so indifferent about the Society of Friends being merged into others, provided their principles spread, would it matter if protestantism should be merged into popery, provided the doctrines of the reformers are spread. And how are these doctrines to spread amongst papists, unless they adopt them and renounce their own. And when

they do so, I should think popery would be merging into protestantism. If then the doctrines of Friends are spreading, as some assert, they must be gradually taking possession of the gates of their enemies, and instead of the Society being on the way of merging into others, it must be gradually changing others, and in the way of increasing rather than becoming extinct. What is it makes a Quaker but his faith and a practice congenial therewith. If others adopt his religious principles, and live and act conformably thereto, they will be more likely to unite themselves to him than he to abandon his Society to join with them. Would it not then be wiser to encourage Friends to live up closely to their principles, that the light of their example might spread them more extensively by convincing others of their truth, than to be frequently telling us we are on the decline, we shall soon go down and be lost in the general mass—and little matter if it be so. But have we not those amongst us who are little more than half Jew and half Ashdod, who would like the Quaker faith better if it was modified, divested of its straitness and narrowness as they repute it, and compounded with a mixture of the complaisance and ceremonial religion of the day, which can be put on and off as suits convenience or circumstance? A middle path between the narrow and the broad way. Is it not possible that these are weary of the cross of Christ, by which the old fashioned Christians were crucified to the world, and the world unto them, and are wanting to open a door for greater liberty than the truth gives, and thus prepare the way for a coalition with the changeable religions and worshipers in the world. Would any wish to be merged into the general mass, if they were satisfied with their own faith and practice, and clearly saw the state of professing Christendom?

How different is such a spirit and sentiment from the course of those who gave themselves up to prison and to death, rather than sacrifice their testimony to the truth, and through whose suffering the spiritual nature of the gospel dispensation, and the means by which the work of regeneration is effected, have been clearly opened, and a way made for us out of the trammels of a ministry, and a worship altogether dependent upon man. I believe that those who are lightly treating the blood of the martyrs, and by their sentiments and actions are discouraging the Society from faithfully supporting its testimony against the creaturely performances which the Lord by his outstretched arm brought our forefathers out of, if they have ever known any thing of the work of religion in their hearts, will lose ground, and become dry and formal, like trees twice dead, plucked up by the roots, and their lifelessness will be manifest. There is a body still preserved who can discern the change, and even the children will bear testimony against them. No one can tamper with the sacred principles and doctrines given by the Head of the church, to a people whom he has prepared to promulgate them, without suffering loss in the spiritual life—and his people and his cause, which he has placed in their hands, are as the apple of his eye. He will defend both it and them while they are true to him, and no man shall

be able to pluck them out of his hands, and merge them into the mass out of which he has gathered them, and out of which, and all the changeable fashionable religions in Christendom, it is his blessed will they should be kept, and stand faithful to him. F. G.

Some Particulars of the last Illness and Death of Jane Wheeler, daughter of the late Daniel Wheeler.

(Concluded from page 118.)

21. I think dear Jane is certainly stronger on the whole to-day, than she was yesterday, and this, even she herself is disposed to allow. She rose with less difficulty, and sat for two or three hours in an easy-chair. She still remains much depressed in mind. I have no doubt, partly in consequence of bodily debility. She awoke this morning with weeping bitterly; and when I asked her the reason of her distress, she replied, that she had had more pain in the left shoulder and side in the night; and she thought if this became severe as her weakness increased, she should not be able to endure it patiently. At noon she was much distressed, saying, "I feel so bad." I asked her whether there was any thing in particular which distressed her; when she again referred to her impatience, and the inability she often felt to struggle against it. "But," added she, "I know not that all my other sins are forgiven me, and I feel as if it were almost wrong for me to be so calm as I am." This evening, just before going to bed, she burst into tears, and said, "I seem to see father's image almost continually; for several days it has been almost constantly before me." I told her, I thought it must be a very pleasant companion. "Ah," said she, "but he looked so sad; just as he would look if he were here now. I well remember the mixture of grief and pleasure in his countenance, when he last reached Shooharry, and found me only weak;" but could he see me now?—and her feelings quite overcame her. I could not answer her, for I felt almost as keenly as she could do, how much it would cost his affectionate heart, to see her in her present state.

22. Last night our dear Jane slept better than she has usually done, and during the early part of the day, she seemed cheerful, and more comfortable than is often the case. She told me that the enemy had been very busy, trying to persuade her that she should recover, and that it was foolish to think so much about religion. This seemed to have distressed her greatly; and she said she very much dreaded deceiving herself. She remarked how striking it was, that a disease in which so much patience was requisite, should have been sent to her, who had naturally so little; adding, "I must need a great deal of purifying, or so long a preparation would not have been sent."

23. After her return into the house from an airing, she spoke of her future prospects, and said, that she thought it not improbable she might survive the summer, perhaps part of the winter; "And then," said she, "there will be

* Alluding to her father's return from England, after her illness four years before.

a sweet release for me." She said she did not feel that full assurance she longed for, but still she had a good hope. She pointed out her wasted fingers, which have now the indications of consumption most unequivocally stamped upon them; saying, how shocking it would be, did she look on this with dread, and intimating that it produced a very different feeling.

25. I cannot but rejoice in the fact, that dear Jane has certainly gained ground during the last few days, and though still very feeble, and much tried in many ways, she has more strength, and decidedly less fever, than she had a week ago. To herself, the change seemed to afford less satisfaction than to us, for she says, however she may, on the whole, appear better, she has a feeling at the chest which assures her, "it is all in vain." The lungs seem to herself more diseased than they have ever before been, and the shaking over the stones occasions much uneasiness in them—"not exactly pain, but an indescribably wretched feeling." It is with painful sensations that she contemplates many of the objects which her rides bring before her. "It seems," said she, "like going back among the things of earth, when I thought I might never have seen them again; I feel, as it were, set apart, and as if I had no longer any interest in them, though they are again brought before me." On this account, she enjoys the thought of the quiet rides she can have at home, where there will be little besides the works of creation around her.

27. Evening. Had I written at noon to-day, I should have pronounced dear Jane decidedly better; but a small quantity of blood raised from the lungs after dinner, alarmed both of us very much. She looked agitated when she observed it, and said, "I do not dread it, and yet it makes me shudder." She certainly gains a little strength, and the fever remains very moderate: last night she had more refreshing sleep than usual, and her appearance strikes me as considerably improved. The expression of her countenance, though at seasons indicating pain, is often beautifully serene, and her eye has at times the bright, animated beam, that is natural to it. Her spirits, too, are now very tranquil; indeed, she says she experiences an entire calm, having nothing to contend with but bodily sufferings. She cannot say that she enjoys *consolations*, except occasionally; but, that in looking to the close, there is always a sweetness in the prospect, as though at eventide there would be light.

Shooharry, 5 mo. 31. We have once more reached our home; and I am thankful to be able to add, that we were favoured to arrive in safety. Never, perhaps, had we so ardently longed for its quiet shelter; and in spite of the melancholy circumstances under which we reentered it, all faces wore a smile, and some hearts, at least, were bowed in reverent gratitude to Him, who we could not but believe, had both led us forth, and conducted us back again.

6 mo. 26. For two or three weeks after our return home, dear Jane remained very stationary in point of health, and was again very reserved respecting the state of her mind. We looked much for the warm weather, under the idea that this would recruit her; but now that

this is given us, we find it brings not the refreshment we had fondly hoped to our dear invalid; and while all nature around her is bright and smiling, she droops more than before. She is commonly taken into the garden every afternoon, when the heat is beginning to subside, where she remains about two hours, seated in her little calash, either stationary in some shady nook, or gently driving round the garden. The fresh air feels reviving to her, but she is rarely well enough to evince any pleasure in the quiet beauties of the scene before her. She often seems to me the only drooping flower there; and it needs, indeed, at times, a painful effort, calmly to contemplate the wreck which disease has left her, with the certainty, almost, that it is still pursuing its fatal office, and crushing a life so dear to us. One abundant cause of thankfulness, we are, however, permitted to enjoy, and this is, to observe the growing ascendancy of religious feeling in her mind. Again, she has become more communicative on this subject, and is earnestly pressing after patience, and an entire preparation of heart for the awful change to which she very calmly and steadily looks forward.

31. This has been altogether a very trying week to dear Jane, and she has decidedly lost ground since its commencement. The mind, happily, is prospering, although the *body* is drooping, and this I desire to record with feelings of devout thankfulness. To-day, when much tried, she gave way a little to impatience, on which she afterwards remarked with much compunction, saying, "I am sure if ever any one desired to be patient and resigned, I do. I do feel at times that I love the Lord, and that it is all in mercy that he thus chastens me; but I am so soon overcome." The other day she said, "I do feel Jesus precious to me, and I long to love him as I ought." She frequently remarks that she does not feel that *assurance* of the forgiveness of her sins which she desires, but that she believes this will yet be vouchsafed; and she always refers to the close, as to a bright and happy period. She observed one day lately, how selfish and presumptuous it was in her, to wish her sufferings shortened, and to be admitted to the heavenly state, while she felt she was yet unprepared, and so unworthy of its happiness at all. The other evening, when much exhausted, she burst into tears, and exclaimed, "Oh, Sarah! I *do* long to get home; I cannot tell thee how wearied I often feel. I think you ought rather to rejoice than to mourn, when my sufferings are over." She often refers to dear William, and said the other day, "If heavenly spirits are permitted to recognise each other, how delightful it must be!"

7 mo. 5. On the 2d, dear Jane seemed very nicely—rather stronger than usual, and very cheerful. Her serene and happy countenance struck me much; and in the afternoon, as we were alone together, she said with much feeling, "I do feel the Lord is very good to me. I am so happy when I can keep my thoughts fixed on him; I am quite grieved when they have been occupied with things of no importance to me." She afterwards added, "Last night, although a tossing time, I felt so happy; although almost too good for me, I felt, I think, an assurance that I should not be cast

off." After a pause, she went on to say, "Under these circumstances, I would not exchange situations with those who think themselves the happiest."

The third and fourth were suffering days to my dear sister, from oppression, very harassing cough, &c. She was so entirely exhausted yesterday afternoon, that she was obliged to go to bed before tea-time; after this she enjoyed pretty tranquil sleep, and roused up in the night much refreshed, and in a sweet and happy state of mind. She seemed to be enjoying an ardent feeling of love to God, and said, "How sweet it is to love the Lord! oh, I do feel he is a good God." She then remarked on her own critical circumstances; and said she should rejoice in the increase of disease, could she but feel a thorough assurance of pardon and acceptance. While her symptoms remained apparently stationary, she told me she had felt afraid of becoming careless and indifferent; "but now," said she, "I *feel* there is no time to loiter." She used many other similar expressions; which were spoken with much deliberation and evident feeling. To-day, she has had less suffering from cough, &c., but has felt very feeble, and three or four hours on the sofa were as much as she could bear.

6. Dr. H. has been here to-day, and seemed shocked at the change a week has made in dear Jane; he thinks her disease advances rapidly, and that she cannot linger very long. His opinion pained and saddened both D. and myself; for although we knew her to be very feeble, we had not looked forward to any very nearly approaching change. We concluded on saying nothing to Jane in reference to it; but some time after he had left, she remarked to me, "I feel very weak, but peaceful, although I feel myself rapidly sinking. I feel that it is an awful thing to die, and I desire to be made fully sensible of it, that I may not be as one astonished when the moment comes. If the Lord is but with me, I hope none will make me afraid." She then referred to her feelings during the night, and said, "I felt when I was awake, as if I could not love and adore the Lord enough; but then again my thoughts wandered, and I feared I might offend him. How delightful it is to feel, to want no other enjoyment than himself! Without this, heaven would be no heaven." The calmness and deliberation with which she made these remarks, were very affecting to me. After she was put to bed, she remarked, "How pleasantly I am situated here! I feel that a happy lot has been assigned me to end my days in. When I last returned home, I thought that I should not leave it again." Although my dear sister has been very feeble to-day, it has been a less suffering time than many others, and the beautifully serene and composed expression of her pale face, corresponded fully with her own declarations, of the peaceful state of her mind. She spoke of the trouble she occasioned me, and when I assured her that I felt thankful to be able to nurse her, and that my own apprehensions were of the fearful blank I must feel when she was gone, she replied with animation, "Oh, Sarah, where is the Arm that has sustained thee hitherto? If, as I humbly hope, I am taken in mercy, it will be cause rather of rejoicing than of mourning to know that I am

safe, for here, I know I have often been a source of anxiety."

7 mo. 17. This scene of suffering has at length closed on our dear Jane for ever, and her purified spirit we feel a humble confidence has entered that better home, which she so much longed to reach. It was a few minutes before six o'clock, A. M., on the 15th instant, that she peacefully breathed her last, apparently without the slightest either mental or bodily suffering. But I shall try to retrace, as well as I may be able, the last ten days of her life; as, during that period, I was so incessantly engaged about her, that I did not keep up my record.

On the 7th, she remained as on the preceding day; and as she had been wandering and very restless through the night, we thought it best, from this time, to sit up with her. I think it must have been the first night of my watching beside her, that she roused from her rambling, and told me, that as the final hour approached, she could not help shrinking; that she supposed it was in our nature to do so, but that she hoped she was not deceiving herself. She said she had cried to the Lord for support; adding, "I do not ask for triumph, but for calm—painlessness—a quiet dismissal." I think it was on the 7th that she said to me, "I like to tell you what I think and feel, but otherwise I prefer to have perfect quiet. There seems nothing else I can do, a poor weak creature, but lie passive in His hands, and trust: I have no merits of my own, but I have cast myself on Him; and I hope He may not cast me off." She afterwards said, "It is a great mercy that I feel so calm and peaceful, as I almost always do."

From this time, dear Jane sunk rapidly; each night she was in a state of partial delirium; and during the last four days of her life, her thoughts, even by day, were often confused, so that much conversation was impracticable. On the 10th she rode out for the last time, but returned much exhausted, and was carried up stairs nearly fainting. When she had recovered a little, some intimate friends came to take leave of her: at first, she thought herself unable to see them, nor did I feel disposed to urge it. She, however, shook hands with all, with perfect composure, and with a calmness of manner and countenance that was quite striking. In the night, she remarked, that she had often heard of funeral processions; and this did seem to her like a funeral farewell. On the 12th, my dear sister appeared almost in a lethargic state, only starting up occasionally, and looking wildly round, but she was nearly free from pain. On the 13th, she seemed less oppressed and death-like; but, otherwise, much the same. Towards evening, extreme restlessness came on, accompanied by delirium: this continued through the night, to a degree that was really fearful, until the strength both of herself, and those around her, was nearly exhausted. Never did I see restlessness to compare with this. The dear sufferer would be propped up in the bed—then lie down again—then be placed on another part—then to be got up altogether, and sit in her easy-chair—then return to the bed again—till she was completely spent; and all this, when in so weak a state, that she needed to be lifted almost entirely. In the forenoon of the 14th,

she became more quiet, although I think she scarcely slept; and after dinner she was dressed, and brought into the drawing-room for the last time. Here she sat for perhaps three hours, occasionally rambling—but with little suffering of any kind; she then returned to her bed. Delirium soon came on, and a train of bright images seemed to pass through her brain in most rapid succession. The breathing was a little oppressed, so that we propped her in a sitting posture as long as her strength would bear it; but she was not very restless, and seemed to be free from pain. Perceiving no alteration, about 4 A. M. I went to lie down. She was then quiet, and seemed inclined to doze; before leaving her, I told her I was going, and asked if she would not kiss me: she immediately roused herself, and answered, "Yes," seeming to be quite sensible. This was the last time I heard the accents of that sweet voice, whose warblings had so often been music in my ear.

After I had left her, she remained in much the same state for nearly an hour; rambling a little occasionally, and then seeming all at once to awake to consciousness, and to become for a short time entirely collected. She asked the servant who was with her, to raise her in the bed, and after a short interval of silence, she prayed thus: "O my Father which art in heaven, if it please Thee to look down upon me, a poor—!" here her voice failed for a moment, and she said, "If thou seest me, thou must release me,—Christ can do all. Oh, the happiness! Oh, the happiness! Anne, didst thou ever see such happiness as this—the happiness!" She then lay down, and I believe never spoke afterwards. Anne immediately came to me, and begged me to rise, as she was sinking fast: I hastened to her; and D. very soon joined us. She was then apparently in a deep slumber, and her breathing continued laborious, and at intervals, for perhaps a quarter of an hour, when it finally ceased. Her head was resting on her hand, as she usually slept; her eyes never opened after we entered the chamber, and the whole countenance was calm and untroubled, scarcely changed from what it had been for days. So peaceful was her departure, that we did not recognize the precise moment at which the spirit fled; and the words of her own prayer passed again and again through my mind, as most completely and literally answered; it was indeed, "calm—painless—a quiet dismissal."

We felt ourselves truly orphans and alone; but the God of the orphan was with us, and raised in our hearts, sad though they were, the tribute of thanksgiving and praise, for this crowning display of his mercy. Our tears could not be repressed; but we felt that the sting of death was indeed removed; and that she whom we mourned, was at rest for ever, in the Redeemer's bosom. S. W.

Extraordinary Bed-ridden Mechanic.

In the town of Alyth, in Scotland, there lately lived a man of much provincial celebrity, of the name of James Sandy. The originality of genius and eccentricity of character which distinguished this remarkable person have been rarely surpassed. Deprived at an early age of

the use of his legs, he contrived by dint of ingenuity not only to pass his time agreeably, but to render himself a useful member of society. He soon displayed a taste for mechanical pursuits, and contrived as a workshop for his operations a sort of circular bed, the sides of which being raised about eighteen inches above the clothes, were employed as a platform for turning lathes, table vices, for tools of all kinds. His genius for practical mechanics was universal. He was skilled in all sorts of turning, and constructed several very curious lathes, as well as clocks and musical instruments of every description no less admired for the sweetness of their tone than the elegance of their execution. He excelled too in the construction of optical instruments, and made some reflecting telescopes, the specula of which were not inferior to those finished by the most eminent London artists. He suggested some important improvements in the machinery for spinning flax; and, we believe, he was the first who made the wooden jointed snuff-boxes, generally called Lawrence kirk boxes, some of which fabricated by this self-taught artist were purchased and sent as presents to the royal family. To his other endowments, he added an accurate knowledge of drawing and engraving, and in both of these arts produced specimens of the highest excellence. For upwards of fifty years he quitted his bed only three times, and on those occasions his house was either inundated with water or threatened with danger from fire. His curiosity, which was unbounded, prompted him to hatch different kinds of bird's eggs by the natural warmth of his body, and he afterwards raised the motley brood with all the tenderness of a parent; so that on visiting him it was no unusual thing to see various singing birds, to which he may be said to have given birth, perched on his head, and warbling the artificial notes he had taught them.—Naturally possessed of a good constitution, and an active, cheerful turn of mind, his house was the general coffee-room of the village, where the affairs of both church and state were discussed with the utmost freedom. In consequence of long confinement, his countenance had rather a sickly cast, but it was remarkably expressive, and would have afforded a fine subject for the pencil of Wilkie, particularly when he was surrounded by his country friends. This singular man had acquired by his ingenuity and industry an honourable independence, and died possessed of considerable property. He married about three weeks before his death.

From this brief history of James Sandy, we may learn this very instructive lesson, that no difficulties are too great to be overcome by industry and perseverance, and that genius though it should sometimes miss the distinction it deserves, will seldom fail, unless by its own fault, to secure competency and respectability.

Poultry.—The cars from Goshen, on the New York and Erie railroad, carried down to that city the other day, thirteen tons of poultry!

Theatres.—The theatre is styled a school of morals—its patrons, professors, and pupils exhibit very bad specimens of its success.

THE FRIEND.

FIRST MONTH, 15, 1842.

A friend handed us for insertion the following scrap, cut from one of the religious papers of the date prefixed. From what source the information was obtained does not appear, but from all that we know of the indefatigable zeal and liberality of our worthy predecessors, in disseminating the doctrines and principles in which they most surely believed, we should think the statement by no means overrated. How ought we of the present day, in view of their noble example, to be stimulated to exertion in the same line of duty, especially when the vastly increased facilities and resources at our command, are taken into consideration. And it may not be amiss to embrace the occasion, once more, to remind Friends of one channel of achieving a great amount of good in this way, at comparatively a small expenditure. We allude to the Tract Association of Friends of this city. The magnitude and value of the labour performed by the members of this association, in diffusing light and sound principles, by the circulation of their excellent Tracts, entitle them to a liberal patronage, and it would not be easy to estimate the extent of benefit which would be the result of every dollar thus bestowed.

April 22d, 1825.—It appears from a statement in the last number of the Christian Examiner, that the number of volumes of different works published by the Quakers previously to A. D. 1715, which embraced a period of only about seventy years, was four thousand two hundred and sixty-nine. Each edition of those works contained, we are told, about one thousand copies on an average, making in the whole about four millions two hundred and sixty nine thousand volumes and tracts, sent forth by the Society in that short period. Twelve thousand copies of Barclay's Apology were published in one edition, and ten thousand of them were distributed gratis.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaiah Hacker, No. 112 South Third street, and No. 32 Chesnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

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Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

PRINTED BY ADAM WALDIE,

Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIRST MONTH, 22, 1842.

NO. 17.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 122.)

"The chief motive which led us to ascend Jebel Katherin was the hope of obtaining a more distinct and extensive view of the region of Sinai and of the Peninsula. Nor were our hopes disappointed. The mountain indeed has little of historical interest, there being not the slightest probability that it had any connection with the giving of the law to Israel. But the prospect is wide and magnificent, comprehending almost the whole Peninsula. The chief interruption of the view is by Um Shammer, bearing south 20° west, a sharp granite peak, said by Burckhardt to be inaccessible, and perhaps the highest point in the Peninsula. Jebel Musa was far below us, and appeared only as an inferior peak. Towards the southeast the large Wady Nusb was seen running towards the eastern gulf, of which also a much larger portion was visible around Shurm than from Jebel Musa, with the island Tiran bearing south 35° east. The northern part of this gulf could not be traced, though the Arabian mountains beyond it were very distinct. A mountain, which our guides called Ras Muhammed, bore south 9° east, in the general direction of the cape of that name, around which, and to the right of Um Shammer, almost the whole course of the gulf of Suez was visible, with the African mountains beyond—a silvery thread of waters stretching far up through a naked desert. Two of the African mountains were very distinct; one, ez-Zeit, and the other the cone of Jebel Gharib, called by our guides the mountain of the 'Ababideh. Between the western gulf and the mountains of Sinai, the great plain el-Ka' was spread out, extending beyond Tûr, and north of that place, along the shore, was seen the low range of limestone mountains, among which lies the surrounding hill Nakûs. Nearer at hand were many dark peaks, and among them that at Madsûs, just beyond the gardens of Bughabigh, and a peak of Jebel Haweit, bearing northwest. More distant in the same direction rose the rugged cliffs of Serbal, while farther to the right were seen Sarbût

el-Jemel, el-Benat, and ez-Zebir. In the north the great sandy plain er-Ramleh, which seen stretching far along the base of the high level ridge of el-Tîl, and we were shown the point where this mountain separates into two parallel ridges, bearing from us about north. Towards the eastern quarter, between us and the whole length of the gulf of 'Akabah, the eye wandered over a sea of mountains, black, abrupt, naked, weather-worn peaks—a fitting spot where the very genius of desolation might erect his horrid throne. Below us, just at the foot of St. Catherine, a valley called Um Kuraf was seen running northwards; while another, ez-Zuweitîn, having a succession of gardens, passes down from the right near the base of el-Humr, to join it.

"We found that our guides of to-day and yesterday, both old and young, knew very little of distant mountains and objects, while they were familiarly acquainted with those near at hand. It was only after long and repeated examination and cross-questioning, that my companion could be sure of any correctness as to more remote objects, since at first they often gave answers at random, which they afterwards modified or took back. The young man Salim was the most intelligent of the whole. After all our pains, many of the names we obtained were different from those which Burckhardt heard; although his guides apparently were of the same tribe. A tolerably certain method of finding any place at will, is to ask an Arab if its name exists. He is sure to answer yes; and to point out some spot at hand as its location. In this way, I have no doubt, we might have found Replidim, or Marah, or any other place we chose, and such is probably the mode in which many ancient names and places have been discovered by travellers, which no one has ever been able to find after them.

"Of the two, the ascent of St. Catherine is much to be preferred to that of Jebel Mûsa. The view is far more extensive and almost unlimited, affording to the spectator a good general idea of the whole Peninsula; of which he learns little or nothing from Sinai. The ascent indeed is longer and more laborious; but it also repays the toil in a far higher degree. Our whole visit here to-day was one of satisfaction and gratification; not, as yesterday, of disappointment. After remaining 2½ hours on the summit, we left at 11½ o'clock, and reached the convent el-'Arba'in at 1½. Here we found the superior waiting to conduct us around through the Wady el-Leja, and show us the holy places on the way. This is a sort of household-path for the Monks, which they have travelled for centuries, and along which, as a matter of convenience, they have gathered together all the holy places they know of in connection with Sinai.

"After stopping half an hour at el-'Arba'in,

we proceeded slowly down the valley, without seeing the chapel and grot of St. Onuphrius, which are said by Pococke to be near the north end of the olive plantation. In about 20' we came to the rock which they say Moses smote, and the water gushed out. As to this rock, one is at a loss, whether most to admire the credulity of the Monks, or the legendary and discrepant reports of travellers. It is hardly necessary to remark, that there is not the slightest ground for assuming any connection between this narrow valley and Replidim; but on the contrary, there is every thing against it. The rock itself is a large isolated cube of coarse red granite, which has fallen from the eastern mountain. Down its front, in an oblique line from top to bottom, runs a seam of a finer texture, from twelve to fifteen inches broad, having in it several irregular horizontal crevices, somewhat resembling the human mouth, one above another. These are said to be twelve in number; but I could make out only ten. The seam extends quite through the rock, and is visible on the opposite or back side, where also are similar crevices, though not so large. The holes did not appear to us to be artificial, as is usually reported, although we examined them particularly. They belong rather to the nature of the seams; yet it is possible that some of them may have been enlarged by artificial means. The rock is a singular one, and doubtless was selected on account of this very singularity, as the scene of the miracle.

"Below this point are many Sinaite inscriptions along the rocks in the valley. Having Burckhardt's travels with us, we compared some of his copies with the originals, and found them tolerably exact. Not so Pococke's, in which there is hardly a trace of resemblance, nor are those of Niebuhr much better. Where Wady el-Leja opens out into the recess that runs in west from the plain er-Rajsh, there is on the left a garden; and further down on the right another, having a great number and variety of fruit trees. These mark the sites of former convents now fallen into ruin. Over against the mouth of el-Leja, we, like all travellers, were pointed to the spot where the earth opened and swallowed up Korah, Dathan and Abiram, with their followers; the good fathers of the monastery, as a matter of convenience, having transferred the scene of this event from the vicinity of Kadesh to this place.

"Father eastward in front of Horeb, a hole in a granite rock level with the sand, is shown as the mould in which Aaron cast the golden calf. Burckhardt has exaggerated this story a little at the expense of the Monks, making them show the head of the golden calf itself transmuted into stone. The small elevation or point between the channels of the Wady Sheikh and Shu'cib, they also show as the place where

Aaron was standing when the people danced around the golden calf in the plain, and Moses descended behind him from the mountain. Just at the foot of the adjacent corner of Horeb is a rock, marking the spot where Moses threw down and broke the tables of the law. These the Monks and Arabs both believe are still buried there unto this day, and the Arabs often dig around the spot in the hope of finding them.

"As we advanced up the valley towards the convent, we were followed by quite a throng of Arab women and children of the Jebeliyeh, begging various articles of the superior, and kissing his hand and the hem of his garment, as if they rejoiced to meet him without the walls. The old man dealt kindly with them, and distributed his little gifts with patriarchal dignity and grace. We reached the convent at 4½ o'clock, exceedingly fatigued, and glad to find a quiet home.

"28th. As this was to be our last day at the convent, the superior had made us several presents as memorials of our visit to Sinai, remarkable rather for the value he set upon them, than for any intrinsic worth. He likewise put into our hands a small quantity of the manna of the Peninsula, famous at least as being the successor of the Israelitish manna, though not to be regarded as the same substance. According to his account, it is not produced every year; and sometimes only after five or six years, and the quantity in general has greatly diminished. It is found in the form of shining drops on the twigs and branches (not upon the leaves) of the *Turta*, *Tamarix Gallica Mannifera* of Ehrenberg, from which it exudes in consequence of the puncture of an insect of the *Coccus* tribe, *Coccus Manniparous* of the same naturalist. What falls upon the sand is said not to be gathered. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or to a fire. The Arabs consider it as a great delicacy, and the pilgrims prize it highly, especially those from Russia, who pay a high price for it. The superior had now but a small quantity, which he was keeping against an expected visit from the Russian consul-general in Egypt. Indeed, so scarce had it become of late years, as to bear a price of 20 or 25 piastres [about 84] the pound.

"Of the manna of the Old Testament, it is said, 'When the dew that lay was gone up, behold, upon the face of the desert a small round thing, small as the hoar-frost on the ground, and it was like coriander seed, white, and the taste of it was like wafers with honey, and the people gathered it and ground it in mills, and beat it in a mortar, or baked it in pans, and made cakes of it, and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.' Of all these characteristics not one is applicable to the present manna, and even could it be shown to be the same, still a supply of it in sufficient abundance for the daily consumption of two millions of people would have been no less a miracle.

"29th. Our residence of 5½ days in the convent turned out to be rather an expensive one. The community provided us with various articles which we needed on our further journey, as bread, dried fruits, almonds,

candles, and the like; but would set no price upon them. These we could estimate; but to do the proper thing as to our lodgings and entertainment, and a fit 'remembrance' to all the inmates, from the superior down to the servants, was a matter requiring more nicety and tact. We made out to get through the business to the apparent satisfaction of all parties, except the good superior. He had exerted himself perhaps unusually to pay us friendly attentions; and possibly he expected from us too much in return. His manner was still and resigned, but his countenance was fallen and beclouded. A civil speech, however, with the dexterous application of a couple of dollars in addition, wrought a sudden change; the cloud cleared away, his eyes lighted up, and his whole countenance assumed an appearance of more than wanted benignity.

"During our journey to the convent, it had been a part of our plan, or rather our wish, to make an excursion to *Jebel Serbal*, in order to examine for ourselves, whether this mountain has any claim to be regarded as the Sinai of Scripture; as Burckhardt suggests was perhaps anciently the case. But after we reached the convent, and perceived the adaptedness of that region to the circumstances of the historical narrative, this wish became less strong; and afterwards the want of time, and the information given us by Sheikh Hussein and Tuweleb respecting the district of *Serbal*, led us to abandon the idea of visiting it. Tuweleb had spent several weeks around the mountain the preceding season, and both assured us, that no where in the vicinity of it is there any valley or open spot like the plain *er-Rabah*, or even the *Wady esh-Sheikh*. From the northeast side of *Serbal* the *Wadys* run down to *Wady Feiran*; but they are comparatively narrow and rocky. On its southwest side, still narrower *Wadys* run out to the great plain at *Ka'a*, at the distance of an hour or more. There is water in plenty on both sides of the mountain, and a path, laid in part with steps, leads along the eastern and southern sides to the summit. The mountain itself is a long ridge with five principal peaks. Burckhardt ascended the easternmost, which, with the one adjacent, he supposed to be the highest. Ruppell, in 1831, ascended the second from the west, by a path along the northern side of the mountain; he regards this as the highest, and took observations upon it to ascertain its elevation. From these, its height was found to be 6342 Paris [or about 6800 English] feet above the sea. Hence it turns out that *Serbal* is more than 1700 feet lower than *St. Catharine*; although as it rises above and magnificently from the midst of far inferior ridges, its *apparent* elevation is not much less than that of the former mountain."

(To be continued.)

STORY OF A SMOKY CHIMNEY.

From Old Humphreys's Addresses.

My Friends, I will tell you a story.

Abel Grave was a hard-working man, and his wife was a decent woman, and each was disposed to add to the comfort of the other; but, though they did all they could, they had a sad enemy to their peace, which often dis-

turbed them. This enemy was a smoky chimney, which so continually annoyed them, that they were frequently as peevish as though they had a delight in provoking each other. When Abel came home at night, and would have enjoyed his meal in a clean house, and by a bright fire, he had to listen a full hour to the complaints of his wife, who declared that to sit in such a smoke as she did, all day long, was unbearable. Abel thought it bad enough to endure the smoky chimney, but to bear, at the same time, a scolding from his wife, for that which he knew not how to avoid, troubled him sadly, and many a half-hour did he sit brooding over his troubles, contriving how he should cure his smoky chimney.

One night when the smoke was making its way in every direction, except up the chimney, and Abel was puzzling his brains, and trying to hit upon some plan to lessen the evil, a neighbour of his, a slater, popped his head in at the door. "Abel," said he, "you are in a pretty smother; and so you are likely to be, until you place a slate or two at the top of your chimney, to prevent the wind from blowing down."

When his neighbour was gone, Abel Grave determined that, on the morrow, he would do as he had been advised, and put some slates on the top of his chimney.

By the time he had made this resolution, another neighbour, a glazier, made his appearance. "Master Grave," said he, "why your chimney gets worse and worse. I tell you what, you may try a hundred schemes, but none of them will do till you put a whirligig in your window. That is what you want, and you will have no peace till you get one."

Away went the neighbour, and Abel began to think about having a whirligig in his window; but was a little puzzled whether to try the whirligig or the slates.

"Hallo! Abel," shouted a third neighbour, a bricklayer who was passing by, "here's a pretty smother! I suppose you mean to smoke us all out."

"No, no!" said Abel, "I am tormented too much with the smoke myself, to wish to torment any body else with it; nobody knows what a trouble it is to me."

"Why, now," replied his neighbour, "if you will only brick up your chimney a little closer, it will be cured directly. I was plagued just in the same manner, but a few bricks put all to rights, and now, I have no trouble with my chimney at all."

This account set Abel Grave off a wool-gathering once more, and whether to put slates at the top, to brick up closer the bottom of the chimney, or to have a whirligig in the window, he did not know.

He mused on the matter before he went to bed, woke two or three times in the night, and pondered it over, yet, when he got up in the morning, he was as little decided as ever.

Just as he was about to set off to his work, old Abraham Ireland came by. Now, Abraham had the character of being a shrewd, sensible old man, which character he well deserved, so that he was often consulted in difficult cases.

Abel, as soon as he saw him, asked him to step in for a moment, which he willingly did.

"I want your advice," said he, "about my chimney, for it is the plague of my very life, it smokes so sadly."

"What have you done to it?" inquired old Abraham.

"Why, as to that," replied Abel, "I have done nothing at all but fret about it, for this neighbour tells me to do one thing, and that neighbour tells me to do another. The slater says, 'Stick some slates at the top'; the glazier advises me to have a whirlingig in the window; and the bricklayer says nothing will do but bricking up the chimney closer; and so, among so many different opinions, I am more puzzled about it than ever."

"There may be some sense in what they all say," said Abraham, pondering the matter over, "and if I found it necessary, I would take the advice of all three. Suppose," said he, "you tried that first which is the easiest to do; put a slate or two at the top, and if that will not do, have a whirlingig in the window, and if both of them will not cure the smoke, why, then, brick up the chimney a little closer. The next best thing to that of knowing what will cure a smoky chimney is, to know what will not cure it, and you are sure to find out one or the other."

No sooner was old Abraham gone, than Abel went in search of the slater, who, in an hour's time, had put the slates on the chimney-top. When Abel returned from his work at night, his wife told him that the house had not smoked quite so bad as it did before, but that, still, it was not fit for any human creature to live in.

Next morning Abel went to the glazier, who, in the course of the day, put a ventilator in the window, which many people call a whirlingig. This mended the matter surprisingly. Abel was pleased to find so much improvement, but as the smoke still did not go right up the chimney, he set off to the bricklayer, who, the following morning, bricked up the chimney a little closer, to make the draught quicker; so that when Abel once more returned home, he found a clean hearth, a bright fire, a good-tempered wife, and a house as little troubled with smoke as any house in the parish.

"Well, Abel," said old Abraham Ireland, who had called to know how the improvements were going on, "you and your wife are able to see one another now."

Abel told him what he had done, and that his chimney was quite cured.

"I am right glad of it," replied Abraham, very heartily; "and the next time you get into a difficulty, instead of wasting your time in fretting over it, and snarling with your wife, listen to the advice of others, weigh it in your mind, think on the most likely means to get rid of your trouble, and proceed directly to put it in practice; for this plan will cure a thousand troubles, quite as well as it will cure a smoky chimney."

There, I have told you my story, and I hope you will reap from it some advantage. It is a good thing to take advice from a prudent man, for he may assist us in escaping from a present difficulty; but it is a better thing to take advice from a heavenly Counsellor, for he can guide us by his counsel, and bring us to his glory.

TO THE READER.

From the same.

What a number of books are now abroad in the world! New works spring up like mushrooms, so that if we made reading the business of our lives, we could read but a small part of the books which are printed. What a library would that be which should contain them! Folios, quartos, duodecimos, magazines, tracts, and children's books appear endless; yet month after month, week after week, and day after day, something new is added to the number. A book appears to be a sort of seed, which goes on producing others of the same kind, so that the more books there are, the more are there likely to be.

In such a reading age, it may not be amiss to make a few inquiries.

Do you read? I do not mean, can you read? or do you occasionally read? but, are you what is called a reader? If so, whether the hours of your leisure be few or many; whether your object be to instruct your head, or reform your heart, you have a choice of books sufficiently extensive. Histories, travels, arts and sciences, law, physic, and divinity without end. You may weary yourself in wading through prose and poetry; you may smile over the light productions of fancy, and knit your brow while pondering the weighty arguments of graver writers. There are books to suit all dispositions; every kind of mental appetite is abundantly provided for; the table is spread, and the feast is ready; before you sit down, however, let me ask you a few questions.

When do you read? This is a more important question than at first sight it may appear to be; for, if you read when you have duties to perform, you read when you ought not to read. He who purchases amusement, or even knowledge itself, at the expense of duty, will have reason to regret his having been a reader. If you read in bed, with a lighted taper beside you, you are endangering not only your own safety, but that of all who are around you; better keep your book shut all your days, than be burnt to death in your own bed-clothes. If you sit up later at night to read than your health can endure, you are reading at the expense of your life, for he who habitually and recklessly sits up late, "not only lights the candle of life at both ends, but runs a red-hot poker through the middle of it." Do you not see now, that the question, "*When do you read?*" is a very necessary one to be put to you? but we will go on to another, and that is—

How do you read? For a bad method of reading very often renders the habit of reading worse than useless. If you read carelessly, not giving yourself time to understand the meaning of the words before you; or if, understanding them, you read without reflection, your reading will yield you but little profit. If you read credulously, believing every thing that is printed, you may be led into many absurdities; and if you read sceptically, doubting, and disposed to disbelieve every sentence in your book, you will rob yourself of much knowledge, wisdom, and consolation. To read profitably, you must read with care and reflection:

care will enable you to comprehend your author, reflection, to turn his observations to the best advantage. But now comes the question—

What do you read? Some read fairy tales and romances, so that enchanters, and monsters, and dwarfs, and giants, and brazen castles, and black forests, and dark dungeons, and captive ladies, and knights clad in armour, are for ever flitting before them. Some read antiquities, and think much more of what took place a thousand years past, than they do of what is taking place now, or of what will take place a thousand years to come. Some read nothing but the newspapers; ardent after novelty, they must know every day, ay, twice a day, about all that has taken place in the wide world, from the bursting forth of a volcano in the east, to the invention of a lucifer match in the west; but the question is not what they read, but "what do you read?" and a very important question it is.

The pleasure we enjoyed yesterday, is of little use to us to-day, and that of to-day will not benefit us much to-morrow; therefore profit, not pleasure, should be the main object of our reading.

But do you think that profit can be obtained from foolish books? You can hardly think so. The good you will derive from them will indeed go into a small compass. "Do men gather grapes of thorns, or figs of thistles?" Matt. vii. 16. If you look for honey in an ant's nest, or for money in a pauper's purse, you will not be likely to find it, but still you will be acting quite as wisely as to expect by reading foolish books to make yourself more wise and happy.

Amusing books should be read very sparingly, and not as many read them, to pass away time. Pass away time! Why should you think of the man who would take up a pleasant story-book to pass away time, when a fearful monster was fast approaching to destroy him; or of him, who, when the tide of the roaring sea was gathering around him, kept musing over a jest book to pass away time? Would you not say, "Friend, flee for your life! There is no time to spare?" Death is more inexorable than the fiercest monster! Eternity is more overwhelming than the roaring tide!

Read, then, the works of the wise and good among men, but especially ponder over the volume of inspiration. Let no sun rise and set, without throwing its light on your opened Bible. No, nor without that blessed book throwing its light upon you. But—

Why do you read? For if you have no object in reading, no object is likely to be attained by reading. All the books in the world, read one after another, without care, reflection, and design, would do you but little good. It is not the mere counting of money that makes a man rich; he must make it his own before it adds to his store. It is not pronouncing wise words that renders a man wise, he must understand and practise them before he derives any advantage. The object of our reading should be to become wiser and better; or, in other words, to know and to do the will of God. Wisdom is the principal thing; therefore get wisdom:

and with all thy getting get understanding." Prov. iv. 7.

Think of a man going a journey without making up his mind where he shall go; or, of a ship setting sail without directing her course to any port! The traveller and the ship are both like the reader whose eye is fixed on no object, and whose heart desires no improvement.

And now comes my last question: *Has your reading been of any service to you? Have you read with profit—read the Bible with thankfulness and joy? for if you have not done so, something must be wrong, something must be out of order.*

Perhaps you have not read sufficiently, according to your opportunities of obtaining information. You may have attended to other pursuits, and neglected reading. Perhaps you have read at an improper time, when your drowsiness, your hurry, or the confusion around you, may have rendered your reading useless. Perhaps you have formed bad habits in reading, neither attending much to the words, nor reflecting much on their meaning. Perhaps you have read silly and worthless books, which, containing nothing but folly, were not likely to impart any wisdom. Or, perhaps you have read without an object, caring little what your books contained, and still less about what effect they might produce on your mind.

In any of these cases, it is not remarkable that you should not have been much benefited by your reading. Now, read over these remarks with consideration. The ability to read is a great advantage; to have the words of the wise before us is a great blessing; to possess the Holy Scriptures is an unspeakable mercy. Let us all then be readers, adopting good habits, and seeking proper objects, that we may become wise. Especially let us remember that we are responsible to God for the opportunities of reading he has given us, and that we should continually seek his blessing on the books we read.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace." Prov. iii. 13—17.

The Sixth Annual Report of the Association for the Care of Coloured Orphans. Adopted First month 7th, 1842.

In appearing before our friends at the close of another year, we feel bound to acknowledge with gratitude, the guardian care of the unsunbeaming Shepherd of Israel, who has mercifully watched over the little flock committed to our charge, and blessed, we trust, our humble endeavours to rescue them from impending want, and the corrupting influence of evil example, to which, under other circumstances, they might have been subjected.

These helpless little ones, when claiming the attention of "The Committee of Admission,"

are often found in a situation calculated to awaken the sympathies of every feeling mind; bereft of their natural protectors, and thrown as it were upon the world at large, destitute and friendless. Through the liberality of our benevolent contributors, a "Shelter" has been provided, where their physical wants are attended to, and a foundation laid in their minds for future usefulness, by endeavouring to inculcate sound moral principles, connected with the necessity of a dependence on Him, who alone can preserve amidst a world of temptation and crime.

While we gladly acknowledge the continued bounty of our friends, it will be seen from the statement of our treasurer, that after having expended part of the legacies received during the year, the balance remaining on hand is considerably smaller than at the time of our last report; to defray the expenses of the coming year we must therefore still depend on their wondrous kindness, for what may be requisite in addition to the annual subscriptions, &c., usually received.

It is encouraging to note the increasing confidence of people of colour in the institution; as evidence thereof we record with peculiar pleasure the bequests of two respectable women, long residents of this city: one of whom appropriated the whole of her property, amounting to upwards of four hundred dollars, (the result of many years of industry and toil,) to its application. These, with other legacies, we believe are strictly confined to the uses intended by the donors.

From the reports of "The Superintending Committee," it appears that the economy and general arrangement of the house is satisfactory, and we have reason to rely on the integrity and management of the matron, who has for several years presided over the establishment.

The advancement of many of the pupils in their studies is striking; and gives proof of the zealous care of the teacher, whose untiring efforts on their behalf will, we trust, be blessed to some, at least, of this neglected branch of the human family.

In connection with the ordinary school learning, the children of both sexes are taught sewing and knitting; the boys in part, as a recreation, and to occupy a portion of time, which might otherwise be idly consumed. Many useful articles have been made by them; and all those whose strength is adequate to the exertion, assist alternately in the domestic concerns of the household.

The Holy Scriptures are daily read in the family; and such of the children as are of suitable age are taken to meeting on First day mornings, where their behaviour is quiet and becoming.

The health of the children has been generally good; and their comfort augmented by the extension of their play-ground; the adjoining lot on Thirteenth and James street, having been added thereto, and secured to the Association through the liberality of several of our members, in conjunction with other benevolent individuals.

It is gratifying to the managers to be enabled to state, that as some of the children have completed the term of their apprenticeship, satis-

factory accounts of their conduct have been received from those who have had the charge of them; and we feel animated in the hope, however others may have been discouraged, (owing in part to the untractable disposition of those whom they have been endeavouring to train,) that their labours will eventually be crowned with success; proving indeed, as bread cast upon the waters, found after many days.

The ingenuity and talent developed in the minds of many of the poor orphans who come under our notice, are too apparent to admit a doubt of their possessing capacities susceptible of much cultivation; it is pleasing to observe the affectionate interest with which some of those who have left the "Shelter" recur to this home of their childhood, as well as their continued attachment to the members of the Association.

One of our little band has been seized by death, since last account, occasioned by inherent disease, which often marks the termination of the lives of those innocent sufferers.

Our acknowledgments are due to our physician, Dr. Caspar Wistar, and to all who have contributed to the support of the orphans under our protection; including the continued kindness of Peter Christian in binding our children, and in presenting his fees to the Association; and we respectfully solicit further aid in any way most convenient to persons disposed to assist in this interesting concern; assuring them, that supplies for the table, clothing, &c. thus received, if defrayed out of the treasury, would form no inconsiderable item in the current account of our expenses.

Donations in money will be gratefully received by our treasurer, No 30 south Twelfth street, or in provisions, &c., at the "Shelter," on Thirteenth, corner of James street.

When the former report was adopted, there were in the house,		
Children,	-	45
Since admitted,	-	8
Apprenticed,	-	8
Deceased,	-	1
Returned to the Guardians,	-	2
Now in the house,	-	42
		53
		53

Red Cedar.—It is not generally known, that if the lining of drawers, in which clothes are kept, is made of pencil cedar, no moths, or other destructive insects, will get into them; and as the wood is much cheaper than wainscot or mahogany, and gives a delightful perfume to the clothes contained in the drawers, these facts only require to be known to bring it into very general use.—*Newark Advertiser.*

Flour on Railroad.—The new application of atmospheric air as springs for carriages, railroad cars, &c., is found to completely remedy the great waste caused in carrying flour in barrels upon railroads, in consequence of the jar. Flour can now be transported as safely in cars resting on the air springs, as in a canal boat. They are to be adopted on the New York and Erie Railroad. A very simple invention leads oftentimes to great results.

A Testimony from the Monthly Meeting for the West Division of Cornwall, England, respecting William Hoskins, who died at Falmouth, the 27th of First month, 1840, and was interred there in Friends' Burial Ground on the 1st of First month following, aged 56 years. A minister about eight years.

Our dear friend was the son of John and Anne Hoskins, of Austle, in this county, and was born there in the tenth month, 1784.

During his youth he attended the episcopalian places of worship with his father; and in his search after truth, he also examined the religious views of the Wesleyan methodists, attending for a short time some of their class-meetings.

His mother was a member of our religious Society; and her example and influence, together with the perusal of the writings of Friends, were instrumental in convicting him in early life of the truth of our principles.

When about twenty-two years of age, he commenced business at Helston as a plumber and brazier, and was in the constant practice of attending the meetings of Friends on First days at Marazion or Redruth, to which he generally walked, although both places were about ten miles distant from his home.

After residing about two years at Helston, he was received as a member of our Society, and was the only one in that place. The serious and consistent conduct of our dear friend, marked as it was by strict integrity and uprightness, adorned the doctrine he professed, and gained for him the esteem not only of his fellow-members, but of those also who had not other and more frequent opportunities of forming an estimate of his character.

About the year 1814, he removed to Falmouth, and some years afterwards he was united in marriage to Eleanor Stephens, daughter of John and Anne Stephens, of Hayle, in this county, who proved to him a valuable companion, and to their children a religiously exercised and tender mother.

He was appointed an elder in the year 1827, which station he filled for several years, until having been called of the Lord, as we believe, to labour in the gospel, he was acknowledged as a minister.

The almost sudden decease of his beloved wife, in the early part of 1837, whilst he was preparing to leave home to pay a religious visit to the families of Friends in Bristol, plunged him into deep distress.

This affecting circumstance was a close trial of his faith, having to leave his children, who were young, and eight in number, although under the charge of a near relative; but he was enabled to commit all to the care and keeping of a gracious Providence, and in less than three weeks afterwards he left home for Bristol, remarking, that he could not satisfactorily attend to his own business, though dependent on it for support, until he had performed the errand of his Divine Master, and was strengthened to accomplish the service, to the satisfaction of his friends, and to his own great peace.

Shortly after this he was twice similarly engaged, having the concurrence of his monthly

meeting, to visit the families of Friends in Manchester, Macclesfield and Leeds, also the meetings and families of Plymouth and Tavestock; and although suffering much from bodily weakness, he was enabled to accomplish these visits to his own relief, and to the edification of many.

Our dear friend was often reduced to a state of much weakness, but through all he made great efforts to attend our religious meetings, both for worship and discipline. In these he was frequently engaged to call back the wanderer, to arouse the careless, warning them of the wiles of Satan, and to stimulate the sincere in heart, to persevere in the race set before them. "Looking unto Jesus the author and finisher of our faith," on whose boundless love in offering himself for the sins of the whole world he often dwelt.

Deep suffering and sorrow were his frequent portion, yet was he never, we believe, heard to murmur; but on the contrary, was enabled to hold fast in integrity, affording a striking example of resignation, and was remarkably disposed to recount the favours bestowed upon him, and to encourage his friends, both by example and precept, to the exercise of a thankful and trustful spirit.

In an interview with a sympathizing friend, about a month before his death, he observed, "To be sure, I have had many trials; but oh! where shall I begin, or how shall I end, if I attempt to enumerate the mercies bestowed!"

"To another friend, who had long sought to smooth his path, he said, about the same time, "The body is in a sad case, but it does not affect me, I am so sustained; the stripes I might count, but the blessings are numberless; and even in the stripes there is a blessing, for they draw me nearer to Him who is becoming my all in all!"

On a subsequent day, he remarked, that he felt the sustaining arm of the Lord underneath, and that we were not following cunningly devised fables; and further said, that sometimes he was ready to doubt his work being done, as he was often favoured with clear openings, in doctrine much in harmony, as he believed, with the views of our early Friends.

At another time, when the same friend entered his room, he held out his hand, and said, "I want thee to rejoice with me. Oh! the comfort and the joy, tongue cannot utter! no accuser of the brethren! no buffetting of the enemy! the poor body is in extreme suffering, but deliverance is near!" He then exclaimed, "Glory to God in the highest! hallelujah! hallelujah!" continuing the strain of praise until almost exhausted.

When apparently in a very low state, he said, "The spirit rejoicing, the body sinking, but the mind so supported."

We believe our dear friend was one who had feared the Lord from his youth; and when he was called to the public advocacy of the cause of truth, he yielded to the divine requisition, made a full surrender, often testifying, that He whom he served was not a hard master, and having through faith and obedience, become one of Christ's flock, it was given him, we believe, to rejoice in the purchased redemption, and in effect to adopt the language of the apostle, "Thanks be to God which giveth

us the victory through our Lord Jesus Christ!"

Given forth by the meeting aforesaid, held at Falmouth the 13th of the fourth month, 1841, and signed therein.

For "The Friend."

THE FRIENDS' LIBRARY.

In pursuing the successive numbers of "The Friends' Library," I have been more and more impressed with a belief of the excellence and usefulness of this publication. As it has proved to me a source of deeply interesting, and I trust I may say, of profitable reading, I feel as if I could scarcely forbear offering a few remarks to the readers of "The Friend" respecting it, in the hope that our faithful members may be encouraged to disseminate more and more widely the invaluable writings which it contains; that, if possible, they may be made accessible to every family within the limits of our Society. For in them we have the lives and religious labours of many of the most devoted servants of the Lord, many who were in their day stars of the first magnitude in the firmament of God's power. The writings of such men, under the divine blessing, must needs have a very salutary influence on the minds of the rising generation. Their tendency, in the first place, is to arouse us to a sense of our undone condition by nature, our fallen, corrupt state in the first Adam; and then to awaken in us a living desire to be delivered from the wrath to come, not through any of the fig-leaf coverings of man's invention, nor his delicate opiates, which cause thousands and tens of thousands to slumber in their sins, apparently unconscious of the danger of their situation, but solely through a full submission of our hearts to the purifying power and efficacy of the second Adam, who is a quickening spirit, and whom we feel to be our alone High Priest and Mediator with the Father.

This is what the members of our Society generally greatly need, as well indeed as those of all other denominations. We all need to be thoroughly humbled in the dust, from a deep sense of our own unworthiness, to be entirely divested of all manner of self-righteousness, feeling ourselves wholly dependent upon the free mercy of God in Christ Jesus for salvation. Unless this is in some good measure our experience, we cannot reasonably expect to find acceptance with our heavenly Father through his well beloved Son. For the first lesson which He teaches his disciples is, that they must renounce the world with all its delusions, and depend upon him alone for guidance and instruction in all things relating to their heavenly journey—he remaining, as formerly, "the way, the truth, and the life;" none being able to come to the Father but by him.

After the Holy Scriptures, I know of no writings better calculated to teach men than those of Fox and Penn, Savery, and Dewsbury, and Shillitoe, and Woolman, with many others, who may well be regarded as among the brightest ornaments of the Christian church since the days of the apostles.

We find in them that deep and awful reverence for sacred things, that entire abasement of self and implicit and unflinching trust in the

guidance of their spiritual Shepherd, not only in the common walks of life, but also in their hour of utmost trial, which proclaim aloud that they were his chosen servants, ordained by him to the great work, wherein they so unceasingly laboured, "to turn men from darkness to light, and from the power of Satan unto God." They furnish ample evidence that they were not strangers, as some vainly pretend, to that blessed and heavenly communion, of partaking of the bread of life and the new wine of the kingdom, with the Lord of life and glory, at his own communion table, in his own purified temples, even the sanctified hearts of believers; but, on the contrary, that they were daily nourished by the bread which cometh down from God out of heaven, and giveth life unto the world, even by him who declareth himself to be "the bread of life." They found him to fulfill all his gracious promises unto them, and to enable them to testify from living experience, that his "flesh is meat indeed," and his "blood drink indeed;" and that except they eat his flesh, and drank his blood, they had no life in them. He also taught them, as he had done his disciples, when personally on earth, that "it is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are Spirit and they are life." And from his instructions they were led to abstain from all outward ordinances introduced into the church through the commandments of men, which, at best, must "perish with the using," and which, since the substance foreshadowed by them under a former dispensation, is now to be enjoyed in its fullness, must have a tendency to settle those who observe them, in the form, in the mere shadow, instead of bringing them home to the eternal fountain of life and power, from whence they would know their "peace to flow as a river, and their righteousness as the waves of the sea."

But without saying more in reference to this subject, having already gone further than was at first expected, I shall briefly state, that so far as respects instrumental means, it is very evident, the many waste places in our beloved Zion can be built up only by the labours of such men as these, that her cords can be lengthened, and her stakes strengthened by no other power, than that by which she was raised up in the morning of her day. And therefore it becomes all those who may feel themselves in any way interested in her prosperity, whether much or little, to exert their influence to circulate, to place within the reach of all her members, a work, the object of which is to furnish us all with an opportunity of obtaining the lives and religious labours of many of our most eminent fathers in religious profession, who have been gathered from their labours in the church militant on earth, to the joys of the church triumphant in heaven. C.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Continued from page 110.)

Epistle from Friends met in London, the 26th of Third month, 1673.

Dear Friends and Brethren—The Lord our God having by his eternal power, raised up and preserved many faithful and living witnesses

of his blessed Truth until this day, both for the conversion of many from darkness to light, and for their building up, establishment, and comfort therein, by his own living eternal word of life and reconciliation; and having also signally blessed this precious opportunity of our assembling together with His glorious presence, power and majesty manifest among us, which many were and are eye-witnesses of; and in the unspeakable sense thereof many have been as melted, and their hearts exceedingly broken, and their souls overcome, and deeply affected with God's unspeakable goodness and power, love and life, so plentifully shed abroad among us and in our hearts:—in the sense whereof our hearts are open and affected towards you all, even in the same dear and tender love and life that is abundantly shed forth unto us; and from which our salvation is to all our dear Friends, brethren, and sisters, in this and other nations.

Having the general state of the churches and people of God opened unto us, with a tender care upon our hearts, and breathing of our souls, that they all may grow, prosper, and be preserved, in unity, grace, and good order: that divine life and virtue may reign, and abundantly flow over and through all, to your replenishment and unspeakable comfort; that you may keep out the enemy in all his appearances, that would make divisions and disturbances in the churches:—for at this time the enemy is busy, and secretly at work for that end, to make rents; and endeavouring thereby to bring the open opposers and adversaries of Truth over us. It is, that strife and divisions may be stirred up among ourselves, that they desire and watch for; and therefore, where any are instruments thereof, they serve not the Lord Jesus Christ, but the enemy: they that make divisions and cause offences contrary to the gospel, and that seek to sow discord among brethren, are not only to be marked, but the Lord will make them manifest; and his power will bring them under, and debase them, as it hath done and will do that spirit, which is guilty of jealousies, evil surmisings, whisperings, and hard speeches against the brethren, and faithful labourers in the Lord's work. It is the accuser of the brethren that strikes at their testimony, and seeks to undermine and to beget a disesteem and slight of them in it; which adversary must be watched against, and for ever cast down and out. And we are assured from the Lord, that all sowers of discord, accusers of the faithful brethren, slights, and undervaluers of their testimony and gifts, self-seekers, whisperers, back-biters, and all self-willed and self-exalted spirits, God will debase; His eternal power will work them under, and all that which offences shall be removed. God's pure power is at work—refining, thoroughly purging his floor, and smelting his church and people; that there may be no rent or schism, but that the Lord may be one, and his name one, among us; and blessed are you that keep to your first love, and retain your integrity to the end.

O! dear Friends and brethren, watch in the light against all the enemy's wiles; and pray for the peace of Jerusalem; that she may be seen in her beauty and splendour, as a city without breaches; that peace may remain in

her walls, and prosperity within her palaces. O! let it be the general care of all our brethren, to whom the Lord hath committed an oversight in the churches, to keep things quiet and in good order, by the power and wisdom of God; who is not the author of confusion, but of peace:—and that the public affairs of Truth be managed and carried on in the same power and wisdom, which is pure and serviceable; that all in humility may submit to Christ's rule and government, in the spirit of meekness and condescension. Keep out all roughness and harshness one towards another, and all self-rule and dominion, that is not of the life, but in the will of the flesh; and let all that be kept down for ever—and that no strange fire be kindled among you, nor in your meetings. And elders and overseers must not be self-willed, nor soon angry, nor given to haste or passion, nor [to] any shortness or brittleness; for such keep not in a sound mind, nor in the discerning either of true judgment or mercy—which are both to be exercised among you, as the spirit of life opens to you the conditions and states to which they properly belong. For as all looseness, disorderly walking, and scandalous conversation and practices, must be severely reprov'd and judg'd out, especially among them that are convinced of the precious Truth—and the guilty to bear their judgment and burthen;—so likewise mercy and forgiveness must be extended to such, as having been overtaken with a fault, come to feel a true tenderness in their hearts through judgment—and to receive counsel, that they may be preserved in fear and watchfulness. And let not judgments and testimonies against miscarriages and offences, be made more public than the miscarriages are—to harden those that miscarry, and give the adversaries of Truth advantage to throw dirt upon Friends: but be careful and tender for the Truth and Friends in that matter; and endeavour to save the souls even of those that are tempted and drawn aside. As also, that private differences which may happen among any Friends or brethren, be ended by some Friend, in the wisdom and counsel of God, with as much privacy as may be—without troubling or dismaying the public meetings or churches with them, and without public reflections upon persons, where the difference or offence on either hand is not so notorious or publicly manifest, but best to be ended privately;—both for the preservation of them who are concerned therein, and the prevention of such occasions as may either stumble the weak, cause confusion, or give the world occasion to reproach Friends and Truth. And Friends, we desire that all differences may be ended in the several counties where they do arise; and that the honour of God, and peace of the Church, may be minded, both by those whose case is to be determined, and those who are to determine: and that none join with such a singular spirit as would lead him to be sole judge in his own cause, but in the restoring and healing spirit of Christ, both the offended and the offender, may for the Truth's sake submit to the power of God in his people, in those cities, places, or counties, with such Friends, as they with the parties concerned shall call to their assistance; for they do and will judge for God. And if any will not give up his matter to the judgment of Truth in his people, he

doth but render himself and his cause suspicious, and that he wants the sense of the fellowship of the body: and as Friends keep in wisdom and patience concerning such, it will come over him, and be his burthen; for the universal spirit of Truth, by which we are called and made a people, leads not into any such practice.

Dear Friends, let the authority of God's power, heavenly and peaceable wisdom, be eyed in all your assemblies; that the government of Truth and righteousness may be exalted over all, that true judgment and mercy may have their place. And though a general care be not laid upon every member, touching the good order and government in the church's affairs, nor have many travelled therein, yet the Lord hath laid it more upon some, in whom he hath opened counsel for that end—and particularly in our dear brother and God's faithful labourer, George Fox—for the help of many; and God hath, in his wisdom, afforded those helps and governments in the churches, which are not to be despised; being in subjection to Christ the one head and law-giver, answering his witness in all. And so all necessary counsel, admonitions or testimonies, that have been given forth, and received in the universal spirit of life and unity, have their service for God, in subjection to his light and [in] subserviency thereto, and in order to answer the great rule and law of the Spirit of life, as proceeding from it. And they that are spiritual, will acknowledge those things spoken or written from this spirit, and for this end to be the requirings of the Lord. Many in divers places have received help and encouragement from Him, through those helps and governments that He hath afforded in the church—the true and living body, which we are members of; in which as all keep their habitations, there is a sweetness and harmony of life, unity and subjection one to another, and a preserving one another in the Lord: yet every man in his own proper order—for every member of the body is not an eye; and yet each member hath its proper place and service, and all in subjection to the one life, power, and head, which is Christ. And it hath been observed by us, that that spirit which despiseth governments and dominion, and speaks evil of dignities, is either a singular, or a self-righteous, self-separating spirit, that would itself bear rule, and be judge over all—which also seeks to stumble and darken the simple; or a loose, disobedient, careless spirit, that would not be reformed, but live at ease in the flesh and fleshly liberty; which the power of God will rebuke. But though he hath given us dominion over that spirit and its perverse ways, which oppose His power, and would work division, and lead into a corrupt liberty; yet it is no dominion over your faith that we seek;—but that we may be helpers of your joy in the Lord, and you as diligent co-workers together in the faith and love of God; wherein we all may be a mutual comfort, joy, and crown of rejoicing, one to another—as having one master, and we all brethren in Him, who is the Lord of the household, and God of glory—whose glorious presence is with us. And it is a wrong spirit, that would surmise or insinuate jealousies, or beget prejudice against the faithful labourers in the

gospel, and helpers in government:—to misrepresent such, as aiming at any other ends and interests, than Christ's interest and government over all; which [than] God is our record, we are clear from seeking or aiming at any other. And in His authority and power, we stand witnesses against that spirit for ever, both in our open and secret enemies, which either snites at our heavenly society, or would break our unity.

To the Prince of peace, who is our head and law-giver—unto whom thrones, dominions, principalities, and powers are subject—be glory for evermore! unto whose power and government we commit you all, and, in true endeared love, rest

Your dear brethren,

Thomas Green, Alex. Parker, William Brend, William Gibson, Morgan Watkins, John Graves, Samuel Thornton, John Whitehead, Jasper Batt, John Anderson, Thomas Salthouse, Samuel Watson, John Langstaff, James Adamson, John Cox, James Merrick, John Bowldren, John Raunce, George Whitehead, Stephen Crisp, William Penn, Thomas Briggs, John Moore, Charles Marshall, Luke Howard, Samuel Cater, Arthur Innesad, James Hall, George Coale, Robert Barclay, Edward Bourne, Charles Lloyd, James Claypoole, Richard Almond, William Fallowfield, Robert Cary.

We desire that true copies hereof may be communicated to, and read in the several Quarterly, Monthly, and other meetings of Friends and Brethren, throughout England and elsewhere.

(This Epistle is by a careful comparison with Thomas Ellwood's hand-writing taken from a copy believed to be written by him.)

An Epistle from the Women Friends in London to the Women Friends in the Country, also elsewhere, about the Service of a Women's Meeting. (1674.)

Dear Friends and Sisters in the eternal relation of one God and Father, we with one heart greet you; and in the blessed love and life in His Son Christ Jesus our Saviour, (as in our measures we partake of.)—we in all sincerity of mind salute you; who are heirs with us of the same fulness of grace, mercy, truth, and holiness, by which the Lord alone is acceptably served and magnified; who over all is worthy;—and in holy reverence and fear, be at this time ascribed all dominion, power, and strength, and obedience, to Him that sitteth upon the throne, and to the Lamb for ever more. Amen!

And again, dear Sisters, we salute you, as called of God to partake with us of the heavenly inheritance of the saints in light, and to be fellow-helpers with us in the blessed work of the Lord, and [in] the dispensation of kindness and good will in love and mercy unto all—according to our proportion of faith in the heavenly manifestation of that power and eternal life, which is in His Son:—by which we have been gathered, not only to the number of God's elect ones, through obedience to His Spirit; but also by His arm of power we were gathered to be a meeting, to the praise of his grace, distinct (as we may say in some respects,) yet in perfect unity with our brethren. We being in that

humility and subjection of spirit to the Lord, and therein preferring them [our brethren,] [it] shuts out all usurpation and the spirit of it; so that we in a sincere mind, are workers together with them in the same faith; only distinct as to the place, and in those particular things which most properly appertain to us as women—still eyeing the universal Head, in whom male and female are one; where no division can be admitted of;—so that the body is held entire in Christ Jesus our Head. We, as members by virtue of this our Head, do reach forth this unto you; we having been as a kind of first-fruits unto God, in this service of a women's meeting.

Dear Sisters, we are stirred in spirit, through the love of God, for your information and encouragement as to what our services are, and to stir up you also unto diligence to yours; knowing how the Lord hath been with us therein from the beginning to this moment; with His power assisting, and instructing with His counsel, and with wisdom furnishing us, as our various services have required, continually to our soul's satisfaction—and confirmation in our daily labour. [These services] have been and are;—to visit the sick and the prisoners that suffer for the testimony of Jesus; to see they are supplied with things needful;—and relieving the poor, making provision for the needy, aged, and weak, that are incapable of work;—a due consideration for the widows, and care taken of the fatherless children and poor orphans, (according to their capacities,) for their education and bringing up in good nurture and in the fear of the Lord; and putting them out to trades in the wholesome order of the creation. Also, the elder women exhorting the younger, in all sobriety, modesty in apparel, and subjection to Truth: and if any should be led aside by the temptations of Satan any way, endeavouring to reclaim such;—and to stop tattlers and false reports, and all such things as tend to division amongst us; following those things which make for peace, reconciliation, and union. Also admonishing such maids and widows as may be in danger through the snare of the enemy, either to marry with unbelievers, or to go to the priest to be married or otherwise, [and so] to bring a reproach or scandal upon Truth or Friends. And that maid servants that profess Truth and want places, be orderly disposed of and settled in their services; and likewise, that the savoury life and good order of Truth, be minded between mistresses and their maids.

For these things, we have a care upon us; and that we may answer our duty herein, we meet every Second day, to communicate each to the other, from our several places, the several necessities and other services; that none may stand idle, but every one, as a true member in the true order of the church, may in their places be diligent: for our services still increase many ways; but chiefly our work is, to help the helpless in all cases, according to our abilities.

Although more especially our provision is set apart for the supply of the household of faith and family of God, yet we cannot be limited: but as the universal bounty of the Lord maketh his sun to rise on the good and bad, and sendeth rain on the just and unjust;

so the same bounty, according to its measure in us, oftentimes finds the same object of charity, which cannot (as we find freedom) send empty away. But as on the Lord we wait, and our eye is single unto Him, from whom we daily receive our living supply for these our services—the Lord hath been and is with us, as oft as we meet together—answering abundantly with what his work calleth for. And his arm of power is over us, which at first gathered us; and in it, is our preservation to this day:—to which power we commend you, dear sisters;—and the Lord of all grace, power, and peace, be with you and us, in all our services, to his glory and dominion, whose right it alone is to reign in righteousness forever. Farewell.

From our Quarterly Meeting.

[Signed by very many women Friends, amongst whom are, Ann Travers, Ruth Crouch, Ann Whitehead, Patience Camfield, &c.]

London, the 4th of 11th month, 1674.

Abigail Adams, Wife of John Adams.

Two volumes of Letters, written by this distinguished personage, have recently been published, very creditable to her for the evidence they furnish, of strong good sense and matronly virtues. The following, the first, a letter to her husband on his attaining to the presidency, the other an extract from one on his retiring from that station, addressed to her son, evince a becoming disposition under the circumstances, worthy of being held up as an example:

TO JOHN ADAMS.

Quincy, 8 February, 1797.

"The sun is dressed in brightest beams,
To give thy honours to the day."

And may it prove an auspicious prelude to each ensuing season. You have this day to declare yourself head of a nation. "And now, O Lord, my God, thou hast made thy servant ruler over the people. Give unto him an understanding heart, that he may know how to go out and come in before this great people; that he may discern between good and bad. For who is able to judge this thy so great a people?" were the words of a royal sovereign; and not less applicable to him who is invested with the chief magistracy of a nation, though he wear not a crown, nor the robes of royalty.

My thoughts and my meditations are with you, though personally absent; and my petitions to Heaven are, that "the things which make for peace may not be hidden from your eyes." My feelings are not those of pride or ostentation, upon the occasion. They are solemnised by a sense of the obligations, the important trusts, and numerous duties connected with it. That you may be enabled to discharge them with honour to yourself, with justice and impartiality to your country, and with satisfaction to this great people, shall be the daily prayer of your
A. A.

"For myself and family, I have few regrets. At my age, and with my bodily infirmities, I shall be happier at Quincy. Neither my habits, nor my education or inclinations, have led me

to an expensive style of living, so that on that score I have little to mourn over. If I did not rise with dignity, I can at least fall with ease, which is the more difficult task. I wish your father's circumstances were not so limited and circumscribed, as they must be, because he cannot indulge himself in those improvements upon his farm, which his inclination leads him to, and which would serve to amuse him, and contribute to his health. I feel not any resentment against those who are coming into power, and only wish the future administration of the government may be as productive of peace, happiness, and prosperity of the nation, as the two former ones have been. I leave to time the unfolding of a drama. I leave to posterity to reflect upon the times past; and I leave them characters to contemplate."

THE BROTHERS.

BY CHARLES SPRAGUE.

We are but two—the others sleep
Through death's untroubled night;
We are but two—O, let us keep
The link that binds us bright.

Heart leaps to heart—the sacred flood
That warms us is the same;
That good old man—his honest blood
Alike we fondly claim.

We in one mother's arms were locked—
Long be her love repaid;
In the same cradle we were rocked,
Round the same hearth we played.

Our boyish sports were all the same,
Each little joy and wo—
Let manhood keep alive the flame,
Lit up so long ago.

WE ARE BUT TWO—be that the band
To hold us till we die;
Shoulder to shoulder let us stand,
Till side by side we lie.

Gambling.—An individual some time ago, published a statement in a German paper, as the result of his own observations for two years—that of six hundred individuals who were in the habit of visiting gambling houses, nearly one half not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder. Of the rest, not less than one hundred finished their career by becoming swindlers or robbers on the highway. The rest perished, some by apoplexy, and some by chagrin and despair.—*S. S. Journal.*

Stearic Candles.—Under this name a new article for this country has lately been brought into market. The oil is expressed from the tallow, and then the substantial matter made into candles. The candles are very hard, not oily at all, and endure a much higher temperature than spermaceti. They burn as beautifully as candles of sperm or wax. They have been manufactured in France for years; but the high duty on candles has prevented them from being imported.

We learn that the whole town of Catago, Central America, of about 50,000 inhabitants, was, with the exception of two houses, destroyed by an earthquake, about the middle of September last.—*N. Y. Courier.*

THE FRIEND.

FIRST MONTH, 22, 1842.

The following, on account of the difficulty in making remittances at the present time, has been prepared for the mutual benefit and relief of the proprietors of "The Friend," the "Friends' Library," and their agents and subscribers in the western states. The attention to it of the latter is respectfully requested:—

REMITTANCES.

The agents and subscribers to "The Friend" and "Friends' Library," in the western states, are requested to withhold remittances till further notice, unless they can send us notes on the following banks, or funds not more depreciated.

OHIO.

Per et. disc.
Ohio Life Ins. and Trust Co. at 5
Bank of Circleville, *H. Lawrence, Cashr.*, 12½
Bank of Mount Pleasant, 12½
Belmont Bank of St. Clairsville, 12½
Dayton Bank, 12½
Farmers' & Mechanics' Bank, Steubenville, 12½

KENTUCKY.

Northern Bank of Kentucky, and branches, 9
Bank of Kentucky, and branches, 9
Bank of Louisville, 9
Louisville Gas Light and Water Works, 9

Note.—Notes of the above banks will be received at par, till they are further depreciated.

All the Ohio banks, not named above, and all the Indiana and Illinois banks, are too much depreciated here at present. When drafts or checks on Philadelphia, New York or Baltimore can be had, it is generally better than to send even the best western notes. In all cases, when remittances are made, the time should be noted; and if receipts do not come to hand after reasonable time being allowed, information should be given us, which probably post-masters would always be willing to forward free.

In another column will be found an interesting report of "The Association for the Care of Coloured Orphans," popularly known as "The Shelter," from the name of the immediate site of their charity.

It does not require many words to commend this Institution to notice. A perusal of the report itself will be sufficient to awaken those feelings of benevolence, which our citizens are characterized as presenting in a tangible form.

DIED, on the 31st of Twelfth month, 1841, at his residence in Upper Darby, near this city, NATHAN GARRETT, an elder of Darby Monthly Meeting, in the 55th year of his age. While his relatives and friends mourn their own loss, they have the unspeakable consolation of knowing that he was blessed with a clear and perfect assurance of acceptance with God—that "the gates were open," and "a house, not made with hands, eternal in the heavens," ready to receive him.

—, on the morning of the 11th instant, ROBERT LITCHWORTH, of this city, aged 49 years—a member of the Society of Friends of the Western District Meeting.

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIRST MONTH, 29, 1842.

NO. 18.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two Dollars per annum, payable in advance.

Subscription and Payments received by—

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 120)

"On both the summits ascended by Burckhardt and Ruppell, these travellers found inscriptions in the usual unknown character, and also in the valleys leading to the mountain. In a Wady on the southwest side of the ridge, near its eastern end, are the remains of a large and well built convent, from which a path is said to lead up the mountain. These circumstances would seem to indicate that Serbal was anciently a place of pilgrimage, but whether because it was perhaps regarded as the Sinai of Scripture, or more probably only in connection with this convent and the episcopal see of Faran, it is now difficult to determine.

"The weather during our residence at the convent, as indeed during all our journey through the Peninsula, was very fine, with one slight exception. At the convent, the thermometer ranged only between 47° and 67° F. But the winter nights are said here to be cold; water freezes as late as February, and snow often falls upon the mountains. But the air is exceedingly pure, and the climate healthy, as is testified by the great age and vigour of the Monks. And if in general few of the Arabs attain to so great an age, the cause is doubtless to be sought in the scantiness of their fare, and their exposure to privations; and not in any injurious influence of the climate.

"In closing this section of our Journal, I throw together here all that remains to be said upon the Sinai of the Old Testament.

"We came to Sinai with some incredulity, wishing to investigate the point, whether there was any probable ground beyond monkish tradition, for fixing upon the present supposed site. The details of the preceding pages will have made the reader acquainted with the grounds which led us to the conviction, that the plain er-Rahah, above described, is the probable spot where the congregation of Israel were assembled, and that the mountain impending over it, the present Horeb, was the scene of the awful phenomena in which the law was given. We were satisfied, after much exami-

nation and inquiry, that in no other quarter of the Peninsula, and certainly not around any of the higher peaks, is there a spot corresponding in any degree so fully as this to the historical account, and to the circumstances of the case. I have entered above more fully into the details, because former travellers have touched upon this point so slightly; and because, even to the present day, it is a current opinion among scholars, that no open space exists among these mountains. We too were surprised as well as gratified to find here, in the inmost recesses of these dark granite cliffs, this fine plain spread out before the mountain; and I know not when I have felt a thrill of stronger emotion than when in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, we became aware of the entire adaptiveness of the scene to the purposes for which it was chosen. Moses doubtless, during the forty years in which he kept the flocks of Jethro, knew and had visited the spot to which he was to conduct his people—this *adyton* in the midst of the great circular granite region, with only a single feasible entrance; a secret holy place, shut out from the world amid lone and desolate mountains.

"The Israelites probably approached Sinai by the Wady Feiran, and entered the plain through the upper part of Wady esh-Sheikh, at least there is no conceivable reason why they should have passed to the south of Mount Serbal, and taken the circuitous and more difficult route near Tûr, and through the Wady Hibran, as has often been supposed. From the desert of Sin, which I have taken to be the great plain along the shore to Sinai, three stations are marked, Dophkah, Alush, and Replidim, equivalent to four days journey for such a host; and this accords well with the distance of twenty-six to twenty-eight hours as usually travelled by camels.

"The names of Horeb and Sinai are used interchangeably in the Pentateuch, to denote the mountain on which the law was given, and this circumstance has naturally occasioned difficulty to commentators. The most obvious and common explanation is to regard one (Sinai) as the general name for the whole cluster, and the other (Horeb) as designating a particular mountain, much as the same names are employed by the Christians at the present day. So too the Arabs now apply the name Jebel et-Tûr to the whole central granite region; while the different mountains of which it is composed, are called Jebel Katherin, Jebel Mûsa, &c. On looking at the subject during our sojourn at the convent, I was led to a similar conclusion, applying the names, however, differently, and regarding Horeb as the general name, and Sinai as the particular one. Two circumstances seem to favour this conclusion. One is, that before and during the march of the

Israelites from Egypt to the place where the law was given, the latter is called only Horeb, just as the Arabs now speak of going from Cairo to Jebel et-Tûr; while during the sojourn of the Hebrews before the mountain, it is spoken of (with one exception) only as Sinai, and after their departure, it is again referred to exclusively as Horeb. The other and main fact is, that while the Israelites were encamped at Replidim, Moses was commanded to go on with the elders before the people, and smite the rock in Horeb, in order to obtain water from the camp. The necessary inference is, that some part of Horeb was near to Replidim, while Sinai was yet a day's march distant.

"The position of Replidim itself can be conjectured only from the same passages to which reference has just been made. If we admit it to be the general name for the central cluster of mountains, and that the Israelites approached it by the great Wady esh-Sheikh, then Replidim must have been at some point in this valley, not far from the skirts of Horeb, and about a day's march from the particular mountain of Sinai. Such a point exists at the point where the Wady esh-Sheikh issues from the high central granite cliffs. We did not visit the spot; but Burckhardt in ascending Wady esh-Sheikh towards the convent, thus describes it: "We now approached the central summits of Mount Sinai, which we had in view for several days. Abrupt cliffs of granite 600 to 800 feet in height, surround the avenues leading to the elevated platform to which the name of Sinai is specifically applied. These cliffs enclose the holy mountain on three sides, leaving the east and northeast sides only, towards the gulf of Akabah, more open to the view. We entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides. [In this defile is the seat of Moses, so called.] Beyond it the valley opens, the mountains on both sides diverge, and the Wady esh-Sheikh continues in a south direction with a slight ascent." The entrance to this defile from the west is five hours distant from the point where Wady esh-Sheikh issues from the plain er-Rahah. This would correspond well to the distance of Replidim, and then these blackened cliffs would be the outskirts of Horeb. I am not aware of any objection to this view, except one which applies equally to every part of Wady esh-Sheikh, and the adjacent district, viz: that neither here nor in all this tract at the present day is there any special want of water. There is a well near the defile itself.

"After the departure of the Israelites from Mount Sinai, there is no account either in Scripture or elsewhere of its having been visited by any Jew, except by the prophet Elijah, when he fled from the machinations of Jezebel. This is the more remarkable, as this

region had been the seat of the revelation of their law, to which they clung so tenaciously, and because from the splendour and terrors of that scene, the inspired Hebrew poets were wont to draw their sublimest images."

Sinai appears, however, at an early period of the Christian era, to have become an object of attraction, first, in the third century, as affording a refuge from persecution, and afterwards, in the fourth century and onwards, as a fit place of seclusion for the Ascetics, who, in those wild and sacred solitudes, devoted their days to religious meditation and superstitious severities. At a later date, especially during the wars of the Crusaders, it was esteemed a pious deed to make pilgrimage to the 'Holy Land,' and multitudes extended their wanderings even to Sinai. It is estimated that during the palmy days of pilgrimage, not less than 6000 or 7000 Monks and hermits were dispersed over the mountains.

"With these early pilgrimages the celebrated Sinaitic inscriptions have been supposed to stand in close connection. Several of them have been mentioned above as occurring on our way to Sinai, and they are found on all the routes which lead from the west towards this mountain, as far south as Tûr. They extend to the very base of Sinai, above the convent el-Ara'bin; but are found neither on Jebel Mûsa, nor on the present Horeb, nor on St. Catharine, nor in the valley of the convent, while on Serbal they are seen on its very summits. Not one has yet been found to the eastward of Sinai. But the spot where they exist in the greatest number is the Wady Mukatteb, 'Written Valley,' through which the usual road to Sinai passes before reaching Wady Feiran. Here they occur by thousands on the rocks, chiefly at such points as would form convenient resting-places for travellers or pilgrims during the noon-day sun; as is also the case with those we saw upon the other route, many of them are accompanied by crosses, sometimes obviously of the same date with the inscription, and sometimes apparently later or retouched. The character is every where the same; but until recently it has remained undeciphered, in spite of the efforts of the ablest philologists. The inscriptions are usually short, and most of them exhibit the same initial characters. Some Greek inscriptions are occasionally intermingled.

"These inscriptions are first mentioned by Cosmas, about A. D. 535, and have been first deciphered only within the present year (1839) by Professor Beer of the University of Leipzig. This distinguished scholar had already occupied himself with them so long ago as A. D. 1833; but without success. In the winter of 1838-9, his attention was again turned to the inscriptions, in connection perhaps with our report, and the residence of my companion for a time in Leipzig; and after several months of the most persevering and painful application he succeeded in making out the alphabet, and was enabled to read all the inscriptions which have been copied with any good degree of accuracy. The results at which he has arrived are already prepared for publication, and the various tables engraved, so that his work may not improbably appear before these sheets leave the press.

"By the kind permission of Professor Beer, I am able to give here a summary of these results. I ought perhaps to remark, that all those philologists to whom they have been communicated are satisfied of their correctness, and that especially some of the most distinguished have expressed to me in conversation their decided approbation of Beer's labours and views.

"The characters of the Sinaitic inscriptions, Professor Beer finds to belong to a distinct and independent alphabet. Some of the letters are wholly peculiar, the others have more or less affinity with the Palmyrene, and particularly with the Estrangelo and Cufic. Indeed, their affinity with the latter is so great as to lead to the supposition that the Cufic was afterwards developed from this alphabet. They are written from right to left. In their form, several of the letters much resemble each other, as is the case in other ancient alphabets.

"The contents of the inscriptions, so far as Professor Beer has yet proceeded, consist only of proper names, preceded by a word, which is usually *peace*; but sometimes, *be it remembered*, and in a very few cases *blessed*. Between the names the word *son often occurs*, and they are sometimes followed by one or two words at the end; thus the word *priest* occurs twice as a title. In one or two instances, the name is followed by a phrase or sentence, which has not yet been deciphered. The names are those common in Arabic. The Arabic article is frequent. It is a remarkable fact, that not one Jewish or Christian name has yet been found. The words which are not proper names, seem rather to belong to an Aramaean dialect. A language of this kind, Professor Beer supposes to have been spoken by the inhabitants of Arabia Petraea, in other words by the Nabatheans, before the present Arabic language spread itself over those parts, and of that language and writing these inscriptions he regards as the only monuments now known to exist.

"The question as to the *writers* of the inscriptions receives very little light from their contents. A word at the end of some of them, may be so read as to affirm that they were *pilgrims*; and this opinion Beer also adopts. But this reading is not certain; and the opinion is to be supported chiefly from the fact, that the inscriptions are found only on the great routes leading from Suez to Mount Sinai. That the writers were *Christians*, seems apparent from the crosses connected with many of the inscriptions.

"Their *age* also receives no light from their contents; as no date has yet been read. Professor Beer supposes the greater part of them could not have been written earlier than the fourth century. Had they been written later, some tradition respecting them would probably have existed in the time of Cosmas. The character of the writing also forbids the supposition."

(To be continued.)

Intemperance.—Food improperly taken, not only produces original diseases, but affords those that are already engendered both matter and sustenance; so that let the father of disease be what it may, intemperance is certainly its mother.—*Barton.*

For "The Friend,"

WIRE SUSPENSION BRIDGES.

Wire suspension bridges being as yet a novelty in this country, a comparison between the one now erecting over the Schuylkill, at Fairmount, of which a short description taken from the North American, was given in a late number of "The Friend," and similar structures in Europe, may not perhaps be uninteresting to its readers.

Since the introduction of wire suspension bridges upon the continent, there has commenced a new epoch in the communication between many of the towns in France, situated upon the banks of its long and rapid rivers, which are subject to great freshets. The Seine from 60 to 80 miles above and below Paris, the Soane, Rhine, Rhone, as well as many smaller streams, have within the last twelve years been spanned with numbers of these beautiful viaducts. From the pressure falling perpendicularly upon the abutments, and the whole structure being light, they can be hung upon the banks, or suspended upon slender piers above the reach of the water during the greatest rise, and without obstructing the numerous steamers which navigate these rivers.

In many places upon the two letter, the Rhine and Rhone, the only communication between the opposite banks was formerly by rope ferries. These ferries are constructed with a rope several hundred yards long, one end fastened to a buoy, or boat, securely moored upon some bar as near the middle of the stream as practicable. This rope after passing over several other boats to prevent its sagging, has the other end attached to a ferry boat, which plies slowly from shore to shore describing the arc of a circle, the rope being the radius, and the force of the current the moving power, which is brought to act by a peculiar arrangement of two rudders one at each end of the boat. Some of these ferries are still in use.

Although the same principle is maintained throughout, in the construction of wire suspension bridges, there is a great difference in the form of their outlines, which gives an agreeable variety to the scene in passing along the rivers. Where the banks are steep, and river narrow, it is generally spanned with one arch, but when the stream is wide and shallow, a range of tall slender piers are built out from the banks two or three hundred feet apart, between which the platform is suspended by a continued range of cables, which hang in curves between each pier.

Where an island intervenes with a deep channel on each side, towers are erected upon it, from the top of which the cables descend like the rigging of a ship. Of this latter kind, which are peculiar to the Seine, is the new bridge at Rouen, built in 1837. This bridge, remarkable for the height of its towers and two great spans or arches, is ranked among the most interesting objects on the route from London to Paris. The "Pont Louis Philippe," called after the present enterprising king of the French, under whose immediate patronage these beautiful and economical bridges have been introduced into the kingdom, is built after this pattern. An advantage is gained in this mode of construction where there is a difficulty in securing the ends of the cables.

But the most celebrated wire suspension bridge in Europe is the "Grand Pont suspendu en fer," over the romantic valley of the Gotteron at Fribourg in Switzerland. This astonishing viaduct from which our more unpretending bridge at Fair Mount is modeled, was finished in 1834, having been ten years in building. The delay was caused from the civil dissensions of the cantons, and the difficulty of procuring the requisite means for its completion. It connects the high road from Geneva to Berne. This valley which is more than two hundred feet deep, was formerly called the cemetery for horses, from the painful ascent of its almost perpendicular sides. It required more than an hour for the diligence to descend one hill and ascend the opposite one. It now passes over in less than two minutes. The distance between the arch ways for supporting the cables of suspension is 265 metres,* more than one third greater than the length of the Menai suspension chain bridge, and nearly three times the length of the bridge at Fair Mount.

The arch ways are built of hewn granite, fitted to the centre, and bound securely together with iron cramps and bolts, so as to be almost like one solid mass. They are sixty-five feet high, thirty feet wide, and sixteen feet thick, and faced with pilasters, frieze and mouldings of the Doric order, worked from the solid blocks. They are finished pieces of architecture. The width of the platform is less than the distance between the cables of suspension. This gives the cords that connect the one with the other, an inclination inwards. This arrangement is intended to arrest the oscillation to which the platform is liable from the great surface exposed to the violent winds which occasionally blow through this valley. The same object is intended to be gained on the bridge at Fair Mount, by allowing the cables to fall one below the other at the centre of the curve. The cables of the Fribourg bridge are four in number, each composed of 956 wires. The connecting cords pass between them, and are attached to double hooks that pass over both cables at a time.

In the construction of the bridge at Fair Mount it was not found necessary to make the piers either so high or so massive as the model. Four plain obelisks, built of large blocks of white granite 8 feet 6 inches square at the base by 30 feet high, including a plain cap of one entire piece, being all sufficient to support the cables. There are five cables on each side, which are attached, alternately, to the transverse logs of the bridge, by perpendicular wire cords. By this alternate arrangement, if an accident should occur to one cable there will yet remain four to support the platform, a precaution omitted in the Fribourg bridge where the yielding of one cable would seriously derange the whole platform. The fastening of the irons for holding the ends of the cables of suspension, is the most important part of the whole work. A well is dug in the rock, varying in depth according to the span of the bridge,—those at Fribourg being fifty feet deep. In the sides of these wells, are cut offsets or shoulders. A large stone is laid in the bottom around

which the irons are secured. The whole is then filled up with masonry excepting a small chimney for the irons to pass up, and so firmly wedged against the offsets as to render it quite impossible to move the lower stones without tearing up the rock to its foundation. At the connection of the cables with the irons, key wedges are used to slightly lengthen or shorten them. On the top of the piers are placed rollers to relieve the friction of the cables in passing over them. The platform is made of logs laid transversely, with bolts through the ends to attach them to the connecting cords; upon these are bolted four logs running the length way of the bridge, two on each side, at a convenient distance for the foot ways which are laid upon them. In the carriage way the transverse logs are hewn with their upper surface convex, to allow the water to pass off more readily. The whole is planked and well spiked together. On each side is a neat railing to prevent accidents. The wire of which the cables are composed, was before being bound together, wound in skins on a drum during which operation its strength was severely tested. It was then steeped in a preparation of boiling oil and lampblack, and afterwards dried: this operation was repeated two or three times.

The ends were then firmly joined together so as to make one entire piece. After the cables were put in their places, another coat of the preparation was laid on. The wires that form the connecting cords were also treated in the same manner. The whole is to be covered with a coat of white paint to protect it from the rays of the sun. The severe test to which the bridge at Fribourg was subjected proves beyond doubt the strength of suspension wire bridges. Fifteen pieces of heavy artillery were drawn upon it by fifty horses followed by 300 men, who formed themselves in a solid square around the artillery, on every part of the bridge, and marched and countermarched for an hour without producing any sensible oscillation and but a slight depression. The whole weight was equal to 60,000 kilograms, nearly 67 tons. Four days afterwards, at the inauguration, 1800 men moved over in a solid column, extending from side to side, marching so slowly. Their weight was estimated at 108,000 kilograms, or nearly 120 tons. Although during this severe trial a strong wind blew which caused the platform to oscillate eighteen inches, there was not the slightest appearance of a rupture in the polished joints of the masonry work of the archways. From all experiments hitherto made, wire suspension bridges have a decided superiority over those built with chains, both on account of their strength and economy, and their durability, where they are exposed to frost and violent winds. During the gale in the First month, 1839, in which the Pennsylvania packet ship was lost off the coast of Wales, the floor of the Menai bridge was wrenched from its connecting rods, and fell into the sea below, the ponderous chain by which it is suspended refusing to follow the undulations of the platform. Had they been less heavy and more yielding, the casualty would probably not have happened. As yet the practicability of forging a chain of the length of the wire cables at Fribourg, of sufficient tenacity to be suspended without break-

ing, even with its own weight, remains to be tested. M.

From Old Humphrey's Observations.

ON ATTENDING THE SICK.

My good friends, had I my will, every man and woman, ay, every child too, above seven years old, in Great Britain, should be, in some measure, qualified to wait upon the sick. But why should I limit my good wishes to Great Britain? I would extend them to the wide world, for the sick in one country require alleviation and comfort as well as in another.

The proper end of education is to give us a knowledge of our duty to God and man, and to make us useful in our generation. Where, then, can we be more useful than at the couch of sickness and pain?

It is not the wish of Old Humphrey that every one should become a nurse, and understand the whole mystery of candle-making and saucery; all that he desires is, that every one should be moderately endowed with the most necessary qualifications to alleviate and comfort the sick.

Show me one who has never received the assistance of others when in sickness; one who has neither father, mother, sister, brother, nor friend on the face of the earth, and I will excuse him from being over anxious about this matter; but all who have kindred, or have received kindness, are bound, according to their ability, to qualify themselves to be useful to others. Must he not have a hollow heart who helps a friend only while he can swim, and neglects him when he is drowning? And is it not a little like this, to behave kindly to others in health, when they can do without our kindness, and forsake them in sickness, when they require assistance?

A cup of cold water to the weary and thirsty traveller is welcome indeed, and the most trifling attention to the sick is oftentimes a cordial to the fainting spirit. When the strength fails; when the grasshopper is a burden; when the silver cord is about to be loosed; when the golden bowl, and the pitcher at the fountain, and the wheel at the cistern, are near being broken—the dust appears ready to go to the earth, and the spirit to return unto God who gave it, it is then meet that every kindness should be shown to the sufferers.

We are all liable to be dependent on the attentions of others, and we should all, therefore, be qualified to attend to others. Those who in sickness have felt the relief of a well-timed cup of tea, or a small basin of well-made gruel, wine-why, or barley-water, will not laugh at Old Humphrey for talking about such things; and if they should do so, he would, notwithstanding, gladly make them a cup or basin of any of these comforts, should their situation require it.

How many hundreds of people are there in the world, who would not know how to make these common-place comforts, however urgent might be the necessity that required them at their hands?

Is it difficult to teach even a child to put a little tea into a pot, and pour boiling water over it; to let it stand a few minutes, and then pouring it off, to add to it a little sugar and milk?

* A metre is a yard and eight inches.

Certainly not; yet how few children are taught to do this properly!

Nor is it more difficult to boil half a pint or a pint of milk in a saucepan, and then to pour into it a wine-glass full of white wine; thus making that wine-hey, which only requires to be strained from the curd to be ready for an invalid. How many grown-up persons would not know how to set about this!

I know twenty people, as old as I am, who could not, without some instruction, make a decent basin of gruel; and yet how easily is this performed! While water is boiling in a saucepan, a large spoonful of oatmeal is mixed up in a basin with a little cold water: the hot water is then poured into this, when it is left to settle; it is afterwards poured, leaving the lumps at the bottom behind, into the saucepan, and boiled slowly, while being stirred round with a spoon. Or, where groats can be obtained, gruel may be made much easier, by pouring boiling water on the groats, and letting them simmer over the fire till the fluid is of the degree of thickness which is desired. This is gruel; and when sweetened with a little sugar, or seasoned with salt, is an excellent food for a sick person. How is it that every one is not capable of rendering such a service in an extremity, when it may be done with so little trouble? There are many other little comforts that are provided as easily as these are, but surely a knowledge of what I have mentioned is not too much to be required of any one. If you have the right sort of affection for those who are dear to you, you would not willingly let them lack, in a season of affliction, any service you could render them.

Come, Old Humphrey will make a few remarks, that will help you, if you are disposed to add to your qualifications, to soothe the afflicted. If ever you are called to attend a sickbed, be sure to manifest *kindness*; without this quality, others will lose much of their value. Be *tender*, not only with your hands, but with your tongue: tenderness of heart is quite necessary. Be sure to exercise *patience*; if you cannot do this, you are not fit to attend the sick. *Forbearance*, too, is a great virtue. Sick people are often fretful and trying, and require to be borne with. *Cleanliness* is essential: a dirty cup, a bit of coal on the toast, or a hand begrimed with dirt, is enough to turn the heart of an invalid. *Expertness and promptitude* are of great value, that the wants of the invalid may be supplied without delay. *Thoughtfulness* must be practised, that you may anticipate what will be required; and *watchfulness*, that you may know when to be of service. Be *sober*, as beseecheth an attendant on the sick; but be also cheerful. *Cheerfulness* is as good as medicine to the afflicted. *Firmness and prudence* are qualities that may at times be put to good account: and if, in addition to those I have mentioned, you have *sincere and lively piety*, ever desiring to keep the eye, the heart, and the hopes of the sufferer fixed on the Great Physician, the Healer of the soul's leprosy, as well as of the body's ailments, why then your attentions may indeed do good: they may be the means of benefiting both body and soul.

* Sheltered out.

And think not that you can benefit the sick without doing a service to yourself. You may learn many a lesson in a sick chamber, that would never have been taught you in other places. "It is better," on many occasions, "to go to the house of mourning, than to go to the house of feasting." We learn more of this world's hollowness in an hour under the roof of sorrow, than in a life spent in the habitation of joy.

To witness sanctified affliction is a high privilege, for we then see that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Old Humphrey has attended the sick, both in the noontide and the midnight hour; the desponding sigh, the weary moan, and the groan of agony, are familiar to him. He has marked the changes from the first attack of sickness to the death-gasp that ended the mortal strife. The declining strength; the labouring pulse; the glazed eye; the throat-rattle, and the fallen jaw. He has closed the eyelids of youth and of age, and having felt, painfully felt, his own deficiencies as an attendant on the sick, he the more anxiously urges on others the duty of qualifying themselves to soothe the sorrows of the afflicted, and to smooth the bed of death.

FORGIVENESS.

Better, in meekness and humility,
To bear the hate and spite of evil men,
When Obloquy unleashes from their den
His hungry hounds to vex and worry thee,
Than chafe thy spirit with anger—or to be
Vengeful of wrongs inflicted. Gird around
Thy soul Religion's meek philosophy,

And with forgiveness heal the slanderer's wound!
So shalt thou heap upon thine adversary

Live coals of fire—the kindlings of strong

Love—

Causing contrition in his breast to move—
While thine own heart shall be a sanctuary
For holy thoughts and aspirations high,
And pure affections which can never die!

W. H. Burleigh.

The Oldest Tree in the World.—Mr. Loudon, in a late work, gives an engraving of the cypress of Somma, in Lombardy, perhaps the oldest tree on record. There is an ancient chronicle extant at Milan, which proves it to have been a tree in the time of Julius Caesar, 42 years before Christ. It measures 121 feet in height, and 23 feet in circumference at one foot from the ground. It was respected by Napoleon, who, when laying down the plan for his great road over the Simplon, diverged from a straight line, to avoid injuring the tree.

THE FRIEND.

FIRST MONTH, 29, 1842.

The following memorial in favour of abolishing the punishment of death, is now in circulation in this vicinity, for the purpose of obtaining signatures. It is couched in terms respectful and dignified, and embodies as much

of the argument on the subject as could well be embraced in the same number of words. It is desirable that as many names be affixed to it in the various parts of the state as practicable, and with the least possible delay. Members of our Society, we trust, will need no strong appeal to prompt them to energetic action in the case, the young men especially; and we would suggest, that two or three in each of the Monthly Meetings within the state, at once engage in procuring signatures among their neighbours, including Friends and others. Two copies should be prepared; one for the Senate and one for the House of Representatives. As soon as ready the memorials should be sent either direct by mail to Harrisburgh, addressed to a member of the Legislature, or to a Friend in this city to be forwarded by him. As an additional motive for exertion it may be observed, that there is reason to hope the public mind is more favourably disposed than formerly to the proposed reform.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania:

The memorial of the subscribers, inhabitants of

RESPECTFULLY REPRESENTS:—That they view the punishment of death as unwise and unnecessary in itself; as repugnant to the feelings of the mass of the people; and as at variance with the moral spirit of the age; and as opposed to the leading principles of Christianity.

They recognise in the sacred injunction, "thou shalt not kill," a command against the commission of murder equally binding upon individuals and communities; alike imperative upon private persons and public bodies. They believe that that which is thus denounced as morally wrong, cannot be politically right.

The modern world is indebted to Pennsylvania for the first grand movement in penal reform; for the division of murder into degrees; and for the adoption of a system of penitentiary discipline which is the admiration of foreign countries. These constitute sources of just pride and of true glory to the state. When the legislature, in the year 1794, limited the sphere of capital punishment to the highest grade of felonious homicide, and, more recently, when, by a wise law, it removed from the public gaze the revolting spectacle of public executions, it gave pledges of that humane and merciful spirit which was to characterise its future legislation.

Your memorialists believe that this anomaly is a blot upon our Statute-Book; its penalty is on our otherwise mild system of penal jurisprudence; and an unnatural deformity in the beautiful theory of our institutions. It can be justified only upon the unfounded hypothesis that it is impossible to reclaim the murderer; while, in fact, by being almost inoperative, it throws back upon society the darkest guilt, without punishment. Its execution not only takes away that life which cannot be recalled, however erroneous may have been the verdict of conviction, but it inflicts upon society at large the most permanent and incurable evils.

WANTED, an apprentice to the Drug and Apothecary business—apply at this office.

Address to the Members of the Religious Society of Friends, by Joseph Edgerton.

Approved by the Meeting for Sufferings of Ohio Yearly Meeting, and two thousand copies ordered to be printed for the use of the members.

Extracted from the minutes.
BENJAMIN W. LAMB, Clerk for the time.
Ninth mo. 7th, 1841.

At the meeting for sufferings of Indiana Yearly Meeting, held at White Water, near Richmond, Wayne county, Indiana, Ninth month 27th, 1841, a copy of the following address to the members of the Religious Society of Friends, by Joseph Edgerton, was received from the Meeting for Sufferings of Ohio Yearly Meeting, and a minute of that meeting, stating that the address had been examined and approved. The address thereupon was read, and satisfaction and unity with it was expressed. It was proposed and ordered with that five thousand copies be printed for the use of the members of our yearly meeting.

Extracted from the minutes.

THOMAS EVANS, Clerk.

ADDRESS.

To the Members of the Society of Friends.

Dear Friends and Brethren—In that love and life wherein is our union and fellowship in Christ Jesus our Lord, I salute you, desiring that he may enrich you with his heavenly blessings, and enable you to stand fast in that liberty wherewith his disciples are made free. So will ye answer the end for which our religious Society was gathered together in the beginning, by bearing as an ensign before the nations, a testimony to the peaceable reign of the Messiah, and to the spiritual nature of his glorious gospel.

As a living upright zeal is daily maintained for our own growth in grace, for the promotion of the cause of truth and righteousness on the earth, and for the glory of God, we shall feel that we have abundant cause to bless and praise His holy name for accounting us worthy to receive such tokens of his gracious regard as have been extended to us as a people, from one generation to another. When our forefathers, through a powerful visitation from on high to their souls, were drawn from the lifeless forms and ceremonies, that had crept into the church during a long night of apostasy, and in a true hunger and thirst after righteousness, met together in small assemblies, reverently to wait upon Christ Jesus, the true teacher of the children of men, they found to their great comfort that which they sought after. The Lord gave them to see the unsatisfying nature of a man made ministry, and to understand that under this glorious gospel dispensation, it was a prerogative that Christ had kept in his own hands, who is head over all things to his church, to raise up and qualify his own ministers, each of whom must acknowledge with the apostle, in regard to the gift bestowed upon him, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."^{*}

Through the teachings of the Holy Spirit, our forefathers were led into that plain way of worship, which has distinguished us as a Religious Society from that day to this. The Lord was with them, and wrought mightily for them; and notwithstanding the persecutions they suffered at the hands of wicked and unreasonable men, their number greatly increased. In a

short time many able ministers were raised up among them, who went forth to and fro with the glad tidings of the gospel of peace and salvation, and visited souls, who, having been waiting for the consolation of the Israel of God, could, under a feeling of Divine favour, through them, adopt the language, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"[†] These bold, faithful advocates, and valiant sufferers for the cause of Christ, were favoured with a clear view of this last and lasting dispensation, and its spiritual nature and design; and very remarkable it was, that in their ministry, in their disquisitions with their opposers, and in their writings, they all spake the same language, and all advocated the same views of the doctrines of the gospel. This is a confirming evidence that they were illuminated by the one spirit, and thus in the mercy, wisdom, and goodness of the Lord our God, they were brought forth under a special qualification to hold up a pure and perfect standard of Christian doctrine, agreeably to the Holy Scriptures.

Strong have been my desires that we may not become weary of that way of worship which we have learned of our Divine Master, nor yet of those Scriptural views of the doctrines of Christ and his apostles, which have been believed in, and upheld by this Society, from its first rise to the present day. Dear friends, the daily cross must be experienced, whereby being-crucified to the world, we may be made to follow the blessed captain of salvation in the straight and narrow way of self-denial. Then with an eminent apostle, we shall be enabled to say, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."[‡] As Christ comes to live in us, and to rule and reign in us, all that is high and lifted up will be laid low, and we shall become willing to be of no reputation, after the example of Him, "who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."[§] Thus and thus only can we answer the design of our Heavenly Father concerning us, steadily to maintain those testimonies, which he has made it our duty to bear to the world for his glorious name and truth's sake, in this new covenant dispensation. It appears to me there never was a period, when the necessity was more urgent for us to be found at our posts; "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."[¶] Let none be ashamed of a deep and reverent silent waiting in our assemblies, for a qualification to perform acceptable worship unto God, nor yet of our meetings that are held throughout in silence, when it is the blessed

Master's will that it should be so; but let us show that we believe in, and do experience the truth of His saying, "Without me ye can do nothing."^{**} He alone hath brought us into the blessed lot of our inheritance, to sit under his teachings, who is indeed our great prophet, the minister of the sanctuary, and of the true tabernacle which the Lord hath pitched and not man. He hath brought us to feel the sweet and heavenly harmony experienced by the true worshippers within the temple, who are gathered in his name, out of the world, out of its worship, and ministry, and out of the activity of the creature. May we support unswerving this excellent testimony to the spiritual nature of gospel worship, and may the Lord by his divine power open more and more the understandings of the children of men, to come to partake of the blessed fruit thereof, "For, from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering."^{††} As we are faithful, our ever-adoring Head will still continue to bless the provision of Zion, and satisfy all her poor with bread, and by his divine presence he will cause our religious assemblies still to continue to be holy convocations unto him, and to the rejoicing of the Israel of God.

Many have been the exercises of my mind for several years past, because of a spirit that, in some parts of the Lord's heritage, is exalting itself above the cross of Christ. It is a spirit which is delusively deceptive, and would insinuate that the doctrines which have been believed in and upheld by us ever since it pleased the Lord to gather us to be a people, are involved in mysticism, and that our worthy predecessors were not clear in their understanding of Christian doctrine. Be aware, dear friends, of this spirit, and of those who are actuated by it; for it is manifest, and will more and more appear that they are in the mixture, and their vision is not clear. They have not experienced the efficacy of the one baptism, which cleanses from all defilement, and brings into the situation of little children depending upon their Heavenly Father for sustenance, for strength and ability to follow him in the way of his holy commandments, to his honour, and their own present and eternal welfare. Let us hold fast the profession of our faith without wavering, and keep out all murmuring and complaining. Some, for want of duly maintaining the watch, have in great measure lost that sense and feeling of divine things which they once had, and are very ready to find fault with the living exercised members of the body, whose eyes are anointed to see the situation and danger they are in, and who, through the constraining love of the gospel are at times engaged to labour with them for their restoration, even as such who must give account of those over whom the Holy Ghost hath made them overseers. These complainers will cry out in language similar to some discontented spirits under the legal dispensation, "Ye take too much upon you."^{‡‡} But the power of truth, and all the living members who keep their places in the

* Galatians, i. ch. 12 v.

† Isaiah liii. ch. 7 v. † Galatians ii. ch. 20 v.
‡ Philippians ii. ch. 6, 7, 8 v. § Mat. v. c. 16 v.

¶ Malachi i. ch. 11 verse.
†† Numbers xvi. ch. 3 verse.

body, by that living sense which they receive from God, are over them and all their murmurings. O that such might submit to the teachings of Christ in their own hearts. This is the only way whereby they can be restored into the unity of the body, into the fellowship of the gospel, and into a living sense of divine and heavenly things. As any come upon this ground of faithful obedience, great reduction of self will be experienced, and their dependence will be entirely fixed upon the source of divine light, life, wisdom and intelligence; in Christ in them the hope of glory. Dear friends, as you search diligently with the spirit or candle of the Lord, you will find the root and cause of all your murmurings and discontent is within yourselves, and you will feel that, in divine mercy, the healer of breaches, and restorer of paths to dwell in, is waiting to be gracious to you, to bring you into the enjoyment of the heavenly life, and to know the flowing of the living sap from the true vine, in which all the faithful members abide, and wherein their unity and fellowship stand, agreeably to that beautiful simile used by our blessed Lord and Saviour Jesus Christ. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."¹

All the branches that abide in the vine, partake of the same life-giving sap; and the fruit brought forth by them is of the same good kind, to the praise of the great husbandman. In this blessed and heavenly unity all the members of the body are strengthened to go forward in their respective services; and they know that there is no room for complaining, nor for any to say, because I am not the hand, or the eye, or the ear, I am not of the body. The different members, feeling a portion of the same virtue, act unitedly, and rejoice or suffer together, as may be consistent with the will and wisdom of our ever adorable Head. May this sweet and heavenly fellowship more and more spread amongst us, that those branches, which, having ceased to draw the due portion of sap from the living vine, are in a dry and withered condition, might be taken away, may be restored to life. Then from living experience, such may adopt the language, "truly our fellowship is with the Father, and with his Son Jesus Christ."² May the church arise from that wilderness state wherein she has been long clothed as with a sable garment because of her backsliding sons and daughters, and come forth in that beauty that adorned her in the first breaking forth and spreading of this day of gospel light and power. Blessed, honoured, and magnified ever all, be the name of our God, who is waiting to be gracious unto us, visiting us again and again by his spirit, that all may come and partake of the waters of life freely.

Unto you, dear friends, who are sitting at ease in Zion, I have a word from my Divine

Master, who is grieved because of your lukewarmness. He hath visited you by his day spring from on high; he hath shown you the necessity of taking up your daily cross, and of following him in his spiritual appearance in your hearts. But how have you slighted these visitations, not regarding the afflictions of Joseph, spiritually; endeavouring to satisfy yourselves with being members of a Society, that has been favoured from its beginning hitherto. O dear friends, let me warn you in the fear of that God, who has indeed been good and gracious to this people, as also to all the families of the earth, to arise from this state of carnal security, and avail yourselves of the visitations that are yet extended to you. My spirit hath mourned and been in heaviness because of this abomination that maketh desolate, whereby so many are slain upon the barren mountains of Gilboa, where there is neither dew nor rain, nor fields of offering. Earnestly do I desire that you may return unto the Lord, who will have mercy upon you, and to our God for he will abundantly pardon. Take heed to the teachings of his blessed spirit, which teacheth us as it did the early Christians, "that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."³ As you daily live, and act, agreeably to these instructions, you will see the exceeding sinfulness of a state of forgetfulness of God, from whom we receive every blessing, both spiritual and temporal. Yea! the blind eyes will be opened, and deaf ears unstopped; the lame man shall leap as an hart, and the tongue of the dumb sing. You who have been lame and halting, as to a perfect and upright walking before God, will, through his eternal power, come forth, walking and leaping, and praising him, for his abundant mercies. As you love and cherish a humble and obedient state of mind, the good shepherd will lead you in the way that you should go, and reveal to you in his own wisdom the mysteries of his kingdom. Then with the mystics of old, you will be able to say, "In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee."⁴ A living upright zeal as a garment will be your clothing; you will be zealous of good works, and faithful in the support of the testimonies which our blessed Master has made it our duty to bear in the sight of a wicked world.

O remember how displeasing a state of lukewarmness was in the primitive times, for which one of the churches received this severe rebuke. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and

naked."⁵ This is the language of the same spirit to you, "I know thy works." He knows your works; that they are but dead works. You go to meeting, many of you come before him as his people, and yet your hearts are far from him, your minds roving upon objects very foreign from him, or sunk into a state of stupor. Others cannot leave their farms, their merchandise, and employments, to meet with their brethren and sisters in a public acknowledgment of their dependence upon Him, who knoweth all the fowls of the mountains, and whose are the cattle upon a thousand hills. Every blessing that we enjoy flows from him. Because of these things the spirit is pleading with you in the language, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."⁶ Gold tried in the fire; the fire of God's jealousy is kindled in Zion, his furnace is in Jerusalem, where all his children, both sons and daughters, are purified, and given to possess durable riches and righteousness, the righteousness of God which is the saints' clothing. May these things sink deep into your hearts, that through unfeigned repentance towards God, and a living faith towards our Lord Jesus Christ, you may come forth in the beauty of holiness, showing forth the praises of Him, who hath called us to glory and virtue. "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."⁷

You, dear friends, whose eyes have been blinded by the God of this world, as to the true spiritual vision, who have given way to a worldly spirit, and are eagerly pursuing your plans to get rich, and to make yourselves and families great in the earth; remember the visitations of a gracious and merciful Creator in the days of your tenderness, when by his good spirit he showed you the danger of an undue love and pursuit of lawful things. Return unto him, who, in unutterable mercy, is still holding out the inviting language, "Return unto me, and I will return unto you, saith the Lord, and heal your backslidings and love you freely."⁸ My spirit travails for the welfare of Zion, and the enlargement of her borders, that you who are making this high and holy profession, may give a practical illustration of the efficacy of true religion on the mind, and show that we are redeemed from the world, and an eager pursuit of the things of it. The apostle saith, "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."⁹ Experience has confirmed the truth

¹ Revelation iii. ch. 15, 16, and 17 verses.

² Rev. iii. ch. 18 verse.

³ Isaiah xxxiii. c. 20, 21, 22 verses.

⁴ 1 Timothy vi. ch. 9 and 10 verses.

¹ John xv. 1, 2 and 4th verse.

² 1st John i. ch. 3 verse.

³ Titus ii. ch. 12, 13 and 14 verse.

⁴ Isaiah xxvi. ch. 8 verse.

of the declaration, even in regard to many who in the days of tenderness, manifested religious concern; and who, had they continued therein, would have become serviceable members in the body. But by giving way to a desire to be rich, they have embarked in more extensive trade and business than they were able to manage, which has resulted in grievous failures, almost to the ruin of themselves and families, and to the reproach of our high and holy profession. Hence we see the necessity of attending to the limitations and directions of truth in our temporal business, which, if sought after, will not be withheld. It is not with the wealthy and affluent only, that this worldly spirit proves a snare; for the dealer in hundreds may as completely become its victim as the dealer in thousands. He that has but very little of this world's goods may be as fully carried away with it, may have his heart as completely set upon it, as he who possesses his tens of thousands. Therefore the injunction of our blessed Lord applies to all, "seek ye first the kingdom of God, and his righteousness, and all these things shall be added." Then as the good things of this life are increased, the heart will be open and ready to communicate to the relief of the poor. As good stewards of the gifts of a gracious Providence, we shall not spend them in the gratification of our own carnal desires, but as those who must one day give account of our stewardship to Him from whom all blessings flow.

(To be continued.)

For "The Friend."

Defence of Women's Preaching.

A memoir of the life of Maria Stevens, who belonged to the Episcopal establishment, and whose decease took place Seventh month 8th, 1840, at the age of sixty years, has recently been published in London; from which it appears that she believed herself divinely called to the important work of labouring with her fellow-creatures for their spiritual benefit, and that she therein not only encountered opposition, but had to contend with the doubts and fears of her acquaintance. To one of these she addressed a letter, vindicating her own practice, and the propriety of females exercising those spiritual gifts, which, under the gospel, are dispensed by the Great Head of the church, without distinction of sex. I herewith forward some extracts from it for insertion in "The Friend." She resided principally at Knaresborough, a town of Yorkshire, which place and its neighbourhood was the scene of her labours during thirty-six years. She was much interested in the education of youth, particularly the poorer classes of society, and had several schools under her immediate superintendence, and the advancement of her pupils in religion and virtue appears to have been her principal aim. Girls and boys, scholars in her different schools, amounting to about five hundred, followed her corpse to the grave.

Z.

It has been observed to you that God has solemnly prohibited all females from the act of teaching or expounding the word of truth, unless it be in some limited domestic circle, to

children, servants, or a few friends; and that in every instance, when this boundary is exceeded, it is to be considered an act of transgression against the divine command. This judgment is vindicated on the ground of two passages in the Scriptures, which are said to be decisive upon the question, and unanswerable. These passages are found in 1 Cor. xiv. 34. "Let your women keep silence in the churches; for it is not permitted unto them to speak." 1 Tim. ii. 12. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." It remains for us, if we will establish a contrary opinion, in the first place, to give a solution of the difficulty arising out of these inspired testimonies; and I am not surprised that an ingenious mind should consider it of the utmost moment to be well informed upon these Scripture directions. Let the same ingenuousness prevail in the examination as in the appeal you have made, and there can be no doubt we shall come to an agreement of opinion as to the result.

First, look to the reference in Corinthians, and read it with the context; bear also in mind that the apostle wrote to this church, in severe reproof, for abuses and disorders that had crept in and disgraced the profession of its members. We find from the whole of this chapter, that the public meetings of Christians were conducted without rule or decorum, each member being intent upon *self-exaltation*, and forgetting the sacredness of those seasons wherein they professedly met for edification. The abuse committed by the women does not appear even an attempt to teach in this instance; it is evident they were, on the contrary, engaged in asking questions, as the thirty-fifth verse proves; and their error was, intruding their curious inquiries at an improper season, and in an improper spirit, interrupting the general order of the assembly; and the direction given them is, to keep silence in the churches, and to put their questions at home, it being disgraceful to them to lose sight of the modesty and decorum becoming their sex, and the reverence due in the ordinances of the Lord. This passage therefore is entirely irrelevant to the subject.

Now turn to the passage in Timothy, reading this passage also with the context from the ninth to the thirteenth verse. The manifest purport of the apostle's general statement is the same with that in Corinthians; it is an exhortation to female consistency, to be displayed by modesty, sobriety, &c. The woman is reminded that one of her chief ornaments is humility, and that, as a believer, she is bound to admit the subordination to which she was reduced by the sin of Eve. It would be inconsistent with this spirit were she to usurp authority, or presume to consider herself the ruler or dictator to the man. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." In this Scripture there is no mention of public meetings, churches, or religious assemblies; the prohibition stands simply, "I suffer not a woman to teach," where, or how, or what she is not suffered to teach are considerations added to the text, by those who choose to make it bear upon public ministrations; in fact, it does not afford any advantage for or against this question. Suppose we take the prohibition independently

of the context: what is the necessary consequence? It follows of course that a woman is not suffered to teach in any way—at any time—or any person. "I suffer her not to teach." We cannot reasonably admit such an interpretation, which would go to the destruction of all female efforts for the improvement of children, &c., either in things religious or merely intellectual. We must therefore take it with the context; and doing so, we necessarily come to this solution of the passage, the teaching prohibited by the apostle is, that of arrogantly dogmatizing and dictating to the "man," (or husband, as the same word is rendered, 1 Cor. xiv. 35.) as if in the seat of supreme authority—usurping authority; and this not, as is evident, in subjects exclusively religious, but in the general deportment and practice through life. We cannot allow, that in exercising a talent bestowed upon her by the Lord, or in teaching and expounding the Scriptures to such persons as voluntarily seek this mode of information, a female transgresses any divine precept; but on the contrary, we are prepared to prove that not to exercise her talent would be culpable, and a negligence of the responsibility to which the Lord calleth whom he will.

Do you now, my friend, desire satisfaction as to the authority by which a female justifies her Scriptural appointment to teach? I rejoice that you ask it, because the testimony is abundant; and from no parts of Scripture more plentiful than from the writings of that very apostle who is quoted against the liberty. But it will be more in order to begin our testimony from the more distant period of the Old Testament dispensation. In the first place, it is also necessary that we have clear ideas as to the word *prophesy*, so frequently used in the Scriptures, and so often applied to the gift bestowed upon females. It signifies, in the highest sense, a power to predict things future, and was possessed by Deborah and others; in its lower sense it signifies, to edify, teach, or instruct, and in this sense is evidently used both in reference to the labours of men and women. This explanation of the word prophesy we possess in 1 Cor. xiv. 3, 4. "But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort," &c., the whole passage decidedly proving that, as it respected the building up of the church in all sound doctrine, &c., this kind of prophesying was to be considered of unspeakable value, and that the word is not to be restricted to the peculiar gift of prophecy as the dispensations of God. We now advance to the view of those females mentioned in the Scriptures, by whom the gift of prophecy was possessed, whether in its highest, or more subordinate signification. Miriam, the sister of Moses, was a prophetess. She led the song of thanksgiving after the deliverance from the Red Sea, and in the great congregation conducted the tribute of praise. Exod. xv. 20, 21. If it be objected that she exercised her talent as the leader of the women who followed her with timbrels, &c., we may turn to Micah vi. 4, and shall find her mentioned with Moses and Aaron, as a leader of Israel in general, being no doubt distinguished by her prophetic powers as a public blessing to the tribes. Of Deborah, it is said she judged Israel, being also a prophetess, Judges iv. 4, 5.

She evidently exercised a talent of a very extensive degree, and ruled Israel by her counsels, both in things temporal and spiritual; for it is said, "The children of Israel came up to her for judgment;" and the whole of her history decides that she was a *public teacher*, and one to whom men and women willingly gave the tribute of deference and trust. *Huldah* was a prophetess, and accepted by all Israel as a teacher of most excellent worth, nor did the highest dignitaries of the realm refuse to admit her authority, or to listen to her counsels. The king, the princes, the chief rulers, and even the high-priest went up to her for counsel, as to one established in authority, and sent to her by the Lord. 2 Kings xxii. 12—20. These are striking examples of the *lawfulness* of a woman's teaching, sufficient to silence for ever the plea that it is contrary to a divine command, and we find that so far from the gospel's having abrogated this liberty, it recognizes it in more abundant power, and renders the example of the Old Testament times as pledges, and first fruits of the more liberal impartation of these gifts to females in the dispensation of the gospel.

Of this intention the Holy Ghost gave full intimation by the prophet Joel ii. 28, 29, read this passage with attention. It contains a promise of the outpouring of the Spirit, in consequence of which "*daughters* shall prophesy." And lest there should be any doubt remaining, it is added, "Upon your *hand-maids*, in those days, I will pour out my Spirit." Let the apostle Peter be the interpreter of this promise, and observe the *times* in which he declares it to be fulfilled. Acts ii. 16—18. If we examine the historical part contained in the first and second chapters of the Acts, it will appear that the *flock* of believers were all together at this time. See the connection from chap. i. 14—26, to chap. ii. 1—18; and it will be evident the Spirit did then descend on the *whole* assembly, *daughters* and *hand-maids*, as well as apostles and brethren; so that all prophesied. The same divine gifts continued to prevail in the churches, both as it respected the highest and the subordinate degree of the spirit of prophecy; and we discover throughout the New Testament, that women discharged their responsibility in this respect, and were prophetesses and teachers, edifying the body of believers. I will direct your attention to a few examples in the New Testament. "And there was one Anna, a prophetess, &c., and she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke ii. 36—38. "And the same men had four daughters, virgins, that did prophesy." Acts xxi. 9. "And when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly." Acts xviii. 26. "Greet Priscilla and Aquila, my helpers in Christ Jesus." Rom. xvi. 3, 4. "Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord." Rom. xvi. 12. "Help those women which laboured with me in the gospel; with Clement also, and with other my *fellow-labourers*, whose names are in the book of life." Phil. iv. 3. "I commend unto you Phebe, our sister,

which is a servant of the church, which is at Cenchrea, that ye receive her in the Lord as becometh saints," &c. &c. Rom. xvi. 1, 2. "These persons are mentioned with honour by the apostle as *fellow-workers*, who, according to their calling and opportunity, taught, combated, edified, and were present in the service of the church. If it be answered, all this it is possible they might do *privately*, I answer by referring to 1 Cor. xi. 5, 6, 10, 13—where St. Paul, without any hesitation as to the lawfulness of a woman's teaching, expressly shows her *how she is to discharge her public calling* as a teacher, and to the glory of God.

These will, I trust, be sufficient evidences for the Scriptural right of a female to teach, and will serve to convince your mind, that we must not interpret the words of St. Paul to Timothy in the extent to which they are sometimes wrested, since the Lord is always consistent with himself, and cannot be supposed to countenance and discountenance, or to command and to prohibit the same thing. Let us add to these considerations the sovereignty of the Lord, and the words that are written, "In Christ Jesus there is neither male nor female." Gal. iii. 28. Let us not presume to dictate or prescribe limits to Jehovah's decrees or government. He who is the author of all our faculties, and the giver of all spiritual gifts, may surely minister them where and as he pleases. Nor is there any reasonable or any scriptural ground upon which to found an objection to this grace being extended to woman equally as to man. Allow me to remark, that a spirit of holy caution should also be observed, lest haply whilst resisting and vilifying the female worker, we should be found fighting against God. Of this we may say, "If it be of men," that is, if the female intrude herself unappointed, and uncalled of God to her service, "it will come to nought, but if it be of God, ye cannot overthrow it." And assuredly we have just reason to believe it of God, when we behold his gracious witness giving the seal to the labour, and through the instrument carrying on his sanctifying work. "To him it belongs, in his own appointment, to fit the instrument by suitable gifts—to open the door and give the opportunity for exercising those gifts—and to bless the exercise by an attendant demonstration of the Holy Ghost, converting the soul. And when these combine, they who teach, and they who hear, may rest satisfied that this is one of the instances of divine appointment.

Vocal Machinery of Birds.—It is difficult to account for so small a creature as a bird making a tone as loud as some animals a thousand times its size; but a recent discovery has shown, that in birds the lungs have several openings communicating with corresponding air-bags or cells, which fill the whole cavity of the body, from the neck downwards, and into which the air passes and repasses in the process of breathing. This is not all; the very bones are hollow, from which air-pipes are conveyed to the most solid parts of the body, even into the quills and feathers. "This air being rarified by the heat of their body, adds to their levity. By forcing the air out of their body, they can dart from the greatest height with

astonishing velocity. No doubt the same machinery forms the basis of their vocal powers, and at once solves the mystery.—*Gardiner's Music of Nature.*

Died, on the 13th instant, after a short illness, terminated in pletisy, ANNE RICHARDS, (now of Davis Richards,) in the 73d year of her age. She was a member of Darby Monthly Meeting, in this state, and a minister in good esteem for above thirty years. She became a member of the Society of Friends by conviction, and soon after deemed it her duty to appear in public testimony, on behalf of that precious faith she had embraced. Her ministry being owned by her friends, she grew in her gift, and continued steadfast to the close of her innocent and exemplary life. Having admitted into her heart the beloved of souls, to rule and reign by His blessed Spirit, she was especially careful to know and obey His voice, and devote to His service the first fruits of all her increase. Her diligence and perseverance through many difficulties, in attending regularly with her husband all our religious meetings for worship and discipline, as they came in course, must have been not only a comfort, but a great help to her religious associates. Her truly natural, of a vivacious turn of mind, her gravity and serious deportment, in the presence of her friends and family, showed that she loved, above all things, the peace of her Redeemer, and was careful not to grieve His Holy Spirit, by indulging in lightness or frivolity. It was her lot, with her beloved husband, to whom she was most tenderly attached, to meet with many outward difficulties in their struggles to provide for a large family; but He whom they loved as their chiefest joy, was pleased to clear their way, making their difficulties easy, and manifesting the continued truth of the ancient declaration, "Once I was young, and now I am old, yet have I never seen the righteous forsaken nor his seed begging bread." The closing days of this beloved Friend gave confirmatory evidence to those who had the privilege then to be with her, that her work on her own account had not been left to this solemn season; but that, through the mercy of God in Christ Jesus, her sins had gone before-hand to judgment, and that she now prepared to live in her crucified Redeemer. As, in health, she was deeply concerned for the salvation of souls, so her last hours seemed filled up with close exercise for the good of those who were about her, and especially for some, with whom opportunity had seemed before not to be suitably offered, for imparting her concern on their account. From many expressions which fell from her lips, her mourning relatives are comforted with the assurance that all is well with her; that she has found admittance through the "pearl gates," and is one of the happy company that sing the song of Moses and the Lamb," forever and ever. She beautifully expressed her anticipations, that she "should soon be at a greater home than she had ever yet been at."

—, First Mo. 4th, 1842, HANNAH ALLEN, in her 89th year. She was a member of the Society of Friends, and belonged to Sandy Spring Monthly Meeting, Columbus county, Ohio. She departed afflicted much in her last illness, but was enabled to realise a state of entire resignation. At the close, she went off as easy as though she had been in a sweet sleep. Blessed are they that die in the Lord.

—, the first of Eleventh month, 1841, at Hamilton, Madison county, N. Y., MARY BRADY, widow of Caleb Brady, aged 57 years, a member of Butternuts Monthly Meeting.

—, at Tallahassee, Florida, on the 14th of Eleventh month, 1841, THOMAS KNIGHT, late of Philadelphia, aged 28 years.

—, at his late residence at Sea View, South Kingston, Rhode Island, on the 27th of the eleventh month last, JAMES ROBINSON, in the eighty-sixth year of his age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SECOND MONTH, 6, 1842.

NO. 19.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,
No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 128.)

"Thus far Professor Boer; and thus far all is sufficiently clear. But there still remain some historical points of difficult solution. These Christian pilgrims, who were they? and whence did they come? The fact that all the inscriptions are found only on the great routes from Egypt, would seem to imply that they came from that country, or at least from the western side of the gulf of Suez. But if so, how comes it that not a trace of this alphabet and language is found in Egypt or its vicinity? Egypt too, we know, was full of Jews and Christians in the early centuries; how then comes it that no Jewish nor Christian names are found among the inscriptions? It is true that the heathen proper names continued to be used long after the introduction of Christianity, as we see from the names of the early fathers and bishops; but this will not account for the entire absence of Christian and Jewish names among such hosts of pilgrims coming from Egypt.

"On the other hand, were these pilgrims Nabatheans, Ishmaelites, Saracens, the native inhabitants of the Peninsula and of Arabia Petraea in general? The heathen names, and the language, and writing, would lead to this conclusion. But then, how comes it that all the inscriptions are on the western side of the Peninsula, and not one upon the eastern? Besides, there is no historical evidence that any native Christian population existed in or around the Peninsula in the early centuries; but rather the contrary, as we have seen in the text. The Christian exiles from Egypt, and the hermits of these mountains, lived in constant exposure to slavery or death from the heathen around them.

"Again; how comes it that in the time of Cosmas, and a. d. 530, all knowledge of this alphabet and language had already perished among the Christians of the Peninsula, and no tradition remained respecting the inscriptions?"

"In the travels of Irby and Mangles, a fact

is mentioned which deserves further attention from travellers. In the vicinity of Wady Mûsa, on the left hand side of the track leading to the village of Dibbida on the north, this party found upon a tomb, with a large front and four attached columns, an oblong tablet containing an inscription, 'in five long lines, and immediately underneath, a single figure on a large scale, probably the date.' They describe the letters as 'well cut, and in a wonderful state of preservation, owing to the shelter which they receive from the projection of cornices, and an eastern aspect. None of the party had ever seen these characters before, excepting Bankes, who, upon comparing them, found them to be exactly similar to those which he had seen scratched on the rocks in the Wady Mukateb, and about the foot of Mount Sinai.' This inscription they copied; but it has never been made public.

"When we were at Wady Mûsa, [Petra] I was not aware of the position of this inscription; and the circumstances in which we were there placed prevented our finding it.

"In Cairo, I was told that similar inscriptions exist in the immense ancient quarries back of Tûra, just above Cairo, and also in the granite quarries of Aswan. It was said also, that they had been copied by travellers; but nothing of the kind has ever been made public."

Robinson's conclusion, that the Horeb of the present day is the Sinai of Scripture, and that Mount Serbal cannot be so, notwithstanding the contrary opinion of many respectable authorities, would have been more satisfactory had he visited the latter himself. The description of its position given by his Arab guide, in whom he felt so much confidence, does not agree with that of other travellers; and that part of his argument which rests upon the distance of Horeb from the desert of Sin, by the route which he attributes to the Israelites, as far as one can judge from the accompanying map, is not conclusive. For the desert extends along the whole northeast coast of the gulf from Ras Zetim to Ras Muhammed, and there is nothing in the narrative of Moses to fix the point of departure of the Israelites from it. Though it is true, that to make four days journey between Serbal and Sin, it would have been necessary to travel southeast down the desert to some point considerably south of Serbal, and then to have turned about in a northerly direction to reach that mountain, and that too through a very narrow and difficult mountain pass; which does not seem likely to have been the case.

Tuwieib described Serbal as only to be approached through contracted Wadys, quite incapable of accommodating a great multitude, while on other respectable authority, we are assured that "it fully meets the idea which the reader of Scripture is naturally led to entertain

of Sinai, as a detached mountain, or rather cluster of mountains, with ample open ground around the base, in which the host of Israel might encamp." Robinson has earned such a reputation for accuracy, among men learned in Scripture geography, that his opinions are entitled to great respect; but one cannot help regretting, that after he had been so many years preparing for his journey, he should feel himself under the necessity of telling us, when within nine miles of this disputed Sinai, that he had not time to go and examine its pretensions for himself.

The maps appended to his work are exceedingly well executed, and differ in many important particulars from any heretofore published. They were constructed at Berlin in Prussia, by Heinrich Kiepert, who asserts that the discoveries of Robinson and Smith, and the materials collected by them, have wrought an entire transformation in the geography of the greater part of Palestine and the countries adjacent on the south, and that the routes travelled by them, in minute specification of every kind leave far behind them the reports of all other oriental travellers, even of Burckhardt himself. The engraver also, H. Mahlmann of Berlin, himself a skilful and well-known geographer, has executed his part of the work with great fidelity, accuracy and elegance.

From Sinai Robinson journeyed to Akabah, at the head of the eastern branch of the Red Sea, and thence ascended the mountains toward the northwest, and entered upon that "great and terrible wilderness," of which no traveller has heretofore left any record available to the geographer. Yet it was the scene of those years of weary wandering to which the Israelites were sentenced in consequence of their faint-heartedness and distrust of the strong arm which had brought them up out of Egypt. It still bears among its scanty Arab population the name *et-Tih—the wandering*. It lies some 1600 feet above the level of the sea, resting upon rocks of limestone, its surface divided by alternate rocky ridges and plains, the latter occasionally gullied by water courses, all tending northerly, in which a few scanty shrubs and trees were sometimes found, while the intermediate tracts were, at least for the first three days of their passage, utterly destitute of soil and vegetation—"a waste howling wilderness," covered with flinty stones, indurated earth, and floating sands. They entered this desolate region the sixth of the fourth month, and were between six and seven days in crossing it. To Robinson the journey was one of deep interest. Their way was not altogether destitute of water. At noon of the second day, they found "a small pool of rain water in a deep gully. It is one of the chief watering-places of the Arabs in these parts, and from the number of camels and flocks which come here

to drink, the water had acquired a strong smell, and was any thing but inviting. Yet as they had found no water on their way, nor were likely to meet with any for two or three days to come, the water-skins were filled amid the drinking of camels, goats and dogs. This kind of puddle is called *Giudhir*. A few tufts of grass were growing on the sides of the pool, and several very old *Tulb* trees were also scattered around. They found there a few Arabs who had charge of several milch-camels with their young, the staid and sober demeanour of which was amusing. Instead of the frisky playfulness and grace of other young animals, they had all the cold gravity and awkwardness of their dams." The next day, when crossing another flinty tract, they were again gratified with the sight of a few bunches of grass springing up among the pebbles, and were informed by their guides, that in those years when there is rain, grass springs up in this way all over the face of the desert. In such seasons, they said, the Arabs are kings. This was only the third instance in which they had seen grass since leaving the region of the Nile. On the evening of the same day they became convinced that they were travelling upon the ancient Roman road—a caravan path merely—leading across the desert from Akabah to Jerusalem, and pursuing the same track the next day on a broad plain called *Lussan*, they came upon a great collection of ruins, consisting of low broken walls and heaps of hewn stones, which they supposed to indicate the site of the old Roman station *Lysa*, and shortly after they passed through a small oasis, or basin, full of shrubs and vegetation, bearing traces of rude ploughing. From this time, symptoms of approximation to a better country slowly increased, and were marked with joy. The sight of a little water course bordered with grass, daisies and other small flowers was most refreshing. The next day, the 11th of the month, they were regaled with a landscape adorned with shrubs, grass, and patches of wheat and barley. A few Arabs were pasturing their camels and flocks. Broad arable valleys appeared, separated by low swelling hills, and for the first time, they had the cheerful notes of many birds, among them the lark. They watched the little warbler, rising and soaring in his song, with inexpressible delight. They next found the ruins, called by the Arabs *Abdeh*, which they had no doubt were the remains of the ancient *Eboda*, mentioned by Ptolemy. It must have been a place of importance and great strength. The wreck of a large Greek church marks a numerous Christian population. But the desert has re-assumed its rights; the intrusive hand of cultivation has been driven back; the race that dwelt here have perished, and their works now look abroad in loneliness and silence over the mighty waste.

The country, as they advanced, again became a sandy desert. "Meantime a violent Sirocco arose, and continued till towards evening. The wind had been all the morning northeast, but at 11 o'clock it suddenly changed to the south, and came upon us with violence and intense heat, until it blew a perfect tempest. The atmosphere was filled with fine particles

scarcely visible, his disk exhibiting only a dun and sickly hue, and the glow of the wind came upon our faces as from a burning oven. Often we could not see ten rods around us, and our eyes, ears, mouths, and clothes were filled with sand. The thermometer at 12 o'clock stood at 88° F., and had apparently been higher; at 2 o'clock it had fallen to 76°, although the wind still continued. We encamped at 3 o'clock, near the entrance of *Wady er-Ruhaibeh*, at the fork of the two main roads leading to Gaza and Hebron. The tempest now seemed to have reached its greatest fury, and had become a tornado. It was with the greatest difficulty that we could pitch our tent, or keep it upright after it was pitched. For a time the prospect was dreadful, and the storm in itself was probably as terrific as most of those which have given rise to the exaggerated accounts of travellers. Yet here was no danger of life; though I can well conceive that in certain circumstances, as where a traveller is without water, and is previously feeble and exhausted, such a "horrible tempest" may well prove fatal. Most of our Arabs covered their faces with a handkerchief, although we were travelling before the wind. After 5 o'clock the wind fell; the air became less obscure; a breeze sprang up from the northwest, which soon purified the atmosphere, restored the sun to his splendor, and brought us a clear and pleasant evening, with a temperature of 66° F. It was no little labour to free ourselves from the casing of sand in which we were enveloped.

"We had not been told of ruins at this place, or only in general terms, and were therefore the more surprised to find here also traces of antiquity. In the valley itself, just at the left of the path, is the ruin of a small round building with a dome, built in the manner of a *Mosk*; it was obviously once a *wely*, or tomb of a Muhammedan saint. On the right of the path is a confused heap of hewn stones, the remains of a square building of some size, perhaps a tower. On the acclivity of the eastern hill we found traces of wells; a deep cistern, or rather cavern, which seemed to have been used as such; a fine circular threshing floor, evidently antique. But on ascending the hill, on the left of the valley, we were astonished to find ourselves amid the ruins of an ancient city. Here is a level tract of ten or twelve acres in extent, entirely and thickly covered over with confused heaps of stones, with just enough of their former order remaining to show the foundations and form of the houses, and the course of some of the streets. The houses were mostly small, all solidly built of bluish limestone, squared and often hewed on the exterior surface. Many of the dwellings had each its cistern cut in the solid rock, and these still remain quite entire. One mass of stones larger than the rest, appeared to be the remains of a church, from the fragments of columns and entablatures strewn around. Another large mass lay further to the north, which we did not visit.

There seemed to have been no public square, nor could we trace with certainty any city walls. We sought also in vain for inscriptions. Once, as we judged upon the spot, this must have been a city of not less than 12,000 or 15,000 inhabitants. Now it is a perfect field

of ruins, a scene of unutterable desolation, across which the passing stranger can with difficulty find his way. Multitudes of lizards were briskly and silently gliding among the stones; and at evening, as we sat writing, the screechings of an owl were the only sound to break in upon the death-like stillness.

"These ruins have apparently been seen by no former traveller, and it was only by accident that we stumbled upon them. The place must anciently have been one of some note and importance; but what city could it have been? This is a question, which, after long enquiry, and with the best aid from the light of European science, I am as yet unable to answer. The name *er-Ruhaibeh* naturally suggests the Hebrew *Rehoboth*, one of Isaac's wells in the vicinity of Gerar; but this appears to have been nothing but a well, and there is no mention in Scripture or elsewhere of any city connected with it. The position of the well too would seem to have been much further north, and no town of this name is spoken of in all this region. The city probably bore some other name, now utterly forgotten. The ruined *Wely*, above mentioned, seems to indicate that the place was inhabited, or at least frequented, down to a period considerably later than the Muhammedan conquest."

(To be continued.)

From Old Humphrey.

Advice to be pondered in Health, and practised in Sickness.

It sometimes happens, that I am requested by correspondents to write on particular subjects: when I fail to do so, I hope that a kind interpretation is put upon the omission. Happy is he whose hands can execute one-half of his heart's undertakings!

I have already said something for the consideration of those who may be called on to attend the sick; and I now have a word or two that may be suitable to the sick themselves.

Do not imagine me to be so unreasonable as to expect the sick will read my remarks. Oh, no! I neither expect nor desire them to do so. The afflicted, if they can read at all, ought to read, mark, learn, and inwardly digest, far better words than the words of Old Humphrey. What I want is, that my observations, poor and imperfect as they are, may be attended to by those who are well; that in case they should be laid on a bed of sickness, they may profit by the friendly advice that I venture to offer them.

It may seem an odd conceit, to sow in health, and to reap in sickness; but for all that, it will be a profitable kind of husbandry. The ant and the honey-bee lay up for a dark and wintry season; and why should not the Christian? You may feel strong while you read these lines, but, alas! a time is coming, with hasty strides, when "the keepers of the house shall tremble, and the strong men shall bow themselves."

We are not half thankful enough for the blessing of health. We can give with alacrity a piece of gold to an earthly physician, and feel thankful if he can moderate our pains for a day, or even an hour; but are we equally

grateful to our heavenly Physician for months and years of uninterrupted health? Now, answer this question before you go on any further.

To a sick person it is a great comfort when attendants perform their kind offices with willingness, for an unwilling attendant is oftentimes a sad trouble to an invalid. Now, sick persons may do much to make their attendants either willing or unwilling in the office they have undertaken. In sickness, such is our infirmity, that selfishness is almost sure to increase, and judgment and consideration, with regard to others, to diminish; it therefore becomes more necessary that, while we are well, we should know how, when we come to be afflicted, to avoid the error of driving from us our kindest friends, or of drawing down upon us the negligence and enmity of our common attendants.

If in sickness you have ever had your pillow smoothed, and your gruel presented by a kind hand; or if your nauseous medicine has been made doubly nauseous by the rude remark of an unkind, unfeeling, dirty, and negligent nurse, you will think this a point of some importance. I may not succeed in the object that I have in view; but, at least, I will pursue it with earnestness, with kindness, and with integrity. The subject requires to be treated with fidelity and tenderness.

Sick persons in their afflictions are apt to forget that, from necessity, it cannot be so pleasant, even to their dearest friends, to approach them, as when they were in health. Disense, wounds, sickness, ejaculations of pain, tainted breath, and perspirations, are of themselves forbidding, and though affection and kindness will gladly endure, and seek to relieve them, yet the invalid should remember that these things are trials to their attendants.

I have seen a sick father press his fevered and tainted lips to the pale face of his attendant daughter, when consideration and judgment would have prevented such an ill-timed and dangerous proof of affection. I have known a sick mother grasp an affectionate son with her clammy hand, holding him over her ill she has been compelled to draw back. A momentary pressure of the hand would have been better. Am I unfeeling in my remarks? I ought not to be so, for I have been borne with when the yearnings of affection,ugging at my heart-strings, have made me somewhat unreasonable; but, surely, if we love or respect those who minister to us in our afflictions, we should be as little burdensome to them as possible. Consider, for a moment, the difference between one who springs forward with alacrity to serve you in sickness, and another whom you have discouraged, and wearied, and estranged, by selfish waywardness and want of consideration.

Sick persons have usually an inclination to dwell on the subject of their infirmities, till the ear of affection itself becomes weary; they seem to say, "I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."

The remark, "I never had so wretched a night," or, "I thought I should have died," may be listened to with sympathy, if only occasionally used; but if it become the regular, daily, and hourly complaint, attended with a

particular account of distressing feelings and visionary fears, it afflicts the ear without exciting the pity of the heart. This is an error too common to have escaped your observation.

Sick persons, especially if they are timid and fearful in their disposition, often give way to the expression of what they feel under slight attacks as freely as they do under more trying afflictions; thus they not only defeat their own object of exciting sympathy, but also render the hearts of their attendants callous, when they are visited with heavy calamity.

Sick persons are often rendered hasty and peevish by their painful maladies, and then they are unreasonable in their expectations, and severe and unjust in their rebukes. If the sick were conscious of these infirmities, they would more frequently correct them. "What a time you have been!" is discouraging to a prompt nurse. "You are weary of me, and want me gone!" will drive away a domestic that is not patient; while, "you are very kind," or, "bear with my hasty temper a little longer, for I am heavily afflicted," will draw that domestic to the couch of the sufferer.

Sick persons of fearful dispositions are fond of sending for the doctor more frequently than necessary, without considering that if a medical man have his daily arrangements of his nightly rest broken without cause, he may be backward to attend when his services are really necessary.

There are a few of the many observations that might be made, and such as are in the habit of visiting the sick will not consider them undeserving of attention. Whether we are ill, or whether we are well, we should not be forgetful of the comfort of those around us; but, on the contrary, we should ever remember to do to others as we would they should do unto us.

Who is there that has not sickness in prospect? and who would not wish, when sick, to secure the willing attentions of his kindest friends?

Persons who have any one to love, and any thing to leave, will save themselves much anxiety in sickness by making their wills while they are in health. Many foolishly neglect to do this from different motives, but I have already noticed this subject.

Though I have confined myself to observations on temporal matters, I am not unmindful how closely the subject of sickness is connected with spiritual concerns. "We must needs die, and are as water spilt on the ground, which cannot be gathered up again; and all who are subject to death should now seek, through the Saviour of sinners, that eternal life which is only to be found in Him.

If you have been visited with sickness, you know, and if you have not, you will know by and by, how much sickness disqualifies us from attending to any thing requiring calmness and consideration. If it be difficult to lift a weight in health, it is not likely to be an easy affair in sickness. Eternal things are weighty considerations, and they should be attended to while we have health, with all our hearts, our minds, our soul, and our strength.

How calm would our sick-beds be if we had nothing else to do than to cast our burdens on Him who has promised to sustain them;

nothing else to say than "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies!" I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Thou shalt guide me with thy counsel, and afterward receive me to glory."

THE DIVING-BELL,

As every one knows—is an iron cube about six feet in each direction. Ours was not strictly a cube, being perhaps a couple of feet wider across the bottom than it is at top—in fact a very steep-sided pyramid with the top cut off. It was suspended by a strong chain, attached to a purchase of two three-fold blocks, through which was rove a five-inch hawser. This was brought to a winlass, worked, not by handspikes, but by wheels, in the manner of a winch; so that the movements were smooth, and not in jerks. On the surface of the water there lay coiled up a long leather hose, like the pipe of a fire-engine. One end of this was connected with a forcing-pump on board the vessel belonging to the diving establishment, which, I need not say, was securely moored over the spot it was required to examine. The other end of this pipe or hose entered the top of the bell, where the air was forced in at a valve opening inwards. The pipe was several fathoms longer than the perpendicular depth of the water, so that when the bell reached the bottom, there were still several coils of air-pipe floating on the surface.

When we reached the vessel, the diving-bell was hanging over the stern, and just so high, that when the boat passed under it, we easily stepped from the stern sheets to the foot-boards lying across the lower part of the bell, and thence gained the seats fastened inside it about half-way up. We sat on one bench, and the workmen on the other. In the middle, between us, was suspended a large hammer, a very important appendage. When seated, our feet, resting on the cross piece, were about six inches from the bottom of the bell, and our backs rested against the side of this mysterious-looking apartment.

I confess I felt not a little queerish when the man called out "Lower away!" and the bell gradually descending on the water, like a huge extinguisher, shut us completely out from the world above. The instant the lips of the bell touched the water, the people in the vessel began working the force-pump, and we could hear the air, at each stroke of the piston, entering the valve with a sharp, quick, hissing noise. The object of this process is not only to supply the divers with fresh air, but also, and chiefly, to exclude the water, which, if the quantity of air in the bell were not forcibly augmented, so as to maintain its volume, and the bell kept constantly full, would enter it, and occupy an inconvenient portion of the space. If any vessel, filled with air at the surface of the sea, be sunk under its surface to the depth say of thirty feet, and an opening be left by which the water may enter, the air within the vessel will

be condensed into one half its volume, the other half of the vessel being of course occupied by water. To prevent this happening in the case of the diving-bell, the forcing-pump is put in action, the effect of which is to keep the bell, during the whole of its descent, and to whatever depth it may reach, constantly full of air. But as the condensation becomes greater as the depth is increased, it is more and more difficult to work the pump as the bell goes down, or, in other words, the actual quantity of air held by the bell is increased, though its volume be always the same.

This condensation produces an extremely disagreeable effect on most persons who go down for the first time, though the workmen soon get accustomed to bear it without inconvenience. The lower edge of the bell was not above a couple of inches below the surface before we began to feel an unpleasant pressure on the ears. At first, however, the pain was not considerable, and we had leisure to contemplate the oddness of our situation, as we saw the waves rippling over us, through the strong glass windows placed in the top. But in a short while, when our depth was a fathom or two beneath the surface of the sea, the pain became so excessive as to be scarcely bearable. I cannot better describe it than by saying, that it was as if a violent toothache were transferred to the ears. It was not like an ordinary earache, acute and piercing, but dead, burning, and fierce. I confess that it quite outmastered my fortitude, and in the apprehension of the pressure bursting in the drum of the ear, I suggested the fitness of making the signal to be pulled up again. But my companion's nerves were stronger, and he called out, though in equal distress, "Let us bear it out, now we have begun." So down we went.

In spite of this annoyance, it was not possible to be insensible to the singularity of our situation—at the bottom of the sea, and cut off from all the rest of the world by no less an interposition than the great ocean rolling over our heads! It was quite light, however, and we could distinctly see the fish swimming about below us, close to the bell. As the water was not very clear, it was not until we came within eight or ten feet of the bottom that we discovered the pavement on which the sea rested. This partial muddiness probably made the sweeping past of the tide more conspicuous; and I rather think this was the most striking circumstance of the whole scene.

At length the bell actually touched the ground, which consisted of a bed of shingle, composed of pieces of slate about as big as my hand, being the remainder of a small shoal which, having been found very dangerous and inconvenient to the anchorage, had been gradually removed by means of the diving-bell. This troublesome shoal, the name of which I forget (and which all the world may now forget and forgive, as it no longer exists,) was only thirty feet square or thereabout, and had twenty-two feet water over it. As it lay directly opposite to the entrance of the breakwater anchorage, and was of a depth which would have been reached by many of his Majesty's ships, especially when a swell was rolling into the sound, it was a point of some consequence to remove it. This was accordingly effected by the

agency of the diving-bell, the workmen in which, having filled bags with the loose fragments, made signals for pulling them up by ropes let down for the purpose. When this work was going on, the bell, instead of being made to rest on the ground, as it did when we were in it, was kept a foot or so from the bottom, in order to leave room for the bags being pushed out when full. In this way the whole area of the magnificent anchorage within the breakwater had been cleared of innumerable anchors, left by ships which had parted their cables—and of guns, dropped overboard accidentally, or cast out by ships in distress, or belonging to vessels that had foundered, and were long since gone to pieces, perhaps hundreds of years ago. Besides these things, many large stones were found scattered about, to the great injury of cables. Some of these may have been there from all time, but many of them, it was ascertained, had accidentally fallen from the vessels employed to transport them from the quarries to the breakwater; and we can easily understand why the persons to whose carelessness the accidents were due should be in no hurry to report their loss.

We had some expectation of catching a fish that played about under the bell till we were just upon him, when he darted off, laughing perhaps at our folly in quitting our own element for his—an example he had no mind to follow. We were now twenty-seven feet below the surface, and having satisfied ourselves of having reached the bottom by picking up a stone, we desired the man to make the signal to be pulled up again. This he did by striking the side of the bell very gently with the hammer. These blows, it appears, are distinctly heard above; and even sounds much fainter are heard, such as those caused by the workmen striking the ground with their pickaxes. The wishes of those who are below are conveyed by means of a certain number is to pull up, and other to lower down the bell; one set directs it to be moved east, another west, and so on.

The moment we began to ascend, the forcing-pump was stopped, as no more air was required to exclude the water, and we had an ample store for breathing during the return to the upper world. Indeed, it was curious to observe how the air expanded as we rose again, and the pressure became less. This was made manifest by its bubbling out at the bottom of the bell. I don't exactly know the cause, but when we had been drawn up about a couple of feet, the bell was filled with mist. The violent pressure on the ears was also, of course, relieved, but the pain continued with considerable severity till we reached the surface. When we were about half way up, I found the blood running from my nose, and Captain Elliott spat blood for some hours afterwards. He continued very unwell all that day, and was not quite re-established for some time. I was not actually sick, as he was, but the pain, or rather an extreme delicacy in my ears, continued for nearly a week. From all we could learn from the workmen, it seems that we suffered more severely than most people do. A general sense of inconvenience pressure is felt, but seldom any violent pain. They even told us of a lady who had suffered so little that she wrote a letter

when down, and dated "from the bottom of the sea!"—a feat which very fairly earned for her the cognomen of the *diving-bell*.—*Capt. B. Hall, in Chambers's Edinburgh Journal.*

EXTRACT.

"Like thee, oh stream! to glide in solitude
Noiselessly on, reflecting sun or star,
Unseen by man, and from the great world's jar
Kept evermore aloof—methinks 'were good
To live thus lonely through the silent lapse
Of my appointed time." Not wisely said,
Unthinking Quietist! The break hath sped
Its course for aye, through the narrow gaps
Of rifted hills and o'er the reedy plain,
Or 'mid the eternal forests, not in vain—
The grass more greenly growth on its brink,
And lovelier flowers and richer fruits are there,
And of its crystal waters myriads drink,
That else would faint beneath the torrid air.

Inaction now is crime. The old Earth reels
Inebriate with guilt; and Vice, grown bold,
Laughs Innocence to scorn. The thirst for gold
Hath made men demons, till the heart that feels
The impulse of impartial love, nor kneels

In worship foul to Mammon, is contented.
He who hath kept his pure faith, and stemmed
Corruption's tide, and from the ruffian heels
Of impious trampers rescued perished Right,
Is called fanatic, and with scoffs and jeers
Maliciously assailed. The poor man's tears
Are unregarded—the oppressor's right
Revered as law—and he whose righteous way
Departs from evil, makes himself a prey.

W. H. BRELEIGH.

Extract from the writings of Gichtel, a German, mentioned by Sweden in his history of Friends.

Satan can bear any thing but *Love*; for it is the first and last triumph over his gloomy kingdom. Yet not every love—not the common love of the natural man to the natural man; but that in which the spirit of regeneration *fraternises* the souls in the love of Christ. It is this alone which is so much opposed to the adversary of the power of darkness. Hence the adversary seeks to destroy this love in every way, and there is not perhaps a single Christian who has not been tempted in various ways, and often on the most trifling occasions, if only for a few hours or moments, to conceive in his heart disincarnation or mistrust against brethren whom he had received into his heart with true affection from Christ and in Christ.

One that is experienced is easily conscious of this blazing flame of wrath, although it may remain hidden from whence this evil spirit comes into him. But let such an one instantly reject the first and slightest thoughts of hostility. It recedes and must recede often by a single look at him whom our soul loveth.

None know, but those who have experienced the baneful effects of it, how extraordinarily *poisonous* the sudden attacks of the spirit of wrath are to the unguarded heart.

"The Intellectual powers have little chance of being called forth in any eminent degree, where there are no difficulties, to stimulate the energies of the soul, and no object to rouse its activity."—*E. Hamilton on Education.*

Address to the Members of the Religious Society of Friends, by Joseph Elgerton.

(Concluded from page 143.)

And dear friends, as we have seen clearly that we must not run in our own way and will, in the great duty of worship, so neither can we in the support of the other testimonies which are dear to us, and to the upholding of which the Head of the church hath bound us. For in so doing we should be denying him the right of being Head over all things to his church. Merely having our eyes open to see the wickedness and abomination there is in the land, is not a sufficient qualification for us to go to work to remove it. Should such a course be pursued by us, it might and would fare with us as it did with some in the primitive days, who, desirous of working, presumed to call over him that had evil spirits, the name of Jesus, whom Paul preached. But they were answered, "Jesus I know, and Paul I know, but who are ye?" And the man possessed with evil spirits fell upon them, and they escaped wounded. So I have no doubt such as presume to run and act in their own way, and time, will be wounded in the best life, and the precious cause of truth will not be advanced thereby. Our ancient and well known testimonies against slavery and intemperance, are particularly in my view at this time, and I rejoice that the Lord has prospered the work so far, and opened the hearts of the people so generally in the community, to see the iniquity thereof. These are subjects in which our Religious Society has long felt a deep interest, and has travailed and laboured therein, having first endeavoured to clear its own hands. With gratitude, humility, and fear be it spoken, the Lord hath made way for us, and it given us a good degree of place in the hearts of those in legislative authority. The present is a day of great excitement on the subject of slavery, the evils of which we deeply deplore, both on account of the misery it entails on its victims, and the enormous weight of guilt that is attached to its supporters. Our blessed and holy Head is calling us to keep close to Him in a body, out of the excitement, the whirlwind, and the fire; where we may be clothed with that spirit which breathes "glory to God in the highest, and on earth peace, good will toward men."[†] Dear friends for whom I travel in spirit, and for whom the Lord hath opened my heart, and laid upon me a necessity to write this epistle, keep out of the excitement, join not with the popular associations of this day of commotion, for if you do, instead of experiencing a growth in the truth, and bringing forth fruit more and more to the praise of the great Lord of the harvest, you will lose ground as to the divine sense and feeling he hath favoured you with. Joining with those who do not believe in the immediate direction of Christ in such matters, and therefore do not wait for it, you will be very likely soon to become like them. As the prophet declared of Ephraim, "Ephraim, he hath mixed himself among the people," "strangers have devoured his strength and he knoweth it not."[‡] Thus you will be led on, it is to be feared, and

violate other very important testimonies which have distinguished our profession from the first rise of the Society to the present day. Instead of forwarding the work by such mixing, we shall lessen our influence as a body, and I fear ultimately be found among those who retard the coming of that day when every bond shall be broken, and the oppressed go free.

Dear friends in this righteous cause, may that living, upright zeal that is of the Lord's own kindling, so influence all our movements that it may manifestly appear that we are the followers of the Lamb, and under his peaceable government. Then we shall feel for our fellow-men of the African race, and whilst under divine direction and assistance, we pray for them that the Lord may visit them in their affliction, and that he may hasten their enlargement and final deliverance from the iron yoke of oppression, we shall also desire for the slave dealer and slave holders, that their hearts may be opened to feel the exceeding sinfulness of such a practice, that whilst a door of mercy is open for them, they may repent of their deeds and amend their lives. May the Lord of the whole earth, who hath the hearts of all men in his hands, and can turn them at his pleasure, so influence those in legislative authority, that their enactments may be promotive of the cause of freedom, and of the coming of the kingdom of his dear Son, when universal justice and mercy may flow as a river, and the day dawn when it may be said, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."[§]

And now, dear friends, it rests with me to make some remarks on the exercise of the discipline. The great end and design thereof, is, that things may be kept decently and in order; that no reproach may attach to our holy profession; and that we may watch over one another for good. Where any, through unwatchfulness, turn aside from the footsteps of the companions of Christ, those members who keep their places, will feel it their duty to seek their restoration, agreeably to the apostolic exhortation, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."[¶] Here we find that this great duty and service confided to those that are spiritual, that are under the government of the spirit of Christ. Such, indeed, will feel the weight of the succeeding language, "in the spirit of meekness, considering thyself lest thou also be tempted." As delinquents are laboured with in this restoring spirit of Christian love, though it may not at the time have the desired effect, yet I doubt not it will often prove like bread cast upon the waters, which will return after many days. And such as have been engaged in this friendly and Christian duty and service, as they have been faithful, receive a reward therefore. But O how important it is, that those who do step aside, should not suffer any wall of partition to get up between them and their best friends; those members of the body, who, under divine influence, are engaged to labour for their restoration. When hardness and bitterness are

permitted to grow in individuals, they place themselves very much out of the way of help.

Seeing then that the work is the Lord's, that he only can qualify us rightly to support the discipline, let us look daily unto him, that he may clothe us with his own spirit, and strengthen us for every part of the service assigned, furnishing us with that wisdom which is from above; which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."^{**} I have no doubt but that the light and unfeeling manner in which the discipline in many instances has been exercised, has been an inlet to very great weakness in the church. Individuals have risen up, and obtained considerable influence, not from religious weight and feeling, but from good natural parts, and their quickness of understanding the letter of discipline, and are even sucklers too in the observance thereof. Yet such not having experienced the one baptism, whereby all the living members of the body are raised from dead works to serve the living God, are a great hindrance in the good and necessary work of exercising gospel order in the church of Christ. Hence the great necessity of a deep and fervent exercise in these meetings. Those only who are spiritual, who are in a good degree under the government of Christ, can to advantage be made use of in restoring such as may have been overtaken in a fault.

And dear friends, as our meetings for discipline were first established by divine authority, for the preservation of good order in the church of Christ, it is only as they are held and maintained under the same influence, that the blessed end can be realised. Hence we see the need there is for us in an individual capacity in such meetings, as well as those held especially for divine worship, to feel the presence of our holy Head to strengthen us for his service. O I have lamented that in some there is a disposition to move and act in their own time, way, and wisdom, whereby the standard is lowered, meetings are greatly injured, and the living in Israel burdened. Where the right authority is maintained, each member keeping in his proper place, looking to, and waiting upon our blessed Master, who is jealous of his honour, and will be Head over all things to his church, a divine and heavenly covering is often felt to overshadow and to bring into the oneness of spirit. Through this, such, whose business it is to speak and act publicly, are strengthened according to the sense and feeling they are favoured with to discharge their duty; whilst others by the inward weight and travail of their spirits, bear up their hands, and so the work is carried on in the unity, and life spreads and prevails. Then, dear friends, let us strive together that our meetings for discipline may be held in that authority in which they were first set up, where the excellency of the wisdom of our great Head is seen and experienced, enabling each member of his body to keep in its place; for although there is a blessed liberty in these meetings, all having an equal right to speak, as the renewed sense of feeling which may be afforded shall warrant, yet it does not follow that all should speak on a particular subject, but only as they may feel inclined by the Spirit of Truth; or at least have a freedom in

[†] Luke ii. ch. 14 verse.

[‡] Hosea vii. ch. 8, 9 verses.

[§] Revelations xi. ch. 15 v.

[¶] Gal. vi. ch. 1 v.

the light so to do. Hereby we shall be preserved on the one hand from a superabundance of expression of sentiment, which has a tendency to carry off the weight of such meetings, and on the other hand from falling into a dull and protracted prosecution of the business, which is also a great disadvantage. As all keep in the life in that true authority wherein clear discernment is known, we shall be favoured to see how much is enough. Sometimes a very few voices on a subject leave the meeting in a better situation than more. We should keep in the meekness and gentleness of Christ, suffering no warmth of the creature to prevail, which brings distress in meetings, wounds those who give way to it, and grieves the spirit of the Lord. As there is an abiding in that which gives the dominion and preserves all the living members in the bonds of sweet and heavenly peace, due submission one to another will be our blessed experience, even in honour preferring one another. In the business of meetings for discipline, after we have given our views clearly, it is then our duty to leave it with the meeting, and cheerfully submit to its judgment, whether the subject makes its way in the minds of those present, according to our wishes or not. Thus the bonds of Christian fellowship are preserved, and in true dignity maintained, to the peace and prosperity of the church, and to the praise of her adorable Head.

Before closing this fruit of my unfeigned love, I feel constrained to address you, dear friends, in the earlier walks of life, to exhort you to faithfulness to the gift or spirit of God, that is given to every man to profit withal; which is a swift witness for him against all unrighteousness and ungodliness of men, reproving therefore, and rewarding for well doing. This, dear friends, is the only way that a growth in grace can be known, or a knowledge of things spiritual and divine can be obtained, "for, whatsoever is to be known of God is manifest in man," by that divine light which enlighteneth every man that cometh into the world. O mind and take heed to this light, and you will grow in grace, and in that knowledge which accompanies salvation. You will be favoured more and more to see the beauty of holiness, and the excellency of that divine law spoken of by the psalmist, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."³ As you become willing to submit to this all powerful, heart-cleansing, regenerating word, the simple will be made wise unto salvation, and their eyes enlightened by his pure and holy commandment, to see the mysteries of his kingdom, which is to be known in the heart, and therefore is not, "meat and drink, but righteousness, peace and joy in the Holy Ghost."⁴ "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."⁵ O, dear friends, as you become willing to be taught in the school of Christ, you will be preserved in his holy fear, which is clear and free from that slavish dread of man,

by reason of which so many are ashamed to take up the cross, and appear that plain self-denying people which is consistent with our high and holy profession. "The judgments of the Lord are true and righteous altogether." Your understandings will be opened feebly to acknowledge to the truth, "even more to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey comb; moreover, by them is thy servant warned, and in keeping of them there is great reward."⁶ A blessing and heavenly reward is experienced by all the diligent, persevering and faithful students in Christ's school, and he will lead them forward from less to more, establish, strengthen, and settle them, upon that foundation that cannot be shaken. O, dear young friends, for whom I travail in the spiritual life, be faithful to the Lord who hath bought you and all mankind with the price of his own precious blood. We are therefore not our own, but his, and ought to live unto him, and glorify him with our bodies, and our spirits which are his. As this is the case you will, from settled conviction in your own minds, become faithful testimony bearers, be a great strength and comfort to your elder brethren and sisters, who are bearing the ark of the testimony; yea, be one in spirit with them in our religious assemblies, partaking in that blessed harmony which the worshippers within the temple, those who are gathered out of the world, out of its spirit, out of its worship and ministry, and are sitting under the heavenly ministry of the minister of the sanctuary and of the true tabernacle, do experience. Then there would not be an ear open to hear the "Lo here is Christ, or lo he is there." Having seen and heard, and learned of Christ the way to the Father, you will have no desire for any thing further.

You, dear young friends, who have, through the visitations of our Heavenly Father, made covenant with him, by some sacrifice, my spirit travails that your faith and patience may be increased. Remember the exhortation of the apostle, that whosoever you have attained, walk by the same rule, and mind the same thing. As a tender father, the Lord will lead on in the path of self-denial, the way of the daily cross, and your desire will be, that he may take the whole government of your hearts, turn his hand upon you, and purge away all the dross, the tin, and the reprobate silver. The prophet in allusion to this glorious gospel dispensation and day of Christ says, "He shall sit as a refiner with fire, and as a fuller with soap, and he shall purify the sons of Levi, and they shall offer unto the Lord an offering in righteousness."⁷ Thus as you yield yourselves unto him in his spiritual appearance in your hearts, waiting daily upon him, you will be strengthened to run in the way of his commandments, and not to be weary, and walk uprightly before him, and not faint. He giveth life and strength to his people, and his ways are ways of pleasantness to them, and all his paths are peace. It was the saying of an experienced servant of the Lord in former time, "It is good for a man that he bear the yoke in his youth, he sitteth alone and keepeth silence because he hath borne it upon him, he putteth his mouth in the

dust, if so be there may be hope." All that have ever tried it have found it so. Those who bear the yoke of Christ, who sit alone and keep silence, in a deep and reverent sense of their own unworthiness, and of the goodness and mercy of the good Shepherd, will increase more and more in divine knowledge. So, dear friends, be faithful, and watchful, and obedient to the reproofs of instruction, which are the ways of life. The blessed Spirit of Truth is inviting you in this language, "Receive my instructions and not silver, and knowledge rather than choice gold. For wisdom is better than rubies, and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil, pride and arrogance, and the evil way and the froward mouth do I hate. Counsel is mine and sound wisdom; I am understanding, I have strength. By me kings reign and princes decree justice. By me princes rule and nobles, even all the judges of the earth. I love them that love me, and those that seek me early shall find me. Riches and honours are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance. And I will fill their treasures."⁸

It has been a source of deep concern to me for many years, to observe so much latitude given to a disposition to get together into companies unnecessarily on the first day of the week; which day being set apart for our religious improvement, should be spent in a way that might conduce to our advancement in a life of piety. I believe that many on being thrown into such companies have lost that feeling of tenderness and religious concern which they once had, and have been led on in vanity and folly, until they have compromised the testimonies of truth in plainness of dress, and address, and finally have been carried away from our Religious Society. I fervently desire you may be preserved in the Lord's holy fear, remembering the apostolic exhortation, "The end of all things is at hand, therefore be ye sober and watch unto prayer." Dear friends, as much as may be retire to your respective homes after your religious meetings on First day, and spend the afternoon in pious reading and meditation upon the law of the Lord.

One thing more rests with weight upon my mind, and that is, to exhort you to be very careful, what books you read, as the experience of many has proved the truth of the testimony of the apostle, "Evil communications corrupt good manners."⁹ I would therefore caution you to avoid those light and vain publications, the direct tendency of which is to lead away from God's law, and vitiate the mind, and increase a disrelish for divine and heavenly things: as well as those which under a character professedly religious, yet have mixed up in intimate connection, sentiments at variance with the doctrines of the gospel as professed by us: and are calculated to entangle and bewilder the mind, and obstruct a growth in the root of life.

In the first place I would encourage you to

³ Psalms xix. ch. 7 and 8 v. ⁴ Psalms xix. c. 9 v.

⁵ Psalms xix. c. 10 and 11 v.

read the Holy Scriptures, which are a declaration of those things that are most surely to be believed, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and are able to make wise unto salvation, through faith which is in Christ Jesus. As they are a testimony of the things, and not the things themselves, but are in subordination to the spirit from whence they sprang, they are therefore to be received as such, read, believed in, and fulfilled, and he that fulfils them is Christ. The daily reading of these invaluable records with the mind directed to their blessed author, is a source of much comfort and strength to the Christian traveller. Be diligent herein, not only in a collective manner in your respective families, but in a more private way, that you may grow in grace. Next to these read the approved writings of our Religious Society, that you may be familiar with its history, and the different testimonies which have been upheld by us from the beginning, hitherto. Thus will you become acquainted with the upright zeal which our dear forefathers were strengthened earnestly to contend for the faith once delivered to the saints; and through which they themselves were enabled to overcome the world, and all the powers of darkness. By their patient and faithful suffering they show to us a practical illustration of the testimony of the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or the sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." In the end they were favoured with a blessed assurance of a glorious immortality, and could adopt the language, "O death, where is thy sting? O grave, where is thy victory?"

As these writings in the usual way are scarce in many neighbourhoods, I would recommend your attention and perusal the Friends' Library, now in publication in Philadelphia, under the care of the meeting for sufferings of that yearly meeting; in prosecution of a concern which has rested for many years upon Friends in the different parts of this continent, as well as in Europe. As it is a work calculated to be eminently useful in the promotion of virtue and religion in the earth; I have desired its general circulation, and particularly that our junior members might, as much as may be, avail themselves of the opportunity of making it their own. For it will be a source of instruction and comfort to themselves and their children after them.

In conclusion, dear friends, the Lord, in his abundant love, hath from time to time given us renewed evidences of his gracious regard, and particularly in delivering us out of many tribulations occasioned by those who for want of keeping under the daily cross, in a state of humility and entire dependence upon the good Shepherd, have gone from the life, lost that place and station they once held, and have be-

come great enemies to the church. May the remembrance of these things sink deep into our hearts, and animate us individually to seek after and walk in the good old way, the way of faithfulness to our God; for truly he is good to Israel, even to such as are of a clean heart. And this I have to say to you from him, that as this people keep to first principles, walk by the same rule, and mind the same thing that they did in the beginning, no weapon formed against them shall prosper. But he will by his Almighty power still encamp round about, and shield from the fiery darts of Satan. Thus our Society, together with the testimonies which have been upheld by it, will remain, and generations yet unborn shall praise and magnify that God who hath wrought wondrously for us. "May the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." To him be glory and dominion for ever and ever. Amen.

JOSEPH EDGERTON.

For "The Friend."

E. Burrough's Views of Friends.

"The Lord God everlasting, who is true and faithful, hath fulfilled his promise in us and to us. We are gathered from the mouths of all dumb shepherds, and out of the mouths of all hirelings, who have made a prey upon us, and fed themselves with the fat, and devoured souls for dishonest gain. We are come to the fold of eternal rest, where Christ Jesus is the chief Shepherd. He is the shepherd and bishop of our souls, who feedeth his flock with living bread that nourisheth us unto life eternal. He hath called us by his name, and put us forth; he feedeth us in green pastures, and we are fed with hidden manna, and lie down at noon with his gathered flock. Out of all nations, kindreds, multitudes, and people, are we redeemed to God, and are come out of the world, out of great Babylon, and out of spiritual Sodom and Egypt, where the Lord Christ was, and is crucified, and lieth slain to this day. And a top of the world hath the Lord set us, on the mountain of his own house and dwelling, where we behold and feel the life and glory and crown of the world that hath no end; and the world that hath an end is seen over, and its crown and glory is his foot-stool who reigns amongst us. All that this perishing world brings forth is reckoned our temptation, though all the sons of Adam are seeking its glory, its riches, its crowns, its contentments; but of that birth are we which hath no crown, no glory, nor rest under the sun. A birth is brought forth amongst us which is heir of another kingdom, and possessor of another crown, whose glorying is in the Lord all the day long. He is our refuge, our rock, and our fortress against our enemies. Though the wicked arm themselves, and the ungodly bend their bow—though all sorts of people, from the prince upon his throne to the beggar on the dung-hill, exalt themselves against the despised people of the Lord's inheritance, who, for his name-sake, are killed all the day long—though the wise men bring forth their arguments, and the rulers

bring forth unrighteous judgments against the seed that God hath blessed—though the revilers and scorners open their mouths and cast out their bitter words as a flood against the remnant of the woman's seed, that has long been fled into the wilderness—and the teachers, the prophets, and the elders set themselves to pray and preach against the chosen seed of Jacob, notwithstanding all this, and hell open her mouth, yet shall the king of righteousness rule among his people, and his presence will not forsake his chosen ones. The Lord is with us, a mighty and terrible one, the stout of a king is amongst us, the dread and terror of the Almighty covereth us, it goeth before us, and compasseth us about. The Lord is working a work in the earth, mighty and wonderful; he is gathering the scattered, and binding up the broken hearted; and his people shall dwell in safety, and none shall make them afraid; no weapon that is formed against them shall prosper, nor any hand that is lifted up shall prevail; for Zion shall rise out of the dust, the beautiful garments shall be put on, and mourning and sorrow shall flee away. Her light is risen, that is everlasting, and the sun shall never go down; but his day shall remain forever, and the night shall not again cover her brightness, nor the sun set upon her habitations. The city that hath long lain waste shall again be builded, and the dwelling that hath long been without inhabitant shall be replenished; for the numberless seed of Jacob is coming out of Egypt that shall replenish the whole earth."

In accordance with these prophetic sentiments, we have also the testimony of Samuel Fothergill, another eminent minister of the gospel of Christ, declaring his belief that the Society of Friends is not designed to be merged, and lost amongst other professing Christians. It was delivered at Horsleydown Meeting in London in 1769, one hundred and ten years after Edward Burrough penned the foregoing; and contains a salutary exhortation to keep on the watch, lest the gracious design of the Lord Almighty respecting us individually may be in any manner frustrated.

"Let the priests, the ministers of the Lord weep between the porch and the altar." This should not be confined to those only whose mouths may be opened publicly amongst you; for it belongs to all those who preach to others by the regularity of a godly life and conversation. Although we are favoured with a living ministry of divine appointment, who dare not fill the ears of men with a repetition of unfeigned truths, nor amuse them with the unprofitable productions of an empty mind, but are concerned to discharge themselves faithfully, "as stewards of the mysteries of God," yet let them be joined by all those that mourn for the desolation of Zion, by all who wish peace within her walls, and prosperity within her palaces. Let us weep between the porch and the altar, saying, "Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them! Wherefore should they say among the people, where is their God?" If we are thus unitedly engaged on behalf of our Israel, it may be that the Lord will "be jealous over his land," with an holy jealousy. For I cannot think that a people

whom he has raised by his own invincible power, and so signally placed his name amongst, were ever designed to be only the transient glory of a couple of centuries. I am still revived by a secret hope of better times, when our Zion shall again put on her beautiful garments; and in her, and with her, shall arise judges as at the first, and counsellors and lawyers as at the beginning. Let us weep between the porch and the altar, let us intercede for the people that the land may yet be spared. The gracious ear of our Heavenly Father is still open to the supplications of his children, and I believe he will yet be jealous over his land, and pity his people.

"The time approaches when the great dasher in pieces will more and more come up amongst us, and may all who are broken by him, wait to be healed by the arising of his love. I shall not live to see it, but I live in the faith, and I believe I shall die in the faith, that the Lord of Hosts will yet beautify the place of his feet, that our Zion will yet become an eternal excellency, and Jerusalem the praise of the whole earth.

"Let us weep between the porch and the altar with unwearied intercession, for the Lord will yet be jealous over his land, and pity his people. The bowels of adorable compassion yet yearn over his children, with all the tenderness of a father's love; how shall I give thee up, O Ephraim! How shall I make thee as Admah, and set thee as Zeboim? How shall I cut thee off from being a people before me? By this moving and pathetic language, would the great Father of the universe induce you to return to the arms of everlasting mercy. And if we who are placed as watchmen in Zion faithfully discharge the trust reposed in us, we shall be made instrumental in gathering the scattered and dispersed sheep, from the east and from the west, from the north and from the south, to the Great Shepherd, to the one sheep-fold; and finally obtain an admittance into those glorious mansions, where the morning stars join in singing hallelujahs, and where all the sons of God forever shout for joy."

Samuel Fothergill died in the fifty-seventh year of his age, and in the thirty-sixth of his ministry. Near the close, he said to some of his connections, when taking leave of him, previous to setting out for the yearly meeting, "There is one thing which as an arm underneath, bears up and supports; and though the rolling tempestuous billows surround, yet my head is kept above them, and my feet is firmly established. O seek it—press after it—lay fast hold of it.

"Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation—death has no terrors, nor will the grave have any victory. My soul triumphs over death, hell and the grave.

"I feel a foretaste of that joy that is to come and who would wish to change such a state of mind.

"I should be glad if an easy channel could be found to inform the yearly meeting, that as I have lived, so I shall close, with the most unshaken assurance, that we have not followed cunningly devised fables, but the pure living eternal substance. Let the aged be strong,

let the middle aged be animated, and the youth encouraged; for the Lord is still with Zion, the Lord will bless Zion. If I am now removed out of his church militant, where I have endeavoured, in some measure, to fill up my duty, I have an evidence that I shall gain an admittance into his glorious church triumphant, far above the heavens. My dear love is to all them that love the Lord Jesus."

Such was the cheering triumphant close of one who had faithfully laboured in the cause of universal righteousness, and for the growth and preservation of his own people, that through daily obedience to the grace which is in Christ Jesus, they may answer the design of their Holy Leader, by holding forth, in a life of holiness and redemption from the world, the invitation to others, "Follow us as we follow Christ."

H. I.

Interview of Thomas Clarkson with the Emperor of Russia.

We then rose from our seats to inspect some articles of manufacture, which I had brought with me, as a present to him, and which had been laid upon the table. We examined the articles in leather first, one by one, with which he was uncommonly gratified. He said they exhibited not only genius but taste. He inquired if they tanned their own leather and how? I replied to his question. He said he had never seen neater work either in Petersburg or London. He then looked at a dagger, and its scabbard, or sheath. I said the sheath was intended as a further, but more beautiful specimen of the work of the poor Africans in leather; and the blade of the dagger, as a specimen of their work in iron. Their works in cotton next came under our notice. There was one piece which attracted his particular attention and which was undoubtedly beautiful; it called from him this observation: "Manchester," said he, "is, I think, your great place for manufactures of this sort—do you think they could make a better piece of cotton there?" I told him I had never seen a better piece of workmanship of the kind any where. Having gone over all the articles, the Emperor desired me to inform him, whether he was to understand that these articles were made by the Africans in their own country; that is, in their native villages, or after they had lived in America, where they would have an opportunity of seeing American manufactures, and experienced workmen in the arts. I replied that such articles might be found in every African village, both on the coast and in the interior, and that they were samples of their own industry, without any connection with Europeans.

"Then," said the Emperor, "you astonish me—you have given me a new idea of the state of these poor people. I was not aware that they were so advanced in society. The works you have shown me, are not the works of brutes, but of men, endowed with rational and intellectual powers, and capable of being brought to as high a degree of proficiency as any other men. Africa ought to have a fair chance of raising her character in the civilised world." I replied that it was this cruel traffic alone which had prevented Africa from rising

to a level with other nations, and that it was only astonishing to me that the natives then had, under its impeding influence, arrived at the perfection which had displayed itself in the specimens of workmanship he had just seen.

THE FRIEND.

SECOND MONTH, 5, 1842.

The British and Foreign Anti-Slavery Reporter for Eleventh mo. 17th, and Twelfth mo. 1st, respectively, have come to hand, containing a variety of interesting information relative to the subject of slavery and the slave-trade, and the labours of philanthropists for their extinction in India, Africa, North and South America, and the West Indies. From the Reporter of Twelfth mo. 1st, we extract the following. The frightful idea which it gives of the extent of the Brazilian slave-trade, will astonish most of our readers.

To the Editor of the Anti-Slavery Reporter.

Sir—Allow me to correct a false impression, likely to be produced on the minds of your readers, as to the extent of the Brazilian slave-trade, by a paragraph extracted from the columns of the Morning Chronicle, and inserted in your last number. The paragraph states, "that the number of negroes imported has very much decreased, and, whilst it amounted in previous years to 30,000, may be stated now to be about 6000 per annum. Now the fact is, that upwards of 100,000 negroes have been annually imported into Brazil for many years past, and that into the immediate neighbourhood of the city of Rio de Janeiro alone there were imported (as the official returns show) in 1837, 41,600 slaves; in 1838, 36,974, and in 1839, 30,360. Although the infamous traffic has been checked in the vicinity of the city of Rio, yet there is no reason to believe that it has been much diminished in the entire province of Rio, nor is there any evidence whatever to show that it has been checked in the slightest degree in the Provinces of Pernambuco, Bahia, Maranhão, or Pará. The truth is, to use the language of the British consul at Pernambuco, "the utmost diligence and vigilance of research" to find out the facts connected with the slave-trade were useless, because they were "impentrebly veiled and disguised by the artful combinations of all those who are either directly or indirectly interested in the traffic of African slaves."

I am, sir, your's respectfully,

JOHN SCOBLE.

London, 30th November, 1841.

DIED, on the 22d of First month, 1842, of typhus fever, at the residence of his father, Reuben Haines, near Millsville, Orleans county, N. Y., ALFRED HAINES, in the 22d year of his age. His mental powers continued to be vigorous and clear to the last hour, and the most satisfactory evidence was afforded to his friends, and to himself also, that, through great mercy, he had been redeemed from the stain and power of sin, and thus prepared for an admittance to the Heavenly Host of all generations.

—, at the same time and place, and of the same disease, ANN H., daughter of Robert and Mary Ann Haines, aged nine months.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SECOND MONTH, 12, 1842.

NO. 20.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 145.)

On the 12th they entered Palestine, but first, in the early part of the day, Jerusalem being about seventy miles distant, they passed the ruins of another Roman city—those of Elusa, now Khulasa. "These ruins cover an area of fifteen or twenty acres, throughout which the foundations and enclosures of houses are distinctly to be traced, and squared stones are every where thickly scattered. Several large heaps of broken stones in various parts probably mark the sites of public buildings; but they are thrown together in too much confusion to be easily made out. Occasional fragments of columns and entablatures were visible. The stone is soft and much decayed from the influence of the weather, many of the blocks being eaten through and through like a honey-comb. In this way probably a large portion of the materials has perished. We judged that here must have been a city with room enough for a population of 15,000 or 20,000 souls.

"The city of Elusa lay without the borders of Palestine, and its name is not found in the Bible. It is first mentioned by Ptolemy in the first half of the second century among the cities of Idumea. Profane history makes no further mention of it; but from ecclesiastical writers, we learn, that although there was here a Christian church with a bishop, yet the city was chiefly inhabited by heathen, connected with the Sarcocens of the adjacent deserts. But from the period of Reland's *Notitia* until now, an interval of more than eleven centuries, Elusa has remained unmentioned, and its place unknown, until we were thus permitted to rescue it again from this long oblivion.

"Our path now led for a time over sandy hills sprinkled with herbs and shrubs, but with little grass. The shrubs which we had met with throughout the desert still continued. One of the principal of these is, the *Retem*, a species of the broom-plant, *Genista ractam*. This is the largest and most conspicuous shrub of these deserts, growing thickly in the water courses and valleys. Our Arabs always selected the

place of encampment (if possible) in a spot where it grew, in order to be sheltered by it at night from the wind, and during the day, when they often went on in advance of the camels, we found them not infrequently sitting or sleeping under a bush of *Retem* to protect them from the sun. It was in this very desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub. 1 Kings xiv. 4. The Hebrew name *rothem* is the same as the present Arabic name. The Vulgate, Luther, English Version, and others, translate it wrongly by juniper. The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal. This illustrates Job xxx. 4.—'Who cut up mallows by the bushes, and juniper roots for their meat,' and Ps. cxx. 3 and 4. 'What shall be given unto thee? Sharp arrows of the mighty, with coals of juniper.'

"We now began gradually to ascend, and about noon reached an elevation which commanded a view over a broad tract before us, beyond which our eyes were greeted with the first sight of the mountains of Judah. We now felt that the desert was at an end. Descending gradually, we came out upon an open undulating country; the shrubs ceased, or nearly so; green grass was seen along the lesser water courses, and almost green sward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. Arabs were pasturing their camels in various parts; but no trace of dwellings was any where visible. We soon reached the Wady es-Seba, a wide water course, upon whose northern side, close upon the bank, are two deep wells, still called Bir es-Seba, the ancient *Beersheba*. We had entered the borders of Palestine!

"These wells are some distance apart, they are circular, and stoned up very neatly with solid masonry, apparently much more ancient than that of the wells at Abdeh. The larger one is 12½ feet in diameter, and 44½ feet to the surface of the water; 16 feet of which at the bottom is excavated in the solid rock. The other well lies 55 rods west-southwest, and is five feet in diameter, and forty-two feet deep. The water in both is pure and sweet, and in great abundance, the finest indeed we had found since leaving Sinai. Both wells are surrounded with drinking troughs of stone for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb stones were deeply worn by the friction of the ropes in drawing up water by hand.

"We had heard of no ruins here, and hardly expected to find any, for none were visible from the wells, yet we did not wish to leave so important a spot without due examination. Ascending the low hills north of the

wells, we found them covered with the ruins of former habitations, the foundations of which are still distinctly to be traced, although scarcely one stone remains upon another. The houses appear ~~not~~ to have stood compactly, but scattered over several little hills, and in the hollows between. They seem to have been built chiefly of round stones, though some of the stones are squared and some hewn. It was probably only a small straggling city. This very expression I wrote in pencil on the spot, and was afterwards gratified to find that Eusebius and Jerome both describe it only as a 'large village' with a Roman garrison.

"Here then is the place where the patriarchs Abraham, Isaac and Jacob often dwelt! Here Abraham dug perhaps this very well, and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padam-Aram, after acquiring the birthright and blessing belonging to his brother, and here too he sacrificed to the Lord on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges, and from here Elijah wandered out into the southern desert, and sat down under a shrub of *Retem*, just as our Arabs sat down under it every day and every night. Here was the border of Palestine proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the Patriarchs once roved by thousands, where now we found only a few camels, asses and goats.

"Beersheba is last mentioned in the Old Testament as one of the places to which the Jews returned after the exile. The name does not occur in the New Testament, nor is it referred to as then existing by any writer earlier than Eusebius and Jerome in the fourth century. Its site was long forgotten, and the Crusaders assigned this name to the place now called Beit Birin, lying between Hebron and Askelon. About the middle of the fourteenth century, Sir John Mandeville, and also Radolf de Suchem, and William de Baldensel passed on this route from Sinai to Hebron and Jerusalem, and all of them mention here Beersheba. The two latter say it was then uninhabited; but some of the churches were still standing. From this time onward for five centuries, it has again remained until this day apparently unvisited and unknown, except a slight notice which Seezen obtained respecting it from the Arabs.

"Beersheba signifies 'well of the oath,' or, as some suppose, 'well of the seven,' referring to the seven lumps which Abraham gave to Abimelech in token of the oath between them. Gen. xxi. 28—32. The Arabic name Bir es-Seba signifies 'well of the seven,' and also 'well of the lion.' Some writers have regarded the name as implying *seven wells*, but without the slightest historical or other ground.

"We bought here a kid for our Arabs, intending to give them a good supper, inasmuch as we were approaching the end of our journey. Soon after the evening encampment the poor animal was slaughtered, and the different portions were speedily in the process of cooking at different fires. Our Hawcity guide had brought along his family, and to them the offals were abandoned. I looked in upon this feast, and found the women boiling the stomach and entrails, which they had merely cleaned by stripping them with the hand, without washing, while the head, unskinned and unopened, was roasting underneath in the embers of a fire made chiefly of camel's dung. With such a meal our Tawarah would hardly have been content. Indeed all the Bedawin we had yet met with out of the Peninsula, were obviously upon a lower scale of civilization than the Tawarah, and seemed little if any further removed from savage life, than the red man of the American wilds."

"At the first village within the Syrian border their guides, according to contract, were discharged, and after considerable delay, new ones were engaged to conduct the party to Jerusalem. The arrangement being made, they pushed forward vigorously. Hebron soon came into view. "The region around it abounds with vineyards, and the grapes are the finest in Palestine. Each vineyard has a small house, or tower of stone, which serves for a keeper's lodge, and during the vintage." Robinson says, "we were told that the inhabitants of Hebron go out and dwell in these houses, and the town is almost deserted." Hebron lies low down on the sloping sides of a deep narrow valley, chiefly on the eastern. "The houses are all of stone, high, and well built, with windows and flat roofs, and on these roofs small domes, sometimes two or three to each house.

"We had now reached a most interesting point in our journey. The town before us was one of the most ancient of the still existing cities mentioned in the Scriptures, or perhaps in the records of the world. Here Abraham and the other patriarchs dwelt and communed with God, and in this vicinity they and their wives were buried. Here too had been for seven years the royal residence of David; and before us was the pool in Hebron, over which he hanged up the murderers of his rival Ishboseth. In Hebron too he probably composed many of his psalms, which yet thrill through the soul, and lift it to God. Our minds were deeply affected by all these associations, and we would fain have devoted the day to a closer examination of the place. But the strong desire we felt of reaching Jerusalem before night, and thus closing our long and wearisome journey, together with the expectation we cherished of revisiting Hebron at a later time, induced us to forego all other considerations, and press forward as soon as possible to Jerusalem.

"The road between Hebron and Jerusalem bears every mark of having always been a great highway. It is direct, and in many parts artificially made, evidently in times of old. But wheels certainly never passed here; the hills are too sharp and steep, and the surface of the ground too thickly strewn with rocks, to admit the possibility of vehicles being used in this mountainous region, without the toilsome con-

struction of artificial roads, such as never yet existed here. Indeed we no where read of wheeled carriages in connection with the country south of Jerusalem, except where Joseph is said to have sent wagons to bring down his father Jacob into Egypt. These came to Hebron. By our route, wagons for the patriarch could not have passed. Still, by taking a circuitous course up the great Wady el-Khulil, more to the right, they might probably reach Hebron through the valleys without great difficulty."

Stopping a short time at Solomon's pools, and passing on to the right of Bethlehem, they came upon Kubbet Rahil, or Rachel's tomb, about half a mile farther north than Bethlehem. "This is merely an ordinary Muslim Wely, or tomb of a holy person, a small square building of stone with a dome, and within it a tomb in the ordinary Muhammedan form, the whole plastered over with mortar. Of course the building is not ancient; in the seventh century there was here only a pyramid of stones. It is now neglected and falling to decay, though pilgrimages are still made to it by the Jews. The naked walls are covered with names in several languages, many of them in Hebrew. The general correctness of the tradition which has fixed upon this spot for the tomb of Rachel, cannot well be drawn in question, since it is fully supported by the circumstances of the narrative."

(To be continued.)

From the Social Monitor.

BATHING.

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day,
From every opening flower?"

If we would imitate the bee we should gather wisdom from every source. Whatever may be said of Graham's dietetics, his hints on bathing and cleanliness are invaluable. The following is copied from his lectures. One remark in addition to his, we will make. Persons becoming fond of the bath, may carry the use of it to excess, just as naturally as they create the habit of eating or drinking too much. Indeed more naturally; for the instinct does not so readily indicate the demand of the system for the bath, nor consequently the time when that demand is fully supplied, as it does for food. There is a "time to" bathe, and a "time to refrain from" bathing. Too frequent a use of the bath injures the health.—Ed.

In all civilized communities, every house should be constructed with conveniences for bathing; so that each member of the family can readily pass from the sleeping room to the bath. Where this has been neglected, however, and such conveniences cannot readily be had, every one, even in the humblest condition of life, can easily make such arrangements as will enable him to bathe his whole body daily, with very little trouble and expense. A portable bath may be placed in every sleeping room; and if this cannot be afforded, an ordinary wash-stand and bowl, or even a pail of water, with a good sponge or coarse towel, will answer the purpose. If to these, can be added a tub to stand in, surrounded by a screen

made of cheap cotton cloth, nailed upon a frame like a clothes-horse, every thing necessary is supplied. Pure soft water, if it can be had, should always be used for bathing and cleansing the skin.

On rising in the morning, the bed-garment should be laid off, and water applied very freely to the face and neck; and if the hair is short, the whole head may be plunged into the water. A little mild soap may be used with advantage, about the face and ears and neck, to make every part perfectly clean. When thoroughly washed, these parts should be wiped dry with a towel, which is sufficiently coarse to give action to the skin. This done, if the individual has a tub, or something else to stand in which will hold water, let him take a tumbler, or some other vessel, and pour water freely upon his shoulders with one hand, and with the other, wash himself briskly in every part. This is an exceedingly great luxury, where it can be enjoyed, in every season of the year. If, however, the individual has nothing to stand on which will keep the water from the floor or carpet, then let him take a good large sponge, or coarse towel, and make it wet as it can be without dripping, and beginning at the back of the neck, pass briskly over the whole surface of the body and limbs; and then dip it again into the water, and wring it as dry as possible, and rub the whole surface more freely and vigorously; and then immediately take a coarse dry towel, and in a brisk manner wipe every part perfectly dry. This operation should be followed in the same manner with a flesh-brush—as stiff as the skin can comfortably bear—applying it freely to the spine and limbs, and indeed, every part. Where the brush cannot be had, use the coarse towel, or the hand alone. If from perspiration, or any other cause, the skin is more than usually foul, a little mild soap should be applied with the sponge to the whole surface.

They who have never practised this mode of bathing, can have no just notion of the comfort which it affords. When, from almost any cause, one rises from bed in the morning, languid and dull, and perhaps with a heavy feeling of the head and foul taste of the mouth, such a bath, followed by the exercise I have named, refreshes him astonishingly, and makes him feel like a new man. Indeed, any one who has been long accustomed to this kind of bathing, would hardly be willing to dispense with it for a single morning, even to save his breakfast. It may, with perfect comfort and safety be continued through the whole year. Even on the coldest mornings of winter it is exceedingly refreshing and grateful. After this ablution is performed, and the body is partially clothed, a tooth-brush should be freely applied to the teeth with a little clean water—taking care to pass the brush over all the teeth—both on the inner and outer side of them; so that the teeth, gums and mouth may be well cleansed. It may be well to repeat this operation after every meal.

Besides the sponge bathing, there are various other modes of bathing or ablution which may be very advantageously used under proper circumstances. The cold shower bath is

exceedingly invigorating to every one who is able to bear it.

The tepid bath, varying from eighty to ninety degrees, Fah., according to the age, vigour, &c., of those who use it, may, under proper regulations, be employed with great advantage, by all classes of people.

But, at whatever time any bath is taken by any person, it ought always to be remembered that no one should bathe soon after eating; three hours at least should elapse after a hearty meal before a bath should be taken.

In the use of the cold bath, in any manner, if the individual, after rubbing himself, finds that he is disagreeably chilly, unless he is conscious of having been in the water too long, he should avoid that kind of bathing, and perhaps confine himself to the tepid bath two or three times a week, or to the sponge bath, if he finds it pleasant and refreshing.

HEALTH OF DAUGHTERS.

Mothers, is there any thing we can do to acquire for our daughters a good constitution? Is there truth in the sentiment sometimes repeated, that our sex is becoming more and more effeminate? Are we as capable of enduring hardship as our grand-mothers were? Are we as well versed in the details of house-keeping, as able to bear them without fatigue as our mothers? Have our daughters as much stamina of constitution, as much aptitude for domestic duties as we ourselves possess? These questions are not interesting to us simply as individuals. They affect the welfare of the community. For the ability or inability of woman to discharge what the Almighty has committed to her, touches the equilibrium of society, and the hidden springs of existence.

Tenderly interested as we are for the health of our offspring, let us devote peculiar attention to that of our daughters. Their delicate frames require more care, in order to become vigorous, and are in more danger through the prevalence of fashion. Frequent and thorough ablutions, a simple and nutritious diet, we should secure for all our children.

But I plead for the little girl that she may have air and exercise, as well as her brother, and that she may not be too much blamed, if in her earnest play, she happen to tear and soil her apron. I plead that she may not be punished as a romp, if she keenly enjoy those active sports, which city gentility proscribes. I plead that the ambition to make her accomplished, do not chain her to the piano, till the spinal column which should consolidate the frame, starts aside like a broken reed; nor bow her over the book till the vital energy, which ought to pervade the whole system, mounts into the brain, and kindles the death-fever.—*Sigourney.*

From Old Humphrey.

ON HEART SEARCHING.

I do not know whether your path through life has most resembled a bog or a bowling-green; a thorny brake, or a well-rolled gravel-walk; but as the Father of mercies has appointed for our good in this world, that sunshine and shade, pleasure and pain, should be mingled; inasmuch as it hath pleased Him, I say,

that men should be born to trouble, as the sparks fly upward, so, I suppose, of trouble you have had your share.

Not that it very much matters whether we journey through the sultry desert, or lie down in green pastures, gently strolling beside the still waters, so that we have the presence of God with us. Bound as Shadrach, Meshach, and Abednego were, and unwonted as the heat of the fiery furnace was, into which they were cast, they had neither cause nor inclination to complain, for there was One seen walking with them in the midst of the fire, in form like unto the Son of God. If you have been walking in the same company, whether your face has been bright with smiles, or clouded with tears, no matter.

I want to search your hearts a little, on the present occasion, for now and then a little heart searching is a good thing—not a pleasant thing, but a good thing—seeing that it ministers to the health of the mind.

It has been my lot to witness many scenes of affliction and human suffering, in sick beds, and asylums, and workhouses, and hospitals. I have been with the surgeon when his knife has been at work; when the nerve, the vein, and the artery have been laid bare, and the offending limb has been amputated. I have attended the dissecting board, and witnessed the breathless body of a fellow-being in its humiliation. Something too much of all these things have I known, and if you have known them too, you will comprehend at once the significance of the term “laying the heart bare.”

You need not be frightened at me, for I am no surgeon; the pen is my weapon, and that I can use but very indifferently; how then I shall succeed in laying your hearts “bare,” is a matter involved in some uncertainty.

It much struck me, some time ago, when I heard an eminently humble and pious follower of the Redeemer say, that the Lord had dealt very mercifully with her, in “hiding her transgressions.” The thought has occurred to me again and again, how sad the situation of God’s people would be in the world; what a spectacle to be gazed on with wonder, if God, in his matchless and manifold mercies, had not hid their transgressions.

How is it with you in this respect? Are you fair and quite upright in all things? Are you exactly what the world-around considers you to be, or are you indulging some secret sin, which the eye of God beholds, though you conceal it from human gaze?

I speak to the rich as well as to the poor; and, hark you! if you be rich, I shall not spare you on that account. Whether you are a peer or a pauper, Old Humphrey does not care the value of one farthing. Those round about you, who fear you, or hope to obtain something at your hands, are not likely to tell you plain truths; but as I neither fear you ill humour, supposing you sometimes indulge in it, nor hope to gain any part of the money you have in your pockets, the plain truth shall be spoken.

It may be that you and the world are on tolerably good terms; your reputation stands pretty fair; you have no particular “blot on your escutcheon,” but let me ask you a plain question; Is this because you are really spot-

less, or because your character and conduct are not fully known to others?

Judging by outward appearance, worldly men no doubt, call you “fortunate man.” Your humble neighbours, your tenants, and your poor relations, think you are “a great man,” and those who worship with you conclude that your “lines are fallen in pleasant places,” and that you possess “a goodly heritage.”

It may be that you keep a carriage; that you have a large balance in your banker’s hands; that your property in the funds is considerable; and that your estates are altogether free from mortgage. You are, perhaps, looked up to with respect, as a man of property, probity, and piety; and held in high estimation by your friends. It is not my wish, for a moment, to diminish aught of these things; rather would I increase them, had I the ability, if by so doing it would add to your earthly happiness, and your heavenly hopes; but I want to send you home to your own bosom, to lay your heart bare. Never mind, just for the moment, what other people think of you; they know nothing at all about the matter; but I ask, What do you think of yourself?

Are you just in all your dealings; doing to others as you would they should do to you, were you to exchange positions with them? Do you behave well to your servants? Are you as free from pride as you wish people to suppose? Are you as kind to your relations as you should reasonably wish them to be to you, were you poor, and they rich? Do you give to the poor as much as you ought? Is your almsgiving unmingled with ostentation? I know that I am trying you rather hardly; I am going a long way, but I must go yet a little farther, so let me beg you to stand up fairly, like a man. Is there no act of justice which you know you ought to do, that you are delaying? No secret sin in which you are indulging? Are you a sincere and humble follower of Jesus Christ? Are you grateful to God for the gifts with which he has entrusted you? Do you consider yourself as his steward, bound to use them to his glory; and are you ready, whenever he shall require it, to give an account of your stewardship? After you have put these questions to your own heart, and replied to them with sincerity, let me again ask, whether, in your own estimation, you are not more indebted for your present character and reputation to the comparative ignorance of your fellow-sinners, than to your own deserts?

Well, now let me move on to the middle class of mankind, which is much larger than that which contains the rich alone. In this class may be reckoned the generality of those who follow a trade, as well as persons filling situations as clerks, and those who by their own exertions are fully able to provide necessaries and comforts without feeling the evils of poverty. Are you in this class? If so, I have a word or two to whisper in your ear.

Remember, I am not going to accuse you. I am only about to ask a few questions; answer them to yourself, in godly sincerity.

I need not tell you of the trickery and dishonesty that are often practised in trade. I need not tell you that the necessities of life are too often adulterated; that short weights are

sometimes used; that the little finger, now and then, touches the scalebeam; and that the cloth is cut, occasionally, on the wrong side of the thumb. I am afraid these things are too common for many persons to be ignorant of them. Oh how miserably we deceive ourselves when we deceive others! How blind we are, when we do wrong in secret, and say, "The Lord shall not see, neither shall the God of Jacob regard it!" "The eyes of the Lord are in every place, beholding the evil and the good." O Lord, "the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Psa. cxxxix. 12.

If you hold any situation, I will not suppose that you systematically injure your employers, or recklessly waste their time and your own. If you are in trade, I will not suppose for a moment that you are one of those who think it lawful to get rich at all hazards; that you consider it no crime to oppress your workmen, and impose upon your customers; but, on the contrary, give you credit for being what the world would call an upright tradesman; but, now, do not shrink from my question. Are you, in your own estimation, as upright as you are in the opinion of others? If instead of being judged by man, who knows you not, you were to be judged by Almighty God, who knows you, do you think you would stand so fair with your neighbours as you now do? or are you conscious that you are what you are in the eyes of the world, because men know not the "whole truth" as to your life and character?

I know these are heart-searching inquiries, and not such as we are in the habit of putting to one another every day in the week; but, for all that, they may not be unnecessary. It is a grievous thing for any one to act unfaithfully to those above him, or to oppress, in any way, those beneath him; whether, then, you are a master or a servant, your catechising yourself, as I have catechised you, will do you no harm.

And, now, shall I leave off without a word to the poorer classes? Oh, no, he is no friend to the poor, who is not willing to correct their errors, as well as to increase their comforts; to speak the truth, I more frequently have a poor man, or a poor woman, than a rich one, in my eye, when I dip my pen into my inkstand. Willingly, had I the power, would I plant a grape-vine against every poor man's cottage, place a Bible on his side-table, and be the instrument of imparting the consolations of that blessed Book to his heart.

Well, then, let me suppose that you are poor, and that you have the character of being honest, sober, and industrious. It may be, too, that God, of his great mercy, has made you tolerably contented in your situation. Perhaps you know that riches will not make a man happy, nor the absence of them render him miserable, and you may sometimes repeat the texts,—"The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." Eccles. v. 12.—"Better is little with the fear of the Lord, than great treasure and trouble therewith." Prov. xv. 16. Let me then ask you, as I have asked others, if you were called upon at the hour of midnight, when no eye

save that of the Almighty is upon you, to give a true character of yourself, what would that character be?

I do not wish to be referred to your master, or to your neighbour, or to your friends, for your character; for you may think, and say, and do a thousand things that they know nothing of. Put the question to yourself, calling to mind every idle word that has been said, and every evil deed that has been done by you, and then, perhaps, you will see that you have no cause for boasting, but much for using the publican's prayer, with smittings on your breast, "God be merciful to me a sinner." Luke xviii. 13.

And now, let the heart-searching inquiry be directed to my own bosom; let me, as I have catechised others, catechise myself. I may not intentionally have wronged my neighbour; I may not willingly have injured the widow and the fatherless; oppressed the weak, or ground the face of the poor; but the question is, Do I know that I am, in integrity and godly sincerity, in all respects the man I am taken to be, by those around me? To this I answer, "To the Lord our God belong mercies and forgiveness, though we have rebelled against him." "It is of the Lord's mercies that we are not consumed, because his compassions fail not." "Hide thy face from my sins, and blot out all mine iniquities." Blessed be God, that "the blood of Jesus Christ his Son cleanseeth from all sin." 1 John i. 7.

THE FRIEND.

SECOND MONTH, 12, 1842.

It is stated that a bill is before the Legislature of Kentucky, providing for the abolition of punishment by death. The following paragraphs on the same subject are from the Philadelphia Gazette of 8th inst.

The Abolition of Capital Punishment is occupying public attention every where. Humanity and enlightened legislation is striving to wipe out this disgraceful feature from our statute books, but men resist the innovation, as they did for years the abolition of branding, the stocks and the whipping post. Our position is, that it does not deter from crime, fails in its purpose, and, being barbarous and unoperative, it should never be exercised. Cruelly hardens the sensibilities and the heart. Familiarity with executions softens the terror with which capital punishment was once surrounded. The melioration of the criminal code originated in Pennsylvania. It is gratifying to find that enlightened zeal in behalf of humanity and the moral sense of mankind, still goes on undiminished and unflinching in the land of William Penn. On the subject of capital punishment, the Journal of Commerce starts one position, which is as strong as it is uncontroversial. It remarks—

"We have noticed for several years past, that juries are extremely reluctant to convict of murder, when they know the penalty must be death; and excuse the matter with their consciences and oaths, by presuming there is, or may be, a reasonable doubt" as to the guilt of

the prisoner. The consequence is, that in a large majority of cases, as we believe, murder goes entirely unpunished. This is a horrible state of things, all will admit. It is easy to say that juries ought to be more rigorous in exacting the penalty due to so atrocious a crime. Doubtless they ought; but the question is, will they? We know of no reason for expecting any material change in this respect, so long as the consequence of conviction is death. Were it imprisonment for life, without the power of pardon by the executive, a verdict of guilty would probably be rendered whenever deserved. Imprisonment for life, though to most persons less terrific than death, is one of the greatest evils which can befall humanity; and as the murderer would have little hopes of escaping this penalty, might it not operate even more efficaciously in deterring from the commission of crime, than the possibility, without the probability, much less the certainty, of suffering the punishment of death, or any punishment at all?"

The annual meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on the evening of Second day, the 14th instant, at seven o'clock, in the Committee room, Arch street. The members of both branches are invited to attend.

NATHAN KITE, Sec'y.

Philad. Second mo. 9th, 1842.

AGENTS APPOINTED.

Tobias Meader, Dover, N. H.
Jonathan Cox, Rich Square, Northampton county, N. C.

Departed this life, on the 26th instant, THOMAS WARRING, an esteemed elder and member of Nottingham and Little Britain Monthly Meeting, in the 88th year of his age. It is with no ordinary feelings we thus announce to his distant friends and acquaintance a termination of the labours and usefulness of this our beloved Friend, whose dedication and devotedness through a long life, have set forth so striking and encouraging an example to his survivors, speaking to them in the expressive language of conduct, "Follow me, as I have endeavoured to follow Christ." Throughout a painful and lingering disease, of a dangerous affection, his patience and resignation bore a striking exemplification of the Christian character. The morning before his departure, though apparently not so near his end, he told his family he believed he should not live to see another day—he appeared desirous of having them collected around him, as if to witness the closing scene—he was perfectly calm and composed—his last moments of consciousness were dedicated in supplication for himself, and for those he left behind—thus he had been gathered, we humbly believe, "as a shock of corn, fully ripe" into the garner of eternal rest, there to enjoy in endless fruition, the reward laid up for the righteous. His genuine piety, and unobtrusive life and conversation had endeared him to his neighbours, and all who knew him—his memory is sweetly embalmed in their affections, as was abundantly evinced in the spontaneous effusion of feeling, by a very large concourse assembled to pay the last solemn tribute to his memory—"Mark the perfect man, and behold the upright, for the end of that man is peace."

DIED, near Tecumseh, Lenawee county, Michigan, on the 12th of First month last, JOSEPH DICON, a member of the Society of Friends, formerly of Chesterfield Monthly Meeting, N. J., in the sixty-first year of his age.

On Second day, 31st ultimo, ANX JONES, widow of the late Isaac Jones, of Radnor, in the 77th year of her age.

For "The Friend."

EARLY FRIENDS AS REFORMERS.

Although, as I am thankful in believing, there are but few among us, who allow themselves to think or speak lightly of those worthy sons of the morning, who were first called and specially qualified to promulgate the gospel of salvation in its spiritual nature, as professed by the religious Society of Friends; yet I fear there are some who for want of watchfulness, or from an unwillingness to bear the daily cross, and walk in the narrow way, are disposed to regard them as mystics, too contracted in their views, and over-zealous in unveiling the corruptions which had crept into professing Christendom; and are willing to believe that greater latitude may be allowed to us of the present day who have succeeded them in religious profession. To such I would recommend the following appropriate remarks of the late E. Smith, of England, published in his life of William Dewsbury.

The particular portion of labour which fell to their [early Friends] lot was that of carrying on the great work of the reformation in some points of religious faith, to a much further extent than was laid upon the reformers of the fifteenth century. And although the early Friends were charged with being deniers of the Scriptures, because they preached boldly a revelation of divine knowledge to the mind of man, they did this as moved by the Holy Spirit, upon Scripture authority itself, and upon the ground of their own blessed experience. In the spiritual view which they were led to take of the Christian dispensation, they were indeed true believers in and supporters of the Scriptures; because they bore a fuller testimony to the scope and intent of those sacred writings. They not only acknowledged them with as much sincerity as others, to be pre-eminently depositories of revealed truth, but they never shrunk from bringing those matters among the various sects which called for reformation, as well as their own doctrines and practices, to the test of Scripture, after the example of all true reformers. But in so doing, they were never suspected of an intention of overlooking the important fact, that the sacred volume itself needs a holy interpreter. Indeed, it was no other than this interpreter himself, as they believed, opening the Scriptures to the subjected understandings of the early Friends, that pointed out to them those things among the churches which in that day required, and which still demand the hand of reform, and against which they were called to bear so public and unflinching a testimony. Nor were they left destitute of sufficient evidences of various kinds, spiritual, supernatural, and providential, intended no doubt for the confirmation of their belief, that the Lord himself was with them in their labours. In what manner the great work of individual repentance and regeneration was carried forward in their own minds, we have an instance before us in the case of William Dewsbury, who was only one among a large number who were favoured to arrive at the same enlarged experience. But "the evil heart of unbelief," under very specious forms of reasoning, is at all times endeavouring to shake the faith of the weak and unwary; often by

insinuating that the superstructure of the heavenly building is not to be of the same materials as the foundation. But this we know and are assured, is neither scriptural nor was it the belief of the early Friends. The same divine work, according to what they learned and what they taught, requires at all times the same divine power to carry it on.

Time has made no such change of circumstances, as to invalidate the truth of this position. The natural man is the same in all ages; and he is not more able at one day than at another to comprehend savingly the things of the Spirit of God, for they will ever continue to be "foolishness unto him and he cannot know them, because they are spiritually discerned."

Many have found it difficult to reconcile the bold and inflexible conduct of the early Friends, in bearing their open and public testimony against the errors of the prevailing sects and parties in religion, as though none were right but themselves. That this was actually the case with Wm. Dewsbury, we shall see when the transactions of his life are further laid open before us, and it was the same with Geo. Fox, and with the Friends in general. There is little doubt, but that such as were well satisfied with the established religion, or such as had dissented from it into various sects and shades of difference, must have thought it highly obtrusive and presumptuous in any, though not altogether without precedent, thus publicly to call in question their principles or practices, especially if those persons were, in the majority of instances, but simple illiterate men. Neither do I wish to be understood as justifying every act which was the product of their generally well directed zeal. But I am ready to affirm it as my belief, that the manner of their appearance was well suited to their day, that the amount of the benefit to the nation and to the church resulting from their labours and sufferings, has never yet been fully calculated, and that they were the means of establishing certain precious principles in the minds of men, for which, the more they become developed in practice, the greater will be the gratitude of mankind. The question therefore in regard to their early practices, is not as to what might be agreeable or seem decorous or otherwise; but whether the Lord of the vineyard did, or did not see it meet to send labourers into his vineyard after such a peculiar manner; and whether he did or did not require this especial service at their hands, however repulsive their appearance might be to the carnal and hypocritical professors of those times. Many of these professors were very soon manifested not to be what they would pass for; some by the eager persecution they raised against the truth, others by their cowardly compliances to shun persecution. On the other hand we know beyond contradiction, that under this ministry, unmodish and unacceptable as it was to the worldly minded, thousands were turned from the evil of their ways; for we are informed by the testimony of authentic records, which the whole history of the Society proves, that such a wonderful power attended the early preaching of this people, as for hundreds to be overcome by it at one time, and to be convinced of the truths which they heard. So that unplesing as such instances of interference might be, to the natu-

ral, impatient, unregenerate mind, the true Christian, the spiritual man can have no doubt that the ministry of this people was a fresh display of that dispensation which is love from God to his creatures.

We have seen under what kind of impressions Wm. Dewsbury moved in various instances, from very early life, and how by revelation the mystery of unrighteousness, and the mystery of the gospel, which is according to godliness, was made known to him; and by what means he became an able minister of the New Testament, not of the letter, but of the spirit. When he received, what he most surely believed to be, and what the event proved without contradiction, to be a divine gift and call to the work of the ministry, the word to him was "What I have made known to thee in secret, that declare thou openly." If under such clear impressions of duty, and it was equally the case with others his brethren, these men went forth as with their lives in their hands, to publish the gospel of peace, to show the people their errors and to make known to them what they themselves had both seen, and tasted and handled of the word of life, it requires considerable caution how we suffer our preconceived notions, or our unsuspected wills and reasonings to rise up in judgment against such a dispensation.

Second Annual Report of the Society (New York) for the Relief of Worthy aged Indigent Coloured Persons.

The managers of "The Society for the Relief of Worthy Aged Indigent Coloured Persons," respectfully present to their patrons the following brief sketch of its history, during the year now closed.

They have been enabled by the blessing of God and the liberality of our citizens, to extend the range of their beneficent action to sixty-three pensioners; which is nearly three times the number assisted the last year. They presume there are in this great city, hundreds of the sons and daughters of Africa now advanced to a period of life in which their own industry can no longer meet even the mere necessities of nature; suffering the accumulated evils of want, age, and neglect. They hunger, they weep; their frames are racked by disease, the winter's wind sports with their ragged covering, and yet the crumbs that fall from the loaded tables of the opulent, would make a feast in their lowly dwelling, a pittance might procure the medicine, the fuel, the garments they imperatively need. We are persuaded that there is not only the ability, but the disposition in our community, to relieve these wants as soon and as far as they shall be made known.

The managers, therefore embrace this opportunity of suggesting some considerations, which they trust may reach the eye of the benevolent of our city. In the midst of a teeming population, there must necessarily be much poverty and much suffering. There is however, one class, that present peculiar claims to the sympathy of our citizens. They are not only aged and poor, helplessly poor; but they pertain to an oppressed race, a race whom we and our ancestors have injured. They enter here into no inquisition, they do not sit in

judgment, their Institution has no interest in the inflaming questions connected with this subject. They merely allude to the obvious fact—the African race is, in this country, a depressed race. They are here without the prospects—without the rights of men. They are generally poor and improvident, because they are untaught, and trained to nothing higher than to meet the wants of their animal nature. But it should be always remembered that the white man has placed them here; placed them here as a race, against their will. This is not the case with other foreigners. They come here paupers, of their own free-will, and might rise to wealth and knowledge and eminence. The coloured man was brought here to be enslaved; and now his posterity are reaping the fruits of unrighteousness. It becomes us then, as the pensioners of a bountiful Providence, and as the subjects of God's moral government, to consider the necessities of this afflicted people. All those whom we aid, with the exception of a very few cases of peculiar distress, are advanced beyond sixty years of age, some have far exceeded that. This longevity does not indeed indicate a life of hardship. On the contrary, a large number have passed their vigour in comparative ease and indulgence; they have lived in our houses, shared our luxuries, and the comforts of our abodes of plenty. But now age and infirmities render them useless. They can no longer cultivate the field, nor contribute to the pleasures of the table. They are no longer wanted in the mansions of the rich; and they are cast, with their habits of improvidence, their ignorance of any useful employment, their deceptitude, their poverty, into the mass of that unseen poor who hide in our lanes and our cellars, where they want, and pine and die. Some of them, however, have survived a course of long hardships, and are now paying the fearful penalties of early exposure, bad diet, irregular living and excessive labour.

During the last year, nine of the pensioners have passed from this to their eternal home. The managers have procured the admission of several to the Alms House, where two good rooms have recently been fitted up exclusively for the coloured sick: by which the condition of those who have no definite disease, but a general prostration of strength, is now greatly improved. A committee from their board have visited the Alms House almost weekly, during the past year. They have provided the aged with work and many little comforts, which they could not have obtained there. Reading and Scripture lessons form an important part of their employment. And could the benevolent friends of this society witness the sincere expressions of gratitude for the little alleviation of their wants thus furnished, they would not say, we have spent our substance in vain.

They would, however, do injustice to this unhappy people, if they should leave no other image of them on the minds of their benefactors, than that of poverty and animal suffering. There is in many, the most convincing proof of a participation in our higher moral nature. They have been much impressed by the delicacy, unobtrusiveness, and gratitude they evince. The Spirit of God has put upon many of them the seal that cannot be mistaken,

and which signalizes them as the children of God and the heirs of his glory. It may not be out of place to select one or two instances from the minutes of the managers.

Blind Sophia claimed much of their sympathy; she was stolen from Africa when about seventeen years of age. After passing a long life of accumulated sufferings she was eventually sent to our Alms House, where she lingered four years. She often spoke with much affection of her master, the finer feelings of her heart not having been blunted by the cruel treatment she received. A more emaciated frame was seldom seen; accustomed to the best of food, the change of diet in advanced age was insupportable. She was wasting away without any apparent disease. She seldom complained or asked for any thing. On receiving her weekly allowance, her broken thanks were mostly accompanied with tears. One of the committee giving her some refreshment a little before her death, she placed her hand in hers, kissed it many times, then said: "God bless you, dear missey.—Sophia never ate more.—Oh! God will bless you, dear missey." Soon after she quietly departed.

Another disciple of Christ, to whom it has been their privilege to give a cup of cold water, was Jonathan Skinner, a methodist minister, in his 87th year. An account of the pious labours of this man of God would rank among our most useful tracts. As long as strength would permit, he went from one sick bed to another, praying for and encouraging the penitent, to hope and trust in Him, who sent his gospel to the poor. To none could the language of the poet be more justly applied:

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters Heaven with prayer.

Thus they are allowed to relieve not only the poor, but Christ's poor.

The benevolent feelings of some of our pious friends have been called into action, not only in rendering pecuniary assistance, but in making garments for the worn out sufferers.

November 30th, 1841.

Documents illustrative of the Early Discipline and Testimonies of the Society of Friends.

(Concluded from page 136.)

[The following document, copied from (probably) a circular in Ellis Hookes' handwriting, relates to the first establishment of the Meeting for Sufferings in London: it gives the names of the London and Country correspondents, with the regulations agreed upon for the constitution and regulation of the said meeting. This document does not appear recorded in the minutes of the Meeting for Sufferings.]

The names of the persons appointed to meet upon the account of Friends' sufferings, also upon the names of the persons in the country, to whom they are to send, upon any occasion about sufferings.

In Town.

Bedfordshire and Northampton.

John Staples,
Frances Camfield.

Edw. Chester, of Dunstable, for Bedford.
Daniel Wills, physician in Northampton.

In Town. *In Country.*

Berkshire and Bucks.
John Osgood, Benj. Cole, in Reading,
Thos. Zachary, Thomas Ellwood.

Cornwall and Devonshire.

Thos. Taunton, Lawrence Growden, at
Gilbert Latie, St. Austie, so called.
Edwd. Brookes. Arthur Cotton, merchant, in Plymouth.

Hampshire and Surrey.

Ellis Hookes, Geo. Embree, at Southampton,
Wm. Mackett, John Cooper, at Guildford.

Sussex and Kent.

Wm. Welch, Luke Howard, shoemaker, in Dover.
James Braines,
Walter Miers.

Essex and Suffolk.

Richd. Whiyand, Seln. Formantell, in Colchester,
Thos. Yoakley, Robert Duncan, tanner, near Mendesham.
Fras. Moore.

Norfolk and Cambridge.

Thos. Cox, Samuel Duncon, hosier, in Norwich,
Clem. Plumstead. William Brasier, shoemaker, in Cambridge.

Ely and Lincolnshire.

George Watts, Samuel Cater,
Wm. Parker. Wm. Garland, at Gainsborough.

Yorkshire.

Thos. Hart, John Hall, near Mongs-gate, in York.
Ralph Duryham,
Durdham and Northumberland.

Thos. Rudyard, John Ayrey, soapboiler,
Wm. Meade. in Newcastle, for both these counties.

Cumberland and Westmorland.

Wm. Loaitwaite, James Collinson, at Pen-writh, shopkeeper.
Francis Dow. Bryan Lancaster, at Kendal, tanner.

Lancashire and Cheshire.

John West, Thos. Green, shopkeeper, in Lancaster.
Thomas Mathews. Edwd. Morgan, shoemaker, in Chester.

Staffordshire and Derbyshire.

James Claypoole, William Fallowfield, at
Thos. Rudyard. Leek.
Wm. Storrs, at Chesterfield, shopkeeper.

Leicestershire, Nottingham, Rutland.

John Elison, Samuel Wilson, baker, in Leicestershire,
Arthur Cooke, John Reekless, shopkeeper, in Nottingham.
Richd. Mew,
Thos. Robertson.

Worcester and Gloucestershire.

Gerrard Roberts, Edward Bourne, physician, in Worcester.
Ezekiel Wooley.

Herefordshire and Shropshire.

Philip Ford, James Merrick, at Ross.
John Dew. Constantin Overton, at Shrewsbury.

<i>In Town.</i>	<i>In Country.</i>
	Warwick and Oxfordshire.
Fras. Bellers, Wm. Crouch, Hugh Lamb.	John Murlock, baker, in Coventry, Silas Norton, maulster, in Oxford.
	Hunts and Hertfordshire.
Job Bolton, Wm. Ingram.	Richard Johnson, fell- monger, in Huntingdon, Henry Stout, maulster, in Hartford.
	Wiltshire.
Arthur Cooke, Ellis Hookes.	Thos. Neat, at Chipen- ham.
	London and Middlesex.
Thomas Cooper, William Meade, Joseph Scott, John Kimble.	
	Bristol.
James Claypoole, Ezekiel Wooley.	Thomas Gouldney, gro- cer, in Bristol.
	North Wales.
William Goswell, Edward Man, Potter Evans.	Richd. Davis, hatmaker, in Welchpoole.
	South Wales.
Benj. Anobser, Wm. Probusch.	
	Ireland.
Sam. Newton, James Claypoole, William Penn.	Samuel Clarredge, mer- chant, in Dublin.
	Scotland.
William Welch, Jon. Swinton, Gowen Lawrey.	
	Barbados.
Thomas Hart, Gerrard Roberts.	
	New England, New York.
William Meade, Joseph Scott.	
	Virginia and Maryland.
Samuel Groom, Fras. Camfield, Jas. Braines.	
	Nevis and the Leward Islands.
John Goodwin, Hugh Hartshorn.	
	Jamaica.
Edward Brush, William Crouch.	
	Holland.
William Crouch, William Welch.	

At a meeting of aforesaid Friends and others, assembled upon the account of Sufferings, held at James Claypoole's, the 12th day of the 4th mo. 1876.

Agreed as followeth :

1.—That the whole Friends appointed for the Meeting of Sufferings, do all meet the Fifth day next preceding every term.

2.—That one fourth part of the Friends of this meeting, be nominated and appointed to meet weekly, every Fifth day, at or before the 11th hour in the forenoon, as a weekly Meeting for Sufferings; leaving a liberty to any other faithful Friend concerned to meet with them: which said Friends so appointed, are to con-

tinue as the Meeting for Sufferings, until the Fifth day next before the next ensuing term; and then a new choice to be made—one other fourth part of the Friends appointed for Sufferings, to attend the next ensuing quarter, weekly as aforesaid; and so for every Fifth day next preceding each term, a new choice and appointment of other Friends, to attend the service of Sufferings as aforesaid.

The names of the Friends appointed for the present immediate service, to continue till the General Meeting for Sufferings, appointed to meet the Fifth day next before next term.

Westminster.	{ Gilbert Latie, Fras. Dow.
Wheeler Street.	{ Fras. Moore, Fras. Bellers.
Ratcliffe.	{ Arthur Cooke, James Braines.
Southwark.	{ William Sherven, Henry Snook.
Peele.	{ William Parker, John Elson.
London.	{ John Osgood, Thomas Rudyard.
Foreign Paris.	{ Thomas Hart and Joseph Scott.

3.—That if any of the said fourteen Friends now nominated, (or others to be hereafter nominated and appointed for this service,) by reason of any urgency of occasions or business, cannot attend at any respective meeting as aforesaid, that then such respective member, send (if they can) a note to that meeting, informing the meeting of their not being able to be there that day.

4.—That Ellis Hookes, as well forthwith as from time to time hereafter, send down into the several counties of England and Wales, unto the Friends there appointed to correspond, as well the agreements now made and to be made for the settling of this meeting, as also the names of such persons here with whom they are now, or for the future, from time to time to correspond; that the country Friends may henceforward understand Friends' care and order therein, and direct their letters to the persons here appointed accordingly.

5.—That only the present sufferings, where-in the Friends in the counties expect some relief or redress, be sent to the Friends in London before nominated to assist the Friends in the country; and that such sufferings as are collected and intended to be recorded, be as formerly sent to Ellis Hookes.

6.—That a list or copy of all the Friends here of the Meeting of Sufferings, and the names and habitations of all the country correspondents now appointed, or to be appointed, be now and from time to time, with the agreements of this meeting, delivered to each member of this meeting, or at least to one of the two Friends respectively appointed, or to be appointed here for each county; that so each member thereof may know their respective service.

7.—That when any Friends appointed here to correspond with the respective counties, receive any letters from their respective counties, that they take due care to send them expeditious answers to such questions, or other matters, or things proposed to them, or for which

the country Friends desire their assistance in advice or otherwise; and also give them speedy answers whether their respective cases and sufferings, can have relief here or elsewhere, or not; so that our country Friends may not lie under a tedious and fruitless expectation, without our resolution, in cases of difficulty, distress, and suffering.

8.—That a convenient room be allowed and taken, for the Friends now and hereafter appointed, to meet weekly, in, as aforesaid, in such convenient place, as Gerrard Roberts, William Welch, and John Osgood shall allow and approve of; and that until such convenient room can be had and taken, that the meeting be held and kept weekly, at Job Bolton's, in Lumber street.

9.—That country Friends be reminded of what formerly was signified unto them, where the circumstances of time will admit, to lay their sufferings and cases before Friends in their Monthly or Quarterly Meetings, or to end their cases and sufferings may be sent up, or recommended, with the meeting's or particular Friend's testimonial and approbation.

10.—That if any matter or thing happen in the interval of Monthly or Quarterly Meetings, that then they lay the said sufferings before two or more faithful Friends of the county as aforesaid, appointed by the Monthly or Quarterly Meetings for that purpose; and the names of such Friends to be sent up to Friends here.

11.—And further, that Friends be careful to draw up their sufferings full and short, according to former directions; it being the intention of Friends here, once a month, to publish in print half a sheet or a sheet, of the most remarkable and grievous sufferings; to the end cruelty may not be acted in a corner, and not be known.

[The following document has been found in the catalogue of George Fox's writings, (mentioned at page 311,) it is inserted under the year 1690:—in several respects it is a remarkable document.]

All Friends in all the world, that used to write to me of all manner of things and passages, and I did answer them—let them all write to the Second day's Meeting in London, directing them first to their correspondents there; and the Second day's Meeting in London, for them to answer them in the wisdom of God: and let a copy of this be sent to all places in the world among Friends, that they may know and understand this.

And for the Yearly Meeting in London, to answer all the yearly and half yearly letters or papers that come once a year to the Yearly Meeting in London; and they to see all be carefully read, and answered in the Truth and in righteousness, to the glory of God, and to the comfort and refreshment of His people.

GEORGE FOX.

[From a copy.]

“The love of the world, and the love of God, are like the scales of a balance, as the one falleth, the other doth rise.”—*Scougal's* “Life of God in the soul.”

A Testimony from Lancaster Monthly Meeting concerning Lydia Lancaster, deceased.

This our dear and well-beloved Friend was the daughter of Thomas and Dorothy Rawlinson, of Graithwaite, in this county, who were both descended from families very honourable amongst men. Thomas Rawlinson, her father, was convinced of the blessed truth in early times, and freely gave up to the holy visitation, in consequence whereof he underwent great affliction, being banished from his father's house for many years; yet, having an eye to a better inheritance, he joined himself to truth and its friends. Her mother was the daughter of Thomas Hutton, who also came amongst Friends on the principle of conviction. As they bought the truth, they knew its value, and were religiously concerned to instruct and example their children therein as the most precious of all blessings. That powerful hand which can alone give the increase, mercifully extended an excellent blessing to several of their children, and particularly to this their daughter; and as it opened the heart of Lydia in former time, opened hers to receive the heavenly message. Hereby, in her young years, she became sensibly acquainted with the Lord, and witnessed his gracious dealings with her, in order to redeem her to himself, and make her a sanctified vessel to place his name in.

About the fourteenth year of her age, she had a view of the will of Providence to engage her in the ministerial service, under which concern, bearing precious seed, she continued about ten years, growing in wisdom and experience, that she might come forth, in the right time, endued with proper qualifications. In this time of deep travail and heavenly discipline, she learned to say with the prophet Isaiah, "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned." About the twenty-fourth year of her age, she came forth in a living, powerful testimony, and grew therein; the blessed Author of all spiritual riches having abundantly replenished her with the treasures of His kingdom, she soon became an able dispenser thereof to the churches, having a word in due season to every state, and like the well instructed scribe brought forth out of the treasures committed to her, "things new and old." And as she was eminently favoured by her great Lord and Master, she became humbly devoted to his requirings; when called forth into the various parts of His vineyard, she freely gave up to spend and to be spent for his cause and name's sake. She visited this nation (or the greatest part of it) several times, Ireland and Scotland twice; also the continent of America, in all which she was rendered instrumental to build up many in the most holy faith; particularly in America she left many seals of her ministry, both in the edification and help of those who were of the Society, and the conviction of others, gathering them to the great Shepherd of the flock.

Her ministry was living, clear, and powerful; her openings into the mysteries of the kingdom, deep and instructive, adapted to the state of those amongst whom she laboured, close, and with authority, to the negligent and careless; yet all her ministry was attended

with a degree of that love and tenderness which accompanied her Lord and Master, who "came to seek and save that which was lost." She was favoured above most with an excellent utterance; her gesture awful; her voice solemn, and all her demure in the exercise of her gift becoming the dignity of the gospel ministry. She was signally favoured in supplication, having near access in spirit to the throne of majesty and grace, before which she worshipped with calm rejoicing and awful reverence. She was a diligent attender of meetings, whilst favoured with bodily ability, and a good example of silent waiting therein, looking carefully for the arising of the power and virtue of truth; an awful steady attention upon the Master of the assembly was very evident in her countenance. She was also a diligent attender of meetings for discipline, concerned for its promotion, and very serviceable therein.

She had a large experience in affliction, being deeply tried therein in her nearest temporal connection, which though at times extremely hard to bear, yet she was mercifully supported under all her exercises, and as she, with others, have had reason to believe, the tribulations attending her pilgrimage were a means to wean her from every thing visible, and fix her whole attention on that everlasting Father and Friend who remains the sanctuary of his people for ever. Being instructed in sorrow, she was favoured with a sympathizing heart, and knew how to partake in the affliction of others, and direct to the Physician of value the all-sufficient supply.

Her conversation was cheerful without levity, religious, engaging, and solidly grave, the prevalence of Divine love rendered her acceptable to all; nevertheless cautious to distinguish the higher obligation of spiritual unity from the ties of natural connection or general acquaintance: she was indeed a lover of God and good men.

Some few years before her departure she was reduced very low, and, in all appearance, near her final change; but she mentioned to some friends who visited her, the full assurance of being raised up again to finish her day's work, and that she had a sight of some further service for her Lord and Master, which she was enabled to accomplish, visiting Bristol, London, and some other parts of this kingdom, though feeble in body, yet strong in the power of an endless life.

Great was her growth in religious experience, even to the stability of salvation, and an assurance that she should never fall, yet accompanied with the deepest humility; a filial love which casts out servile fear, was the covering of her spirit, and rested almost constantly upon her for several months before her removal. About six weeks before her departure, she thus expressed herself to a friend whom she had favoured with an intimate acquaintance, "My natural strength is not so much impaired as to give me reason to expect a sudden removal from this world; but I feel so constantly, day and night, the virtuous life, and my Father's holy presence is so constantly with me, and I enjoy so much of the spiritual communion and fellowship of saints, as to give me an apprehension that I am not far from my everlasting home!" The friend to whom she thus

expressed herself, being deeply affected with the sense of the overshadowing of the Holy Wing at that instant of time, she said, "If the foretaste be so joyous, what are the riches of the saints' inheritance beyond the grave?"

Much might be said on the behalf of this our dearly beloved friend, but we can add nothing to her memorial, which is sweet and precious; may all who have partaken of her labour of love, and we, in a particular manner, who were favoured with so large a portion thereof, give the truest testimony of our regard by following her as she followed Christ! She was supported to labour in the gospel almost to the conclusion of her days, having attended the funeral of our dear friend William Backhouse, several miles off, on the first day of the week, and preached the gospel in the demonstration of its own power, and finished her course the seventh day following. As she lived, so she died, in great favour both with God and man, full of days and full of peace.

We conclude with the earnest desire, that every dispensation of Divine Providence may be sanctified to his church and people. If he raise up ministers to edify his family, the gain of all may be ascribed to Him, the infinite fountain of all good; if he take them away in his wisdom and good pleasure, this consolation may remain to the living, "But thou art the same, and thy years shall not fail."

She died at Lancaster the 30th of Fifth month, and was honourably interred in Friends' Burial-ground there the 1st of Sixth month, 1761, aged about 77, and a minister about 53 years.

Signed in and on behalf of our Monthly Meeting held at Lancaster, the 5th of Fourth month, 1762.

John Routh, Abigail Rawlinson,
John Dilworth, Judith Marsden,
Nathaniel Hadwen, And many other women
And many other men Friends. Friends.

Signed by order of the Quarterly Meeting for Lancashire, held at Boulton the 20th of Fourth month, 1762, by

WILLIAM DILWORTH, Clerk.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaac Collins, No. 129 Filbert street, and No. 50 Commerce street; Isaac Hacker, No. 112 South Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street.

Visiting Managers for the month.—John Elliott, No. 242 Race street; George R. Smith, No. 487 Arch street; George G. Williams, No. 61 Marshall street.

Superintendents.—John C. and Læticia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

PRINTED BY ADAM WALDIE,
Carpenter Street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SECOND MONTH, 19, 1842.

NO. 23.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price ten dollars per annum, in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 134.)

"At 4h. 55' we came opposite the convent Mar Elyas, which lies on the brow of a high ridge overlooking Bethlehem. Here we got our first view of a portion of the Holy city—the most and other high buildings standing on Mount Zion without the walls. As we advanced, we had on the right low hills, and on the left the cultivated valley or plain of Rehplaim, or the Gians, with gentle hills beyond. The plain extends nearly to the city, which, as seen from it, appears to be almost on the same level. It was bounded by a high rocky ridge, forming the brow of the valley of Hinnom. This deep and narrow dell, with steep rocky sides, often precipitous, here comes down from the north from as far as the Yafa gate, and sweeping around Mount Zion at almost a right angle, descends with great rapidity into the very deep valley of Jehoshaphat. The southern side of Zion is very steep, though not precipitous, while the great depth of the valley of Jehoshaphat struck me with surprise. We crossed the valley of Hinnom, opposite the southwest corner of Zion, and passed up along the eastern side of the valley to the Hebron, or Yafa gate. At six o'clock we entered the Holy city, el-Kuds, just at the closing of the gates.

"My feelings, on approaching Jerusalem, were strongly excited. Before us, as we drew near, lay Zion, the Mount of Olives, the vale of Hinnom and Jehoshaphat, and other objects of the deepest interest, while, crowning the summits of the same ancient hills, was spread out the city where God of old had dwelt, and where the Saviour of the world had lived and taught and died. From the earliest childhood, I had read of and studied the localities of this sacred spot; now I beheld them with my own eyes, and they all seemed familiar to me, as if the realization of a former dream. I seemed to be again among cherished scenes of childhood, long unvisited, indeed, but distinctly recollected, and it was almost a painful interruption, when my companion (who had been here before) began to point out and name the various objects in view.

"At length 'our feet stand within thy gates, O Jerusalem! Peace be within thy walls, and prosperity within thy palaces!'"

"I have already remarked, that as we crossed the valley of Hinnom, a deep and narrow gully struck with its rapid descent, and the great depth of the vale of Jehoshaphat, or the Kidron, into which it opens. In the city itself, the steepness of the streets which descend towards the east was greater than I had anticipated. But on entering the gates of Jerusalem, apart from the overpowering recollections which naturally rush upon the mind, I was in many respects agreeably disappointed. From the descriptions of Chateaubriand and other travellers, I had expected to find the houses of the city miserable, the streets filthy, and the population squalid. Yet the first impression made upon my mind was of a different character, nor did I afterwards see any reason to doubt the correctness of this first impression. The houses are in general better built, and the streets cleaner than those of Alexandria, Smyrna, or even Constantinople. Indeed, of all the oriental cities which it was my lot to visit, Jerusalem, after Cairo, is the cleanest and most solidly built. The streets indeed are narrow, and very rudely paved, like those of all cities in the east. The houses are of hewn stone, often large, and furnished with the small domes upon the roofs, which have already been mentioned at Hebron, as perhaps peculiar to the district of Judea. These domes seem to be not merely for ornament, but are intended, on account of the scarcity of timber, to aid in supporting and strengthening the otherwise flat roofs. There is usually one or more over each room in a house, and they serve also to give a greater elevation, and an architectural effect to the ceiling of the room, which rises within them. The streets and the population that throngs them, may also well bear comparison with those of any other oriental city; although if one seeks here, or elsewhere in the east, for the general cleanliness and thrift which characterize many cities of Europe and America, he will of course seek in vain.

"But the object of my journey to Jerusalem was not to inquire into the character of the present population, nor to investigate their political or moral state, except as incidental points. My one great object was the city itself, in its topographical and historical relations, its site, its hills, its dales, its remains of antiquity, the traces of its ancient population; in short, every thing connected with it that could have a bearing upon the illustration of the Scriptures.

"Jerusalem, now called by the Arabs *el-Kuds*, 'the Holy,' and also by Arabian writers *Beit el-Muklis*, or *Beit el-Mukaddas*, 'the sanctuary,' lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends, without interruption, from the

plain of Esdraelon to a line drawn between the south end of the Dead Sea, and the southeast corner of the Mediterranean, or more properly, perhaps, it may be regarded as extending as far south as the Jebel Arafat in the distance, where it sinks down at once to the level of the great western plateau. This tract, which is every where not less than from 20 to 25 geographical miles in breadth, is, in fact, high uneven tableland. It every where forms the precipitous western wall of the great valley of the Jordan and the Dead Sea, while towards the west it sinks down by an offset into a range of lower hills, which lies between it and the great plain along the coast of the Mediterranean. The surface of this upper region is every where rocky, uneven, and mountainous, and is moreover cut up by deep valleys which run east or west on either side towards the Jordan or the Mediterranean. From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah, until in the vicinity of Hebron it attains an elevation of nearly 3230 feet above the level of the Mediterranean sea. Further north, on a line drawn from the north end of the Dead Sea, towards the true west, the ridge has an elevation of only 2700 feet, and here, close upon the water-shed, lies the city of Jerusalem [about half a degree further south than the city of Savannah in the U. S.]

"Six or seven miles north and northwest of the city is spread out the open plain or basin round about el-Jib, (Gibeon,) extending also towards el-Birah, (Beeroth,) the waters of which flow off at its southeast part through the deep valley here called by the Arabs *Wady Beit Hanina*; but to which the Monks and travellers have usually given the name of the valley of Turpentine, or of the Terobinth, on the mistaken supposition that it is the ancient valley of Elah. This great valley passes along in a southwest direction an hour or more west of Jerusalem, and finally opens out from the mountains into the western plain. The traveller on his way from Ramleh to Jerusalem, descends into and crosses this deep valley at the village of Kulonieh on its western side. On again reaching the high ground on its eastern side, he enters upon an open tract, sloping gradually downwards towards the east, and sees before him, at the distance of about two miles, the walls and domes of the Holy city, and beyond them the higher ridge or summit of the Mount of Olives. The traveller now descends gradually towards the city along a broad swell of ground, having at some distance on his left the shallow northern part of the valley of Jehoshaphat, and close at hand, on his right, the basin which forms the beginning of the valley of Hinnom. Further down, both these valleys become deep, narrow, and precipitous. Upon the broad and

elevated promontory within the fork of these two valleys lies the Holy city. All around are higher hills; on the east the Mount of Olives, on the south the hill of Evil Counsel, so called, rising directly from the vale of Hinnom; on the west the ground rises gently, as above described, to the borders of the great Wady; while on the north, a bend of the ridge connected with the Mount of Olives, bounds the prospect at the distance of more than a mile. Towards the southwest the view is somewhat more open, for here lies the plain of Rephaim, commencing just at the southern brink of the valley of Hinnom, and stretching off southwest where it runs to the western sea.

"The surface of the elevated promontory itself, on which the city stands, slopes somewhat steeply towards the east, terminating on the brink of the valley of Jehoshaphat. From the northern part, near the present Damascus gate, a depression or shallow Wady runs in a southern direction, having on the west the ancient hills of Akra and Zion, and on the east the lower ones of Bezetha and Moriah. Between the hills of Akra and Zion, another depression or shallow wady (still easy to be traced) comes down from near the Yafa [Joppa] gate, and joins the former. It then continues obliquely down the slope, but with a deeper bed, in a southern direction quite to the pool of Siloam and the valley of Jehoshaphat. This is the ancient Tyropoeon [valley of cheese-makers]. West of its lower part, Zion rises loftily, lying mostly without the modern city, while on the east of the Tyropoeon and the valley first mentioned, lie Bezetha, Moriah and Ophel, the last a long and comparatively narrow ridge also outside of the modern city, and terminating in a rocky point over the pool of Siloam. These three last hills may strictly be taken as only parts of one and the same ridge. The breadth of the whole site of Jerusalem, from the brow of the valley of Hinnom, near the Yafa gate, to the brink of the valley of Jehoshaphat, is about 1020 yards.

"The country around is all of limestone formation, and not particularly fertile. The rocks every where come out above the surface, which in many parts is also thickly strewn with loose stones, and the aspect of the whole region is barren and dreary. Yet the olive thrives here abundantly, and fields of grain are seen in the valleys and level places, but they are less productive than in the region of Hebron and Nabulus. Neither vineyards nor fig-trees flourish on the high ground around the city.

"One of the first measurements which I took in Jerusalem was that of the circumference of the walls. This was done with a measuring tape of 100 feet, carried by our two servants, while I noted down the results." These gave 12,978 feet, or 2½ miles less 74 yards, as the circuit of the present city.

Robinson was desirous of ascertaining what evidences still exist upon the spot of the identity of the site of modern Jerusalem with the ancient city, and of that of the great mosque of Omar, with the location of the old Jewish temple. After reviewing the descriptions left by Josephus, he proceeds to a minute examination of the city walls, part of which also enclose the area of the mosque on the south and east.

"The area is an elevated plateau or terrace,

nearly in the form of a parallelogram, supported by and within massive walls, built up from the valleys or lower ground on all sides, the external height varying of course in various parts, according to the nature of the ground, but being in general greatest towards the south. The area or court within these walls is level, exhibiting on the north of the mosque, and probably around the same, the surface of the rock levelled off by art. The general construction therefore of this area does not differ from the ancient temple; but upon measurement, it was apparent that its extent is much greater than that assigned by Josephus.

"The southeast corner of the enclosure stands directly on the very brink of the steep descent, and impends over the valley of Jehoshaphat, which is at this point about 130 feet deep, while just north, the ground rises some twenty feet more. The brow of the valley also advances a little, leaving a narrow strip of level ground along the wall, which is occupied by a Muslim cemetery. Towards the gate of St. Stephen, this level brow widens to about 100 feet.

"On the northern side the area is skirted for nearly half its breadth by the deep pool or trench usually called Bethesda, and vaults connected with it. At the northwest corner stands what was formerly the governor's house, now converted into a barrack, and probably occupying in part the site of the ancient fortress Antonia.

"The western wall is mostly hidden by the houses of the city, except near its southern end. The wall on the south is the highest of all, for here the ground appears originally to have sloped down more rapidly from the top of Moriah than in any other part; we judged it to be in general about sixty feet in height."

(To be continued.)

From Old Humphrey.

THE UNWELCOME PASSENGER.

Some years ago, in travelling one evening towards London, I happened to be the only passenger inside of the mail. There are seasons when we would not willingly travel without company, but, being at the time in a reflective mood, I hoped that no one would disturb me. For some miles I had my wish; suddenly, however, the mail stopped near the gate of a farm-house, and a man of an unusual size soon clambered up the steps into the coach. From the glance I had of him, assisted by the bright lamp on that side the mail-coach, I concluded, at once, that he was some honest farmer, who would talk of nothing the whole of the way but of turnips, clover-seed, barley, pigs, sheep, and cattle. I speak not of these things disparagingly, they are each and all of them interesting and important, but I was no farmer, and besides, my head was full of other things.

"To defend myself as well as I could from so unwelcome a trespass on my reflections, I affected to be sleepy, and leaned back my head in the corner of the mail; but my fellow-traveller was not to be so easily defrauded of a friendly chat; he began at once, just as I had anticipated, to speak of the effect of the late rain on the turnips.

To all he said, I replied yes, or no, as the

case required, and hoped that he would soon relapse into silence, but in this I was quite mistaken. Finding it impossible to evade his conversation, I tried to submit with a good grace, and endure patiently what I could not avoid. But here it will be well honestly to confess, that I thought very little of the farmer, and plumed myself highly on my superior knowledge. In short, I felt, in talking to my companion, like a man who confers a favour by his condescension. Such is the weakness, the folly, the pride, and the vanity of the human heart.

After speaking of the produce of the ground, of cattle, and of the high prices of some things, and the low prices of others, my companion ran into other topics, and so completely astonished me by the extent of his practical information, that I began to wonder wherever and however he had contrived to pick up so much knowledge.

He spoke of the value of human labour as compared to machinery, of the population and resources of the country, of its mines, its manufactures, and its commerce, of the poor laws, of capital, and of the influence of paper money. In short, he got so far beyond me, that I felt like a school-boy in the presence of his master. Yes, the very man whom I had estimated so low as to think myself greatly his superior, was as a giant on practical subjects, and I as a dwarf.

On inquiry, I ascertained that he was a man largely interested in mines, that the workmen employed by him amounted to several thousands, that the advantage of his practical knowledge was sought by his majesty's ministers, and that at the time when he travelled with me, he was on his way, with calculations of an important nature, to the first lord of the treasury, the prime minister of England.

I felt little in my own eyes. Oh, it does us good, when puffed up with an undue notion of our own importance, to meet with a reprimand like this. It was a rap on the knuckles that I shall not soon forget, nor do I think that from that time to this I have ever undervalued a man on account of his appearance. What my companion thought of me I cannot tell, but I know well what I thought of myself. It was altogether a humiliating affair, and taught me to prize more highly than I did before, the injunction of holy writ, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. xii. 16.

From the same.

A SKETCH IN A HIGH WIND.

"FAITHFUL TO A FAULT."

Here am I sitting in my study while the wind is blowing a perfect hurricane, and the rain descending one minute in a shower, and another almost in a torrent. Oh the delight of a dry, warm, snug habitation! Seasons such as this make us sensible of our comforts, and the heart counts over treasures, which, at other times, are disregarded.

What a hubbub and commotion there appears to be abroad! The smoke from the houses flies swiftly on the wings of the wind, and the crows at the tops of the chimneys are rapidly turning backwards and forwards. The sumach tree is

writing about, turning up the light underside of its glossy green leaves, and twisting to and fro, as if in a state of torment. The variegated holly, too short and stiff to wave, trembles as if with passion. The lilac bends, backwards and forwards, all together. The poplars give way to the blast; and the graceful laburnums lash each other with their long, slender branches, as though maddened with rage. The tall holly-hocks are broken short off near the root, and the sun-flowers, with all the humiliation of faded grandeur, lie prostrate on the ground. Shrubs and flowers which lately were watched and watered with pleasure, are now destroyed, and will soon be forgotten. Even so will it be with us also!

"The world is gray and fair to us, as now we journey on,

Yet still in little space 'twill be the same when we are gone.

Some few, perchance, may mourn for us, but soon the transient gloom,
Like shadows of the summer cloud, shall leave our narrow tomb."

Well! well! we won't make ourselves unhappy about that. Whether our friends mourn for us, or not, if we get safe through the "golden gates," we shall have right little cause for mourning among ourselves.

The storm continues, and sweeps along the turnpike road. Most of the carmen and wagners have thrown bags across their shoulders, while the manes and tails of their horses are ruefully ruffled by the sudden gusts which toss them to and fro. There is an old man forced along, the loose collar of his blue great coat blown up against his hat. There is a young one, dressed in white trousers, that cling to his legs so closely as though they had been dipped in a tub of water. And yonder is a servant girl pulled along by her umbrella, which is turned inside out by the blast.

These unsubjugated winds remind me of the lawless and ungovernable passions of the human heart. To each of us it may be said,

"Thy passions are a numerous crowd;
Imperious, positive, and loud.
If they grow mutinous and rave,
They are thy masters, thou their slave."

The stage coaches are whirling by, the horses smoking, the coachmen holding down their heads, and the passengers wrapped up in great-coats, and plaid cloaks, with handkerchiefs around their necks, and all their hoisted umbrellas turned to the wind. Nay, look yonder! the red cloak of the poor old woman flies fluttering like a flag over her head, while the broad brimmed hat of her aged companion is sending along the turnpike-road full twenty yards before him. He cannot run as he did twenty summers ago, and if some one does not help him in his troubles he will never overtake his flying beaver.

A young man, up to his knees in boots, has just run the point of his umbrella against the face of a baker with a basket on his back. "It is of no use to be in a passion about it, my honest friend, for in such a day as this no one who meets the wind can see before him."

There! two tiles from a neighbouring house have fallen on the stone steps, and been dashed into twenty pieces. What a storm! Every window of the house is rattling; the wind

raves and the rain pelts against the panes as though they would burst them in, upon me altogether.

Doubtless many benefits are conferred upon us by a storm, and some of them are these: it makes our hearts eloquent with praise to the Father of mercies for the common comforts of life; it renders home dearer to us; it disposes us to feel for those who have to contend with the rude elements, and brings the promise to a Christian's remembrance, "A man shall be as a hiding-place from the wind, and a covert from the tempest." Isa. xxxii. 2.

"A friend in need," they say, "is a friend indeed." And certainly that is the case now, for as the rain falls, a cloak and a great-coat rise in value. Ay! ay! the good folks among the profane, under the tarpauling in the broad-wheel wagon yonder, have a snug birth of it. The wagner, on his gray pony, is screening himself behind the wagon, leaving the horses to choose their own pace. What a rumbling there is in the chimney! The rain appears inclined to abate, but the wind is as boisterous as ever. The clouds are fitting along the heavens; the garden gate is swinging backwards and forwards; and the leaves of the trees, though borne by the blast for a moment in the air, soon fall to the ground. "We all do fade as a leaf;" let us reflect, then, that each of us

"Is like a passenger below,
That stays perhaps a night or so;
But still his native country lies
Beyond the bound'ry of the skies."

Ay! gallop along, my friend, for you seem to have had a pretty drenching! I will be bound for it that you are taking a wet skin home with you, though you have half a dozen capes to your coat. What a day is this for a journey on foot or on horseback! How many poor miserable beings, half-fed, and half-clothed, are enduring the pelting of this pitiless storm, while I am under shelter! There goes a dripping, drowning, draggledtail girl, with her splashed white cotton stockings, wretched thin-soled shoes, and scanty clothing, without cloak or umbrella. I know her, and she is one who prefers finery and folly to comfort and suitableness in her dress.

How thankful ought I, and those who have the comforts of life, to be! He who has this world's comforts, and feels not for those who have them not, is unworthy to possess them; and he who can feel for the wants of others, and relieves them not according to his means, is equally heartless. Well for us all if we could say, in the language of sincere supplication,

"Teach me to feel another's woe;
To hide the fault I see.
That mercy I to others show,
That mercy show to me."

This tempestuous storm will scare the birds and the beasts. It will injure the fruit, blight the flowers, tear up the trees, and devastate the crazy habitations of the poor, and thousands will gaze on its wide spread desolation with confusion and dismay. 'This is the land-scene, what then is the state of things at sea!

"Ye gentlemen of England, who sit at home at ease,
How little do you think upon the dangers of the seas!"

Many a boat is drifting on the beach bottom uppermost; many a barge driven from its moorings; and many a gallant ship, her sails close-reefed, with creaking timbers, is lying in the trough of the sea, or being tossed up and down at the mercy of the winds and waves.

But let the winds blow over the earth, and the storm sweep the surface of the seas, for we know that they are the servants, not the masters, of the Mighty One; we gaze on the ruin they occasion, but we understand not to the full the benefits they bestow, otherwise we should acknowledge them as a part of His designs, "who throws his blessings o'er the wide-spread world." It is His, amid the most fearful expressions of his power, to mingle the influence of his love.

'Tis His, oh depths of love profound,
That none but God can know,
To scatter mercies all around,
And bless mankind below!

From the Farmers' Cabinet.

FRUIT TREES.

The season for transplanting fruit trees being now near, it behoves those who are not amply supplied, both as to quantity and quality, to bestir themselves in this important matter, for a few weeks' delay at the proper season of planting is the loss of a whole year. Procure an assortment of the *best* apple, pear, plum, cherry, quince and peach trees, for it is attended with the same trouble and expense to cultivate inferior fruits, as it is to be furnished with the best kinds.

Be careful in planting to give the trees a fair chance for life and health by digging the holes in which they are to be set wide and large, so that they may be surrounded by loose earth, that can be easily penetrated by the tender fibres of the roots which are to convey nourishment for their sustenance and growth. A tree properly planted will grow as much in five years as one carelessly and badly set in will in ten; and often the chance of survivorship is dependent on slight circumstances.

An excellent plan for preventing young fruit trees from becoming hide-bound and mossy, and for promoting their health and growth, is to take a bucket of soft soap and to apply it with a brush to the stem or trunk from top to bottom; this cleanses the bark, destroys worms or the eggs of insects; and the soap becoming dissolved by rains, descends to the roots, and causes the tree to grow vigorously. A boy can make this wholesome application to several hundred trees in a few hours. If soft soap was applied to peach trees in the early part of April, to remove or destroy any eggs or worms that might have been deposited in the autumn, and again in the early part of June, when the insect is supposed to begin its summer deposits of eggs, it is believed we should hear less of the destruction of peach trees by worms. But the application should *not* be suspended for a single season, on the supposition that the enemy had relaxed in his hostility. Try it this spring, and communicate the result with all the circumstances.

POM.

CONSERVATORY AT CHATSWORTH.

This magnificent structure has been recently erected under the direction of — Paxton, the superintendent of the splendid establishment of the Duke of Devonshire. It is finished except as to the gateway leading to it, the cost being about \$250,000. The length of the building is 275 feet, width 130 feet, height 65 feet. It is of stout glass from the ground and on all its surface. A palm tree brought from a distance, and between thirty and forty feet high, is now flourishing in it; it was given to the duke by Lord Tankerville, and the removal and expense of planting it cost upwards of \$2000. The house is heated by hot water, and the chimneys communicating with the furnaces are not seen when at the conservatory, the smoke being conveyed by horizontal iron pipes some hundred feet distant, and is lost in the forest. A piece of rock-work, more than twenty feet high, and which is ascended by a flight of stone steps, is at one end of the house; it is covered by orchideous plants, and from it is a fine view of the disposition of the plants which adorn the parterre below. There is a gallery quite round the house, and from it, by opening a valve, water is thrown quite over the house. The house is stocked with most choice exotics from all the habitable globe, and it is, in fact, the *ne plus ultra* of conservatories! The mansion of the duke—the paintings, furniture, amongst which are the coronation chairs from the time of the first George; the gateway, and park, and water-works are all in keeping with the structure spoken of. The grape, peach and pine houses (the garden being twelve acres in extent) are at a distance from the residence; and in the centre of which is — Paxton's house—embracing all that could be desired by any private gentleman.—*Hort. Mag.*

Royal Victoria Vine.—The following is a description of this splendid new variety of the black Hamburg, raised at Burscot Park, the seat of Pryse Pryse, Esq. M. P.

This grape is considered by eminent judges to be decidedly the finest black grape yet introduced, combining every admirable characteristic requisite in grapes. The berries, which are of a fine oval shape, measuring from three to four inches in circumference, are of an excellent flavour; colour jet black, with a rich bloom; the weight of the bunches from two to three pounds. It is a prolific bearer, and well suited for early vineries or green-houses, and is admirable for continuing in good preservation on the vine a long time when ripe. Specimens were exhibited at Stafford Hall, Chiswick, the last year, for which a silver medal was awarded; they have also obtained prizes at the other horticultural exhibitions. This grape is now introduced into this country, and will fruit the next year in the graperies of T. H. Perkins, of Brooklyn.—*Hort. Mag.*

A Beautiful Discovery.—The beautiful discovery of Dr. Priestly, that plants absorb carbonic acid gas, and after assimilating the carbon to their own bodies, exhale from the leaves the oxygen with which the carbon was combined, proves to us how necessary to each

other's existence plants and animals are, and gives us an impressive lesson of the wisdom which has thus bound the several parts and systems of the universe as it were so intimately, that not a link of the chain can well be dispensed with.

European Treaty for the Suppression of the Slave-trade.

[From the Globe.]

The agreement of the five great European powers—Great Britain, France, Prussia, Austria, and Russia—in a definitive treaty, by which each power binds itself to the other high contracting parties to aid and assist in effectually discouraging and suppressing that scourge of and scandal to humanity, the slave-trade, is an event in which good men in this country, and in all other countries, will rejoice.

This long-desired event, to which the attention of the late government was directed with undeviating earnestness of desire, and to accomplish which the efforts of negotiation were employed for a considerable period, was nearly accomplished, when the misunderstanding between the British and French cabinets on the Eastern question caused an interruption of that and other pending negotiations, and thus postponed their accomplishment. The present ministry has the credit of completing a work which was perfected, except the merely formal ratification, by their predecessors.

The signatures of the representatives of the five powers, parties to this truly gratifying confederation, were affixed yesterday at the foreign office. The slave-trade is at length denounced by the entire moral and physical force of Europe, as a crime against the law of nations—rendering the ships and crews of their respective flags, and all their subjects engaged in the inhuman traffic, liable to the severe and summary treatment which the laws of civilised states agree to inflict on pirates; and giving extended powers to the "right of search," in order to give the fuller effect to the other provisions of the treaty.

We shall now see whether the flags of Spain and Portugal will continue to be employed to give a dishonest protection, purchased by a regularly graduated system of per centage bribery, to the inhuman monsters of any and every nation who, to the disgrace of the Christian name, and to the degradation of the human form, perpetrate wholesale murders of the worst kind, diversified and heightened by every other species of crime against the human species, while prosecuting this most foul and deeply degrading traffic.

Patriotism, elevated by philanthropy, has at length triumphed. The seal is, after long delays, affixed to the death-warrant of slavery; for, with the now solemnly pledged concentrated energies of Europe to extinguish the slave-trade, slavery itself will speedily be abolished from every civilised state.

Nor will it be possible for the United States of America to resist the moral influence of this truly sublime spectacle of united Europe, which, by a solemn confederation, engages to vindicate the rights of our common nature, against those who have insolently violated the sacred ties which bind man to man. The fact, by the mild

but powerful benevolence of its aspect, will melt the bonds of slavery in America, or the nation which refuses to "let the oppressed go free" will lose her national character, and sink in the scale of nations. Nor will she suffer merely in the estimation of other powers. Her own security will be endangered by her obstinacy. The slaves will first pollute the streams of social life throughout their several ramifications—this, indeed, they are doing with fearful effect—they may then, having enticed their tyrants, break the yoke from off their necks, and become in their turn the oppressors, if not the executioners, of those to whom they were bondsmen.

The particulars are thus supplied by the *Morning Herald*—

"The right of search, in respect to all vessels liable to the suspicion of being engaged in the slave-trade, is mutually granted by each of the Five Powers, parties to this beneficent treaty, to all vessels of war bearing the flag of any of the five. Thus, the constant existence and unremitting activity of the most effective naval police that any or all of the Five Powers can establish for the suppression of the slave-trade, is made part of the public law of Europe.

"It is agreed, moreover, between the Five Powers, that the legal character and denomination of the crime of trading in slaves upon the sea, and that of co-operating in the traffic by the supply of capital or talent in its aid, shall, by the law of each of them, be made to assimilate as speedily as possible to those which the legislature of Great Britain has imparted to these crimes.

"The British law in respect to the slave-trade, embodied in the 3d and 4th of William the Fourth, c. 73, is to the effect that any subject of her Majesty, or any individual residing in any part of her Majesty's dominions, who shall engage in the slave-trade, or in the conveyance of slaves upon the sea, shall be held to be guilty of the crime of piracy; and that any one who shall knowingly embark capital, or lend other aid of any kind to the traffic, although not personally engaged in it, shall be held to be guilty of felony, and punished accordingly: the former crime involving the punishment of death on the adjudication of a competent tribunal of any civilised state; the latter that of transportation on the adjudication of any competent British tribunal.

"Such as we have described will henceforth, in virtue of this treaty, be the public law of Europe. That this law will be rigorously carried into execution by a naval police, which Great Britain and France have the power and the disposition to establish, there can be no reasonable doubt."

We were informed not long since, that in the Everglades of Florida there is a distinct formation of coral extending for hundreds of miles at various depths under the water's surface, which can always be reached by thrusting a pole through the mud and water. Sometimes this formation of carbonate of lime, approaches very near the surface of the water and gives forth a ringing sound on being struck. It is a fact probably not dreamed of in the philosophy of geologists, that such a formation was to be found in the Everglades of Florida.—*Sav. Rep.*

Extracts from the letters of Lydia Lancaster, a minister of the gospel in the Society of Friends, who departed this life in 1761, aged 77 years. (See Testimony respecting her in "The Friend" of last week.)

A paper written by Lydia Lancaster,—no date.

"To help the memory of my relations when I am dead and gone, I think fit to put to writing a few things;—I was born at Graitwaite, in the upper end of Lancashire, in the year 1684; and came forth in the public ministry in 1708; I cannot well avoid giving a short hint of the Lord's dealings with me from my youth, and some of my passages under his hand, I was from my infancy drawn to have thoughts of God, more than is common, and to pray much to him, even from my cradle, till about seven years of age, when I was more than usually reached in a meeting, at a time when we were visited by a Friend from a distance, who was speaking, and the mighty power of God operated, and shook my whole body, with many tears flowing from my eyes, to the great admiration of the Friend and others of the meeting. After this I was much drawn into solitude, and often to retire from company; though sometimes I was tempted to be wild, and would company myself with the servants, and learn some of their words; but it held not long till I lay down in great sorrow. On this week I continued until I was about fourteen years of age, when in a meeting I was brought under such a weighty exercise, that it appeared as if I should say something, but I withstood it; and as it went off, it seemed as if the very hairs of my head stood up, and I was blind, though my eyes were open, but I knew no body. I got home, and from that time till I was twenty-four years old, which was about ten years, it is not in my power, or of any language, to set forth what my soul passed through, under the various dispensations of Providence, and which sufferings I brought upon myself by my exceeding unwillingness to be what I should be. My covenant making and covenant breaking. Oh! my unfaithfulness and instability made me have a long howling wilderness, and it was very admirable, and ever to be humbly considered, the long suffering of God in not casting me off in all this time, or in these many provocations. Howbeit, at last it was said to me, as if it had been spoken with a voice, that if I did not give up soon, the Lord would cease striving with me, and choose one that would be more faithful, and I should be left in utter darkness; these words, with the horrible sense attending them, did give me such a rouse, that soon after my mouth was opened. And having lost so much time in my ten years' disobedience, and also being warned of God to run my race with all diligence and speed, I failed not to follow the Divine command, which was sometimes pretty trying, not having such care taken at home in my absence as might have been desired; however, the less was to give way to the greater,—it was all got over, and I got peace, which now in my old age increaseth till it sometimes flows like a river."

LETTERS.

To her mother, D. R., before she embarked for America, where, in company with her sister-in-law, Elizabeth Rawlinson, she visited the meetings of Friends.

LONDON, 19th of 5th Month, 1718.

Dear Mother,—I now send thee my farewell, not intending to write again while in England. This may inform thee that, through mercy, I with sister am well in health, as I hope and desire it may find thee. I have great cause to believe that the Lord will bless and prosper me in this journey, for he hath favoured me with many open and precious times since I came to this city, even to my great satisfaction, if I should never come here again. The Lord has fully pleaded my cause, and cleared my way through all obstructions, and friends and relations here were never so united to me, nor ever so subjected by Truth that I know of, I never before did so much reign with the seed over all the powers of darkness, as it hath pleased my gracious God at this time to favour me, which I am humbly thankful for; though my spirit hath been deeply bowed and baptized in secret, yet in every needful time God hath wonderfully appeared for my help and deliverance. Oh! blessed be his name on high, for it is full of power, and for ever to be trusted in!—Thy and my husband's acceptable lines are a great comfort to me, for I feared I should have had no more: to hear of your health being continued, and satisfaction every way, is no small joy to my soul always, and now in an especial manner, because it is likely to be the last account for a season. It is as a reviving cordial to my low spirits, that are made so at this time by reason of parting with dear W. Newberry, who is this day embarked for Holland in the service of Truth. We were dearly united by and in the Truth, but hoping our stay after him in this place is near over, makes it more easy, yet our spirits groan to be gone. Our ship goes down to Gravesend to-day, and we hope to follow in about two or three days. We are designed for a monthly meeting at Winchmoor Hill to-morrow, having been over and over at most of the meetings in the city, and four first days at Grace-church street in the morning, so that I am clear, yet, fully clear, and can freely leave them: there was a time that my spirit was deeply engaged in this city, and, as thou wisely observes, I believe the time we have spent need never to be repented of. The meetings are exceedingly crowded, which gives us the better opportunity to clear ourselves; my sister hath good service and is generally accepted and beloved, she is very innocent and good humoured, and never grudges my happiness: I never had a companion so suitable and every way acceptable;—she is a choice lamb, one of Christ's dear sheep, and I believe there never will be any thing between us but entire and endeared affection. We are now for a time to be as it were separated, and cut off from all acquaintance and kindred, and had need to be one in heart, as true yoke-fellows and labourers together in the Lord's work. And though we be absent in body, yet I know we shall be present in spirit, in that holy life and love which flows over sea and land, and through the wilderness countries whither we are going; my faith is fixed in Israel's Rock,

that He will fit us for every trial and work, and bring us to rejoice upon the banks of salvation, as our eye is single to his glory and honour, which alone we have in view. Dear mother, my heart is open and full, how shall I do to wind up and take my leave of thee, my dearest joy and comfort of all visibles, with whom my life is bound up, and our lives together in Christ; we cannot part but by his help, and in him we shall live together, and I fully believe that in the joy of the Holy Ghost we shall embrace each other again! So in the comfort of his love I am enabled to conclude this letter, though not without tears, and bid thee most dearly farewell, remaining thy bosom child till death,

— LYDIA LANCASTER.

To Gilbert Thompson.

COLTSHOUSE, 29th of 10th Month, 1729.

Endeared Friend and Kinsman,—Often art thou present with me in spirit, strong cries also in a spring of Divine love filling my heart on thy account, that the merciful visitation from on high may still be continued and increased thee-ward, to the making of thee both fit and compliable, to answer such love as hath been and is bestowed on thee, for a good end no doubt, and which I have no fear that thou art unmindful of. I believe thou often hast low thoughts of thyself, yet a high esteem for Truth and the walkers therein. It is such as these who come to be exalted in time, even the lowlies, who are ready to say, "Who is so unworthy, who so unfit as I! I love the Truth, but alas! I can do nothing to promote it!" It is those who cannot, and dare not do of themselves, that the Holy One will make use of, to do by and to do for, as seemeth good in his sight. The whole building or work is his, there is no tool to be lifted up upon it, but his own hand is to do it both immediately and instrumentally, and when that instrument knows and keeps its place, in lying by and keeping still till he take it in hand, and then mind the turning of his hand, the motions of his Spirit, in beginning, and in going on, and in leaving off, then his wisdom and glory are the most manifest, and that servant lies down in most safety and peace. It is good for the servant to be one with his Master's mind, to have no will, or at least not to suffer any will to act in him, but what agrees in pure obedience with the requirements of the great Lord, who, in all things, is worthy to be served and followed to the end. Oh! then consider the early visitations thou hast been favoured with,—the melting, bowing times thou hast had; it makes me remember my own going on, because that was the way and manner I was followed when very young. And blessed be the Author thereof, I hope I may say it hath not been in vain, if I hold but fast the faith firm unto the end, which is a shield as needful for me now as ever in all my life, for it is a troublesome sort of a disturbed passage that I have to tread in this pilgrimage of tears, yet often sweetened by the enjoyment of Divine favour. The last time I heard of thee it was a time of great weakness with thee, which took deep hold of my mind, and thankful to Providence I am for thy recovery, hoping thou wilt make a good use of it, and mind thy day's work while the day

lasteth, that it may be well with thee when it is over. Thou knowest the harvest is great, and the faithful labourers in many places are too few. It is our duty both to pray and to be engaged in our own particulars for the working on, which is begun in the earth, many of our worthy fathers being gone to their rest from their labours, and we, who remain in their places, are passing on after them toward eternity: Oh! let us be faithful to death, that we may have a crown of life with them hereafter. Dear Gilbert, my heart is replenished with love to thee, yet I must conclude, desiring my love to thy mother and sisters, &c. May be, we shall see each other at our spring meeting, meanwhile let us be true in our desires for each other, and for the Israel and heritage of God every where, that Truth may increase, and cover the earth in a more general way to his praise, and the comfort of all his mourners, that they may put on the garments of praise, instead of the spirit of heaviness,—so wisheth, so prayeth, thy firm friend and true lover in the covenant of endless life,

L. LANCASTER.

—
To E. R.

COLTHOUSE, 6th of 11th Month, 1740.

Dear Sister,—I suppose this will find thee at Lancaster, and having so good an opportunity I could not well omit saluting thee by a few lines, desiring they may find thee in health and comfort, that thy mind may be borne up above the many fears and sorrows which thou meets with. My love in Christ often flows towards thee and thine in much well-wishing, believing thou wilt get safe and well to thy journey's end, and desiring that the same Divine hand which did reach and visit us in our young years, may take hold of the rising generation, and that they may come under the power and government thereof, so as to be serviceable in the church when we are gone. We may say, by way of encouragement, we have served a good Master who has taken care of us every way; though he has tried us many ways, yet he has not forsaken or cast us off, but borne with us when weak, and ready to faint and fall; then he has stayed for us to come up, and reached out his hand, to help us over one thing and another thing. Oh! blessed for ever be his worthy name, may our souls say! Dear sister, though my heart fills, yet I must conclude, and remain thy affectionate sister.

(To be continued.)

—
For "The Friend."

MUSINGS.

The unwearied enemy of man's happiness has multitudinous snares, suited to every shade in our constitutional complexion, and varying with the "sin that doth most easily beset us." As we progress in life, the temptations of childhood are changed for those of youth; the baits for manhood and mature age follow; and "earth, earth, earth," the allurements of old age, succeeds. The malignity and artifice of the destroyer cease not even at "three score years and ten." Who then is sufficient for these things? The Lion of the tribe of Judah, can alone cast out the beguiler, and in that

faith which can remove mountains, enable us to say, as he said formerly, "Get thee behind me, Satan."

Seeing then we are encompassed by so many infirmities, how careful should we be not to aid the enemy's work, by hiding one another up short of the true mark. How many have thus been lifted off their feet by the current of flattery, lost their foothold on the Rock, and at last miserably perished where there were none to save! Some whose eyes had been anointed so far as to see "men as trees walking," have been plunged into utter darkness, by the persuasion of others, that their vision was clearer, and their view bounded only by a horizon whose circle was far greater than that of their fellows. Elias Hicks, when he ceased to regard the limitations of Truth, was induced to believe, that he saw a century further than his contemporaries, and the way-marks given to the humble Christian traveller were disdained by him. Unhappy man! because he had thrown himself beyond the hedge of the Society, he fallaciously imagined that he had enlarged its borders. "He that breaketh a hedge a serpent shall bite him."

Another, still more recent, having many similar points of character, has, with greater rapidity, fallen. With strong natural oratorical powers, with keen and searching weapons of disputation, in a time of deep treading down, he was put forward in Saul's armour, urged on by headlong zeal and native impetuosity; and when the foe was driven back, he vain-gloriously imagined, that with the might of his arm he had gained the victory. He had been buoyed up with men's praises, and rode upon their unstable surface as upon billows, till intoxicated by his station, he forgot what he was. The weapons wherewith he formerly fought for Truth, he turned against its cause; but, they became inefficient in his hands—as they have in the hands of every apostate from Keith down—and he fell, a mournful warning to friends and foes—shall the contradiction be recorded?—a victim to religious ambition; a feeling which cannot be till the religion of the blessed Saviour is cast out, and the Pattern of humility forgotten.

Self-estimation is a noxious weed, that must be cut down and rooted out, before the plant of grace, of the Lord's right-hand planting, can grow. Self-estimation and pride are the same. Self-activity is of the same root. Some of us are willing to do, do, do; anything but suffer in patience and silence the trial of our actions. It is hard work for unsubjected human nature, quietly to behold every deed brought forth; even the hidden workings in the "chamber of imagery," in the light made manifest; the secrets of the heart laid bare; our impurities discovered; long-forgotten sins brought into view; all that human contrivance had covered from fellow mutability, made glaringly visible; and knowing full well, that He from whom nothing can be hid, is calling things that we fondly hoped "were not," into being, and passing them in distinct vividness before the mind! Unless grace subject us, how would we fly from this judgment into creaturely activity, and pay off our debts of mercy in our own coin. We would run of Christ's errands; we would, we think, be willing to die for him;

in the day and hour of the tempter we would even preach in the Lord's name; but we will live for ourselves. Under this delusion the food that is given for our nourishment, we may scatter to others; we may proclaim to our neighbours what is revealed for ourselves; with the rod that is given for our sins we may become chastisers of others; we may speak of uncleanness from the mire of pollution, and descant on our associates' rags, when the eye of the Searcher beholds us naked.

How unhappy would it be, if those who have been signally useful, even waymarks to others, who have preached to the people in life, and vocally also, should trust to things past, and become themselves castaways. Yet lamentable cases of this kind have been in all ages of the Christian Church, and for our warning are to be remembered. "Demas hath forsaken me, having loved this present world." "Go ye not after them."

Those whose times are "always ready," are not of the true prophets' line. "While I was musing the fire burned, then spake I with my tongue." A light and wordly ministry cannot thrive, where there is a deep indwelling in the congregation. When there is a tuning aside in the people, and refusing to hear the solemn truths of the gospel, the mouths of the rightly anointed ministers may be closed, and the language go forth, "my spirit shall not always strive with man;" "let Ephraim alone, he has joined himself to idols." Then a wordly ministry may spring up, for there will be a light and superficial soil to which it is indigenous.

How far are we individually contributing to this result? Where are our thoughts when we assemble with the congregation? Are they in the counting-house—in the workshop—in the field—in the barn—in our culinary and domestic avocations—are we on the wings of fancy flying to the uttermost parts of the earth? Then are we with our idols; then are we dead weights to the congregation. 'Tis it is that there are sometimes scarce enough living to bury the dead.

What kind of examples do we afford to the world? Are we saying in life and conduct, come follow us as we are endeavouring to follow Christ? Do our habiliments and the furniture of our houses become our profession? Are we anxious to keep the world under our feet, that there may be nothing betwixt us and heaven? Or have we household idols—things to which our hearts are drawn unlawfully? Can we answer the query, "lovest thou me more than these?"—Put then these hindering things aside; and let the object of thy love be continually before thee, engraved as upon the palms of thy hands.

Epistles of Counsel and Exhortation.

The above is the title to part third of Letters &c. of Early Friends, edited by A. R. Barclay. We shall proceed to insert a portion of them as we have space at our disposal.

RICHARD FARNSWORTH TO FRIENDS.

From Balby, December (or 10th mo) 2nd,
[12th month] 1652.

All Friends in the Truth of God, be faithful in what you know; and wait upon the Lord

for the making out of himself to you. Neglect not meeting together, and stirring up that which is pure in another. Live not in words, but mind the power of words: for words that proceed out of a vain, light mind, destroy the simple, and draw your minds out above the cross, to live in words;—and ye will form something in your minds to rest in, and so the fleshly mind will be kept alive:—but keep in the cross. The power is the cross to the carnal part in all; and words that come from the life will go to the life, and raise up that which is pure in one another; and so you will have unity with that which is pure in one another. And being guided by the pure light in you, it will cross that which would be forming any thing in you; and standing in the counsel of the Lord, it will cross and crucify that which would consult with human wisdom and reason. So you will be brought into a discerning, to savour truth from error, both in yourselves, and also in one another,—and to savour every one's words from what centre they do arise. By standing in the counsel of the Lord, and keeping in the cross, the old man will be brought to judgment daily; and that which is earthly, carnal, and brutish, will be cut down in you; and so there will be a way made for the pure seed to be raised up in you, that the Lord alone may be glorified by every one of you.

Take heed of sitting down to rest in any gift; but press forward in the strait way, and lay aside every weight and burden. Cast off that which presseth down, and let patience possess your souls; endure to the end the working out of the corrupt nature, and wait for the purification of the Lord, who will try you so as by fire. Think it not strange concerning the fiery trial [by which] the Lord will try you and prove you; the trial of your faith will be much more precious than of gold that perisheth.

Farewell, dear Friends; and the God of love and power keep you all in the power of his love, and in the power of his Truth, faithfulness to Him alone,—that He may be glorified; to whom all honour and glory and dominion, praise and thanks belong, for ever and ever! Amen.

Yours in the unity of the Spirit,
Richard Farnsworth.

[From the Original apparently.]

[The following valuable letter is the more interesting, as having been addressed at that early period to Margaret Fell (who became so conspicuous, as a nursing mother in the church,) within about six months after George Fox's first visit at Swarthmore; when she, her children, and a great part of her servants became convinced.]

RICHARD FARNSWORTH TO MARGARET FELL.
Balbie, (Yorkshire), December 12th,
[12th mo.] 1652.

DEAR SISTER.—Mind to stand in the counsel of the Lord, which will keep down every thing that would be exalted;—and will not suffer thee to conform to any thing but that which is pure.—O! be faithful, be faithful, in what thou knowest; and stand perfect in the will of the Lord: and the Lord will keep thee in his own power to Himself, and arm thee every way

with his love and power.—Stand in his counsel, and it will discover all the consultations of the enemy; and [will] scatter all imaginations, and will not suffer them to take place in thee, being but obedient to Him. Love not the world, but mind that which would draw thee to live in the pure obedience of Him who is pure; and standing in the pure fear, it will take away all slavish fears, and it will not suffer thee to conform to the world in anything; but thou wilt be preserved in obedience to the Lord, in what he doth require: for the fear of the Lord keepeth the heart clean; and it will keep thee clean, and open to receive the teachings of the Father. O! stand fast in the liberty wherewith Christ hath set thee free; and it will keep thee from the entanglements of the world; and thy preservation will be, in standing in the counsel of the Lord, who is the mighty counsellor, the everlasting Prince of peace; who will lead thee and guide thee into the everlasting kingdom of the Father, where there is peace and joy, rest, quietness and assurance forever!—Give thyself up wholly to the Lord, who will preserve thee in faithfulness and purity;—and the everlasting Lord God Almighty keep thee and all the rest of our dear Friends, in the power of his love, and in the power of his Truth, perfect in his will; that ye may grow from strength to strength, and be established in the everlasting Truth:—and that He alone may be glorified, who is Lord of lords, and King of kings; to whom be glory and honour, and praise, and thanks, for ever and ever! Amen.

I received thy letter, which did much rejoice me.—When thy letter, with James and George, came, I was then gone towards Derbyshire—where I met with a gathered church. I have been in much service since I came from you: Friends are much emboldened and courageous, who have had great opposition and persecution here away; but all is at a stand; the enemy is much in silence; and the Lord carries on his own work, much to his own praise: to Him alone be glory, and honour, for ever and ever!

My dear love in the Lord presents itself to you all, to thy son George, and to thy daughters, and to all those thy servants, in the Truth of God: and the Lord cause them all to grow up into the Truth, that He may be exalted amongst you all. Ah! my dear hearts, prize the love and mercy of the Lord, and daily mind your growth into that which is eternal; and the everlasting love and power of the Lord keep you all in faithfulness to Him in what you know. Keep in the cross, and purity will grow:—the safest way is in the cross: take up the cross daily; mind to be guided by that which crosseth your own wills, and it will bring every idle word, thought and deed to judgment in you; and so the old man will be crucified, with the affections and lusts thereof; and you shall find the Lord to sit as a refiner, to judge out all the old leaven, the old nature, and so the new man will be raised up;—and Christ the power of God [will] rule and reign in righteousness in you, who is the King of saints: to Him alone be all praise and thanks for evermore! Amen.

[From the Original apparently.]

RICHARD FARNSWORTH TO FRIENDS.

Warmsworth, 18th of 7th Month,
[9th mo.] 1657.

DEARLY BELOVED IN THE LORD!—All be watchful and faithful against the enemy and adversary of your souls; that you may stand, when you are tried. The Lord will try you, like gold seven times purified; and as you have had experience of God's love to you, and care over you, when formerly you have been proved,—know assuredly that He is the same; and mind that you be so to Him, still loving and faithful to Him and his Truth, all you that in any measure have borne testimony to his name. Take heed of coldness, deadness, and formality, that it get not entertainment amongst you; lest thereby the enemy beguile you, and you lose your reward. Therefore mind the movings and stirrings of that of God in you; that ye may move and stir in it in the behalf of His name.

Stand not to consult with the wicked one; but keep close, in the spirit of your minds, to the measure of the light and Spirit of God manifested in you, rightly to inform and guide your understanding; that none of you may join with that which would draw you back, lest the Lord's soul cease to delight in you. For so long as ye do well, ye are the children of Abraham the father of the faithful: but if any of you depart into the evil, he owns you not then, no more than Christ did such, as said they were of Abraham whilst they were evil doers; who also told them, that if they were of Abraham, they would do the works of Abraham; but they did not his works, and therefore they were known to be none of the true faithful Abrahamites.—Take heed that none of you give Him just cause to depart from you, and leave you to yourselves. He can and doth wait to be gracious, and is ready to do good, to those that truly and constantly wait and attend upon him. Such are ever ready to speak well of Him, to the praise of His name: but the disobedient, obstinate, slothful, and careless, they judge hardly of Him. Take heed that none such be amongst you; for they will upon trials, be ready to join with the enemy, and start aside to the rejoicing of the wicked, and to the dishonour of the seed; though they may profess the Truth for a time.

Take heed of watching with an evil eye, and for seeking occasion one against another to break the true unity. Such break their soul's peace, and their troubles will increase upon them; but they that watch one over another, in the fear of the Lord, for good to edification, and to mind the increase of love and preservation of the true unity, their peace and joy in the Lord will increase, and they are, and shall for ever be, blessed.

R. F.—

Frozen Potatoes.—Potatoes that are frozen, if taken in that state and immersed immediately in boiling water, will be found as good and palatable as if untouched by frost. It is not the operation of freezing that deteriorates the potato, but the gradual thawing to which they are subsequently exposed.

R. F.

The Importance of Punctuality.

Method is the very soul of business—there is no system without punctuality.

Punctuality is most important; it facilitates business,—contributes to discipline,—promotes peace, equanimity of temper, and good feeling amongst the officers of an establishment. Serenity of mind and self-possession are other advantages of punctuality. A man of disorderly habits is never punctual, he never has time to speak to any one, because he has something else to do; or he is going elsewhere; and when he gets there, he is too late, or he must hurry away to another engagement, before he can finish what he is about. *Punctuality* gives weight to character. When a man is known to be punctual, it generates punctuality in others, for, like other virtues, it propagates itself. Subordinate officers must be punctual, if their principals are so. Appointments become debts: No man has a right to waste the time of another, still less that of his employers. A man who has little to do, has seldom time to do any thing, but punctuality begets time to do more. Leave not until to-morrow, what may be done at the time, as, *to-morrow never comes*. Arrears of business, as well as delays, are dangerous: a minute idly lost, or unprofitably spent, can never be recovered.

Punctuality is inseparable from industry, diligence, and perseverance. J. H.

HOPE.

"The paramount duty that Heaven lays
For its own honour on man's suffering heart."

Wordsworth.

Poets have painted thee an angel fair,
Girded about with beauty, in whose sight
Darkness puts on the attributes of Light,
And Doubt half yields his sceptre. Thou dost
wear,
Upon thy regal brow, a light to scare
Back to their den the demons that beset
Our hearts with dark suggestions, such as fret
The spirit to impatience—And Despair
Flies from thy radiant smile. Nor do they err
Who deem thee sent of Heaven, a minister
To the sick heart—a friend to smooth the way
Of Earth's tired pilgrims, and with words of
cheer,
Teach them to look from gloom and darkness
here,
To the pure light of Heaven's Eternal Day.

W. H. Burleigh.

THE DEAD CHILD.

One tiny hand amid his curls is lying
O'er the blue-veined temple—and his face,
Or pale as the water-lily, shows no trace
Of passion or of tears. The pang of dying
Left not its record on the beautiful eye,
And—but the flush of life is stolen away—
Well might we deem he slept. His ruby lip
Wearth its freshness yet—and see! a smile
Lingers around his mouth, as all the while
The spirit with the clay held fellowship!
And this is Death!—his terrors laid aside,
How like a guardian-angel doth he come
To bear the sinless spirit to its home—
The sheltering bosom of the Cherubim! *Id.*

Preserving Grapes.—At the meeting of the Philadelphia Agricultural Society on the second instant, James Gowen made his annual present of a basket of grapes, of the Isabella, Catawba,

and Blond species; they were in the highest perfection, and full of fine juice. The mode of preserving them is extremely simple, notwithstanding the mystery on this subject to which some pretend. It is thus:—a floor is made between two joists in the cellar, and the space filled with grapes and fine wood shavings; the ends are closed with moveable boards.

THE FRIEND.

SECOND MONTH, 19, 1842.

We have placed on our pages to-day, from an English paper, the *Globe*, an account of the treaty for the more effectual suppression of the slave-trade which has recently been entered into by the five great European powers; a diplomatic transaction certainly (remarks the *Anti-Slavery Reporter*.) of unusual brilliancy and promise. That paper thus further judiciously and advertis upon the measure:—

"We give credit to the high contracting parties, and more especially to the government of our own country, for being actuated by the most honourable motives; and we can freely express our gratification that nations, and more especially such influential nations, are at length directing their combined energies to the extermination of so atrocious a crime as the slave-trade. We are restrained, however, from further commendation. The British and Foreign Anti-Slavery Society, according to its fundamental principle, contemplates the abolition of slavery and the slave-trade only by moral, religious, and other pacific means; while the new treaty, like all other instruments of the same class, calls into action the cannon and the sword. We can derive no pleasure from the extended application of such methods; but must rather request the friends of abolition to observe that the course of the British and Foreign Anti-Slavery Society stands out in marked distinction from them. They promote the use of none but moral, religious, and other pacific means."

The following from the last Pennsylvania Freeman, appears to us worthy of serious consideration:—

BEWARE OF TEXAS.

If there be any one measure of the slaveholders to which the people of the north are more opposed than another, it is to that of admitting Texas into the Union. Hitherto every open attempt made to effect this object has been resisted with success. But there is reason to believe that other than fair and open means are now to be resorted to. *The tricks of diplomacy* are to be tried. Look out, people of Pennsylvania, or a mine will be sprung upon you in the night, and before you are aware the loathsome carcass of Texas—rotten while yet in her youth—will be tied to you, and you will be united to her destiny and infamy! Do you doubt it? Look at a few facts.

1. Three or four weeks since the Texas Congress authorized negotiations for their admission to the Union. 2. Just about the same time the Alabama legislature passed resolutions urging the same measure. 3. Next comes the attempt by the friends of Texas, by fraud, and

bullying, and violence, to get J. Q. Adams, the principal obstacle to success, out of the way. The best way of doing this, they thought, was to break down his character and influence. 4. And last, is the appointment of Waddy Thompson, of South Carolina, as Minister Plenipotentiary to Mexico.

These movements are all part and parcel of one great scheme to smuggle Texas into the Union. If the people of the free states are not on the watch, the conspiracy will be successful. The voice of remonstrance should be heard against it from every man and woman in Pennsylvania. The representatives of our state in Congress should be informed of the will of their constituents in this matter, and instructed to be on their guard against every attempt to carry this measure. *Let the people of Pennsylvania see that this be done.*

Correction.—Joseph Decon, in the second obituary notice last week, should read Joseph Decon.

MARRIED. On Third day, the 1st instant, at Friends' Meeting-house, on Sixth street, GEORGE M. HAVES, son, to BARBARA, daughter of Henry Warrington, of Westfield, N. J.

DIED. on the afternoon of the 5th instant, PETER THOMPSON, of this city, in the 78th year of his age.

—, on the morning of the 2d instant, JOHN W. ELY, merchant, of this city, in the 72d year of his age.

—, on the 17th ultimo, in the 68th year of her age, ANN JENKS, wife of Joseph R. Jenks, of this city—a member of the Northern District Monthly Meeting.

Departed this life, on the morning of the 6th ult., in the town of Sherman, county of Fairfield, and state of Connecticut, ANNA SWAYNE, in the 45th year of her age, wife of Abraham Wenzel, and daughter of William and Charlotte Leach, all members of Oblong Monthly Meeting of Friends. In the removal of this dear friend from works to rewards, a large circle of relatives and friends have been deprived of a bright example of Christian piety. In early life, she manifested a sacred regard for religion, and as she grew in years, she also grew in the saving knowledge of the truth. Humbly submitting to the operations of Divine Grace, she was made a useful member in the church, and for many years served as clerk to different meetings.

About the 33d year of her age, a gift of the gospel ministry was bestowed upon her, in which capacity she was duly recognised by the Society. During her protracted illness, she bore her sufferings with Christian fortitude and meekness, counting all as but loss that she might win Christ. On taking leave of a relative friend, she requested him to tell her friends in Vermont she died in full assurance and faith in the gospel. To her sister, she said, tell my friends I die in the faith, and triumph in a hope beyond the grave. She exhorted all to be diligent in the attendance of our meetings, and to strict faithfulness in the principles of Friends; and in taking leave of those who visited her, she remarked, it was the last time she expected to see them in this world, but hoped to meet in Heaven. A few days previous to her decease, she manifested some anxiety to be released, and asked her husband if he thought she would live more than three days. He replied not. She then signified that she was content. On being asked if she had any thing to leave to communicate to her absent brothers and sisters, she replied not, but presently said, with peculiar emphasis, tell them to do right. On the day previous to her death, she became partially unable to recognise those around her, and so continued until she quietly breathed her last.

DIED. in West Marlborough Township, Chester county, Pa., on the evening of the 13th instant, ANN SWAYNE, wife of Samuel Swayne, in the 73d year of her age. She was an elder and member of London Grove Monthly and Particular Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SECOND MONTH, 26, 1842.

NO. 22.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Subscription and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 162.)

"Allusion has already been made to the immense size of the stones, which compose in part the external walls of the enclosure of the mosk. The upper part of these walls is obviously of modern origin; but to the most casual observer, it cannot be less obvious, that these huge blocks which appear only in portions of the lower part, are to be referred to an earlier date. The appearance of the walls in almost every part, seems to indicate that they have been built upon ancient foundations, as if an individual of the same period had been thrown down, and in later times a new one erected upon its remains. Hence the line between these antique portions and the modern ones above them is very irregular, though it is also very distinct. The former, in some parts, are much higher than in others, and occasionally the breaches in them are filled out with later patch-work. Sometimes too the whole wall is modern.

"We first noticed these large stones at the southeast corner of the enclosure, where perhaps they are as conspicuous, and form as great a portion of the wall as in any part. Here are several courses, both on the east and south sides, alternating with each other, in which the stones measure from seventeen to nineteen feet in length, by three or four feet in height, while one block at the corner is seven and a half feet thick. Here also, on the east side, the lower part is patched in spots. Further to the north all is new, until towards the northeast corner of the area, where the ancient stones again appear, one of them measuring twenty-four feet in length, by three feet in height, and six feet in breadth. On the northern and western sides the walls are less accessible, until we reach the Jewish place of wailing, considerably south of the middle of the latter. Here the stones are of the same dimensions, and the wall of the same character, as in the parts already described. At the southwest corner huge blocks become again conspicuous for some distance on each side, and of a still greater size. The corner stone on the west side, now next above the

surface of the ground, measures thirty feet ten inches in length, by six and a half feet broad, and several others vary from twenty and a half to twenty-four and a half feet long, by five feet or six inches thick.

"It is not, however, the great size of these stones alone which arrests the attention of the beholder; but the manner in which they are hewn gives them also a peculiar character. In common parlance they are said to be *bevelled*; which here means, that after the whole face has been hewed and squared, a narrow strip along the edges is cut down a quarter or half an inch lower than the rest of the surface. When these bevelled stones are laid up in a wall, the face of it of course exhibits lines or grooves formed by these depressed edges at their junction, marking more distinctly the elevation of the different courses, as well as the length of the stones of which they are composed. The face of the wall has then the appearance of many panels. The smaller stones in other parts of the wall are frequently bevelled in like manner, except that in these, only the bevel or strip along the edge is cut smooth, while the remainder of the surface is merely broken off, or rough-hewn. In the upper parts of the wall, which are obviously the most modern, the stones are small, and are not bevelled.

"At the first view of these walls, I was led to the persuasion that the lower portions had belonged to the ancient temple, and every subsequent visit only served to strengthen this conviction. The size of the stones, and the heterogeneous character of the walls, render it a matter beyond all doubt, that the former were never laid in their present places by the Muhammedans, and the peculiar form in which they are hewn, does not properly belong so far as I know, either to Saracenic, or to Roman architecture. Indeed, every thing seems to point to a Jewish origin; and a discovery which we made in the course of our examination, reduces this hypothesis to an absolute certainty.

"During our first visit to the southwest corner of the area of the mosk, we observed several of the large stones jutting out from the western wall, which at first sight seemed to be the effect of a bursting of the wall from some mighty shock or earthquake. We paid little regard to this at the moment, our attention being engrossed by other objects; but on mentioning the fact not long after in a circle of our friends, we found that they also had noticed it, and the remark was incidentally dropped, that the stones had the appearance of having once belonged to a large arch. At this remark a train of thought flashed upon my mind, which I hardly dared to follow out, until I had again repaired to the spot, in order to satisfy myself with my own eyes, as to the truth or falsehood of the suggestion. I found it even so! The

courses of these immense stones, which seemed at first to have sprung out from their places in the wall in consequence of some enormous violence, occupy nevertheless their original position; their external surface is hewn to a smooth curve, and being tied cross upon another, they form the commencement of foot of an immense arch, which once sprang out from this western wall in a direction towards Mount Zion, across the valley of the Tyropoeon. This arch could only have belonged to the bridge, which according to Josephus led from this part of the temple to the Xystus on Zion, and it proves incontestably the antiquity of that portion of the wall from which it springs.

"The traces of this arch are too distinct and definite to be mistaken. Its southern side is thirty-nine feet distant from the southwest corner of the area, and the arch itself measures fifty-one feet along the wall. Three courses of its stones still remain, of which one is five feet four inches thick, and the others not much less. One of the stones is twenty and a half feet long, another twenty-four and a half, and the rest in like proportion. The part of the curve or arch, which remains, is of course but a fragment; but of this fragment the chord measures twelve and a half feet; the sine eleven feet ten inches, and the cosine three feet ten inches. The distance from this point to the precipitous natural rock of Zion, we measured as exactly as the intervening field of prickly-pear would permit, and found it to be 350 feet. This gives the proximate length of the ancient bridge. We sought carefully along the brow of Zion for traces of its western termination, but without success. That quarter is now covered with mean houses and filth, and an examination can be carried on only in the midst of disgusting sights and smells.

"The existence of these remains of the ancient bridge seems to remove all doubt as to the identity of this part of the enclosure of the mosk with that of the ancient temple. How they can have remained for so many ages unseen or unnoticed by any writer or traveller, is a problem which I would not undertake fully to solve. One cause has probably been the general oblivion, or want of knowledge, that any such bridge ever existed. It is mentioned by no writer but Josephus, and even by him only incidentally, though in five different places. The bridge was doubtless broken down in the general destruction of the city, and was in later ages forgotten by the Christian population, among whom the writings of Josephus were little known. For a like reason, we may suppose its remains to have escaped the notice of the crusaders, and the pilgrims of the following centuries. Another cause which has operated in the case of later travellers is probably the fact, that the spot is approached only through narrow and crooked lanes, in a part of the city

whither their monastic guides did not care to accompany them, and which they themselves could not well, nor perhaps safely, explore alone. Or if any have penetrated to the place, and perhaps noticed these large stones springing from the wall, they have probably (as I did at first) regarded their appearance as accidental, and have passed on without further examination.

Here then we have indisputable remains of Jewish antiquity, consisting of an important portion of the western wall of the ancient temple area. They are probably to be referred to a period long antecedent to the days of Herod, for the labours of this splendour-loving tyrant appear to have been confined to the body of the temple, and the porticoes around the court. The magnitude of the stones also, and the workmanship, as compared with other remaining monuments of Herod, seem to point to an earlier origin. In the accounts we have of the destruction of the temple by the Chaldeans, and its rebuilding by Zerubbabel under Darius, no mention is made of these exterior walls. The former temple was destroyed by fire, which would not affect these foundations; nor is it probable that a feeble colony of returning exiles could have accomplished works like these. There seems, therefore, little room for hesitation in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, "immovable for all time." Ages upon ages have since rolled away; yet these foundations still endure, and are immovable as at the beginning. Nor is there aught in the present physical condition of these remains to prevent them from continuing as long as the world shall last. It was the temple of the living God, and like the everlasting hills on which it stood, its foundations were laid "for all time."

The specifications of Josephus in respect to the immense height of these ancient walls, and of the porticoes which rose above them, have occasioned great difficulty and perplexity to commentators, partly because of the undoubted exaggerations of the writer, and partly from want of an acquaintance with the nature of the ground. At the southwest corner there can be little doubt that the ground has been raised very considerably; and not improbably future excavations may yet lay bare stones of a larger size than any which are now visible. But at the southeast corner, and along the eastern and southern sides in general, there is little appearance of any considerable accumulation of earth or rubbish.

Upon the southern part of the enclosure internally, according to Josephus, "a broad portico ran along the wall, supported by four rows of columns, which divided it into three parts, thus forming a triple colonnade or portico. Of these the two external parts were each thirty feet wide, and the middle one forty-five feet. The height of the two external porticoes was more than fifty feet, while that of the middle one was double, or more than one hundred feet." The length was a stadium, extending from valley to valley. Such was the elevation of the middle portico above the adjacent valley, that if from its roof one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the im-

mense depth." The valley thus meant, can well be no other than that of the Kidron, which here actually bends southwest around the corner, so that the eastern end of this high southern portico impended over it. The depth of the valley at this point, as we have seen, is about 150 feet, which, with the elevation of the wall and portico, gives a total height of about 310 feet above the bottom of the valley—an elevation sufficient to excuse the somewhat hyperbolic language of the Jewish historian. The portico along the eastern wall was rebuilt by Agrippa, and is described by Josephus in like manner, as rising above the valley to the enormous height of 400 cubits, or more than 500 feet, which is doubtless merely an exaggerated estimate. At the northeast corner too the same portico was near the valley of the Kidron, which is said to have had here "a fearful depth."

Robinson found some difficulty in reconciling the dimensions of the area of the moat with that of the temple; the former much exceeding the descriptions left us of the latter. But on reflection, and examination of the ground, he came to the conclusion, that the area has been extended northward so as to embrace part of the plateau of the tower of Antonia, which stood at the northwest angle of the temple-court. This, he thinks, must be so, because the area is now bounded on the north by the deep depression called the pool of Bethesda, which separates the hill Bezetha from Moriah; and the tower is represented by Josephus to have been separated from Bezetha "by a deep artificial trench, lest it should be approached from that hill."

The pool of Bethesda, as it is styled, has, he thinks, no claim whatever to the name. It lies along the outside of the present northern wall of the enclosure, of which wall its southern side may be said to form a part. Its eastern end is near the wall of the city, so near indeed that only a narrow way passes between them. The pool measures 360 feet in length, and 75 feet in depth to the bottom, besides the rubbish which has been accumulating in it for ages. It was once evidently used as a reservoir, for the sides internally have been eased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The western end is built up like the rest, except at the southwest corner, where two lofty arched vaults extend in westward, side by side, under the houses which now cover that part. They are both filled up with earth and rubbish, and a vast quantity of the same lies before them. Yet I was able to measure 100 feet within the northern one, and it seemed to extend much further. I hold it probable, that this excavation was anciently carried quite along the northern side of Antonia to its northwest corner, thus forming the deep trench which separated the fortress from the adjacent hill.

"It is related of our Saviour, that as he once went out of the temple, his disciples came to him, 'to show him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.'" This language was

spoken of the 'buildings of the temple;' the splendid fane itself and its magnificent porticoes, and in this sense the prophecy has been terribly fulfilled, even to the utmost letter. Or, if we give to the words a wider sense, and include the outer works of the temple, and even the whole city, still the spirit of the prophecy has received its full and fearful accomplishment, for the few substructions which remain, serve only to show where once the temple and the city stood. In the case of the temple, the remaining substructions of its exterior walls are easily accounted for, even on the supposition that the Romans were bent upon their utter subversion. The conquerors doubtless commenced the work of destruction by casting down the stones outwards from above, these of course accumulated at the foot of the walls, covered the lower parts, and thus naturally protected them from further demolition."

(To be continued.)

For "The Friend."

One of the Evils of Slavery.

"Righteousness exalteth a nation, but sin is a reproach to any people."

The true interests of nations, as of individuals, can be lastingly promoted only by a strict adherence to the known principles of justice, and a full compliance with the requisitions of duty. If an unjust measure is adopted, or an unrighteous system is tolerated by a government, it inevitably brings upon its supporters numerous and irresistible evils. In our own guilty land, this truth is strikingly exemplified. Many and manifest are the deplorable effects of the iniquitous system of slavery. These extend to the master as well as to the slave; to the white man as well as to his despised and degraded coloured brother. For evidence of this, we need but observe the extensive tracts at the south which are now barren and uncultivated, but which were once fruitful and highly cultivated—the miserable condition of the dwellings of many of the white inhabitants—the low state of morals and society amongst them, and many other effects equally deplorable. The state of education in the slave states, contrasted with that in the free, forms of itself a convincing evidence of the injurious effect of slavery upon those who uphold the unrighteous system. Despotism, whether exercised indiscriminately over a whole nation, or confined to the more degraded and helpless portion of a community, has ever been found to have the same tendency towards preventing the general diffusion of useful knowledge. The despots, as well as their subjects, feel its baneful influence. In our southern states, not only are the unfortunate slaves kept in almost total ignorance, but the masters themselves and their families are very frequently exceedingly deficient in the rudiments of a common English education. This fact, which is corroborated by the concurrent testimony of travellers and residents in the slave-holding states, is fully confirmed by the returns of the census of the United States for 1840. From these returns, the following table has been prepared, with the belief, that the information which it contains will be interesting to the readers of "The

Friend," and perhaps prove useful also, since, to almost any of us, occasions may sometimes arise, when the knowledge of such facts may be advantageously employed to promote some desirable end.

The number of slaves and free coloured persons, though not absolutely necessary to the consideration of the subject in hand, is here given, in order to form a complete table of the population of the several states.

The term "uneducated whites" is used in the headings of the fifth and sixth columns to denote, whites over twenty years of age who are unable to read and write.

Name of State.	Whites.	Free Col'd. Sta's.	Uneducated wh's.	Uneducated wh's over twenty years of age.
Maine.....	506,436	1,355	3,241	138
New Hampshire.....	254,019	327	962	49
Vermont.....	291,218	730	2,379	157
Massachusetts.....	1,025,000	8,669	4,446	110
Rhode Island.....	105,374	3,338	1,044	94
Connecticut.....	701,250	6,195	11,281	301
New York.....	2,275,780	30,027	41,443	1,055
New Jersey.....	251,558	21,014	17,645	382
Pennsylvania.....	1,676,114	47,854	63,350	443
Ohio.....	1,041,123	17,442	33,201	154
Indiana.....	678,668	7,163	38,100	413
Illinois.....	473,254	3,318	33,157	1,386
Michigan.....	311,569	707	3,175	240
Total of Non-Slave- holding States.....	9,489,962	170,371	1,102,300	452
Delaware.....	56,361	16,919	2,665	475
Maryland.....	318,291	62,678	89,731	11,749
Virginia.....	749,238	49,282	419,087	59,797
North Carolina.....	448,470	27,728	243,811	36,606
South Carolina.....	339,084	8,276	337,009	50,613
Georgia.....	497,063	3,733	269,914	50,717
Alabama.....	335,134	3,933	253,533	42,262
Mississippi.....	139,073	1,206	193,211	59,818
Louisiana.....	165,167	3,309	185,464	49,911
Tennessee.....	649,657	5,374	184,605	58,333
Kentucky.....	509,257	9,217	193,286	54,401
Missouri.....	328,386	1,571	35,240	19,571
Arkansas.....	77,171	4,495	196,933	6,219
District of Columbia.....	30,612	8,361	4,931	1,652
Total of Slave-hold- ing States.....	4,674,587	214,735	2,410,669	414,738

From this table, it appears that there are in the slave-holding states *three hundred and forty-four thousand seven hundred and ninety-six* whites, over twenty years of age, who are *unable to read and write*; or *one hundred and forty-three thousand eight hundred and nine* more than in the non-slave-holding states; although the white population of the former is less than *one half* that of the latter. By inspecting the last column, the difference is rendered still more apparent. The proportion of whites over twenty years of age, who are uneducated, it will be seen is nearly four times as great in the slave states as in the free. By viewing the condition of the several states separately, we find, that in *every one* of the non-slave-holding states, the state of education among the whites is *better* than in the slave-holding states taken collectively, or than in *either* of them, with four exceptions;* and that, on the contrary, in *every one* of the latter, it is *worse* than in either of them, with *two* exceptions.

The very contact of the free with the slave states, seems to have an unfavourable effect upon the former. Thus Pennsylvania, Ohio,

* For the sake of brevity, the District of Columbia is here considered as included among the slave-holding states.

Illinois and Indiana, which rank last of the non-slave-holding states with respect to education, all border on the region of slavery; and New Jersey, the only remaining frontier state, comes next in order, with the exception of New York. It may be remarked with regard to New Jersey, that its contact with Delaware, and the little intercourse which subsists between the two states, could not reasonably be supposed to have much effect upon the condition of the inhabitants.

Having thus taken a general view, it will be proper to consider more particularly the condition of some of the individual states; especially those which appear to form exceptions to the remark, that slavery has a manifest and unfavourable effect upon the education of the whites.

In Indiana and Illinois the proportion of adult whites, who are uneducated, is so *much* greater than in either of the non-slave-holding states, that we are at once induced to seek for some local cause or causes which thus operate unfavourably upon this flourishing portion of the Union. I trust it will not be difficult to show that several such causes exist. The scattered state of the inhabitants, and other disadvantages experienced by all newly settled countries, when not subject to the influence of other causes, has an effect more or less unfavourable to the general diffusion of education.

This effect, however, as will be shown below, is much less apparent, and more dependent upon other circumstances, than might at first be supposed. But with respect to the two states in question, it cannot be admitted, that the scattered situation of many of the inhabitants, joined with the *rapid increase of the population*, must have a tendency at least to obstruct the progress of education. In 1810, the population of Indiana was more than *twice* as great as in 1830; and that of Illinois more than *three times* as great. Such an astonishing increase, and the settlement consequent thereon, must evidently operate unfavourably to the general establishment of schools; the time and attention of the immigrants being too much engrossed in settling themselves upon their newly acquired possessions, to admit of their giving much attention to the subject.

But the low state of education in these two states is undoubtedly chiefly owing to the fact, that a great portion, and probably a large majority of the immigrants are *either from foreign countries, or from the slave-holding states*. These latter, of course, carry with them the habits and customs which slavery has stamped upon them; among which, a prevailing indifference on the subjects of education and general improvement, may be ranked as none of the least.* The tide of immigration is chiefly from North and South Carolina, Virginia and Kentucky. As a confirmation of the correctness of this statement, it may be observed, that the increase of the population of these states has of latter years been much less than for-

* Some idea of the extent to which southern influence prevails in these states, may be formed from the fact, that about twenty years since, a violent effort was made in Illinois to obtain a convention of delegates, in order to expunge from the constitution the article prohibiting the existence of slavery within the state.—See Stroud's Sketch of the Lives of Slavery, p. 139.

merly. Thus in North Carolina, the increase from 1830 to 1840 was only 15,432, being considerably less than *one sixth* of the increase during the ten years previous. In South Carolina the increase during the first mentioned period, was but little more than *one sixth* of that during the latter; in Virginia less than *one fifth*; and in Kentucky less than *four fifths*. This difference is undoubtedly owing to the number of emigrants to other states; a large portion of whom have removed to Indiana and Illinois. There are several reasons for believing (though I have not sufficient authority for making the assertion with entire confidence) that Michigan has been chiefly settled by emigrants from Ohio and the Middle and Eastern states. Hence, in that state, the number of uneducated whites is not remarkably great.

It will be seen by inspecting the table, that, with respect to education, North Carolina and Tennessee rank the lowest of the states of the Union. In the former, considerably more than *one ninth*; and in the latter, about *one eleventh* of the whole white population are uneducated adults. The total number of whites over twenty years of age in North Carolina, is 209,685; of whom nearly *three elevenths*, or considerably more than *one fourth* are *unable to read and write*. In Tennessee, about *four sevenths* of the whites over twenty years of age are uneducated. Such is the unhappy effect of slavery in those two states of the Union, where the infliction of punishment upon a slave, by whipping or otherwise, *sufficiently severe to cause his death, is AUTHORIZED BY LAW, and is entirely subject to the will or caprice of the master.**

It may be well to observe the striking contrast, as respects education, between the states of North Carolina and Connecticut. It will be perceived from what has been shown above, that in the former state, the uneducated whites are to be educated nearly as *three to eight*; whereas, in the latter, these classes are to one another, as *one to three hundred and ten*.

The small number of uneducated adults in Louisiana, seems at first surprising; for it is probable that in no other portion of the Union does slavery assume a worse form than in this state. For myself, I am satisfied, that the peculiar circumstances of the case are amply sufficient to account for the superior state of education among the adult whites of Louisiana. That it is *only among the adults* will be shown hereafter. The principal causes may be thus stated:—1st. The commercial character of the

* The law of North Carolina, here referred to, is section 3, of an act passed in 1793, which declares, "That if any person shall hereafter be guilty of wilfully and maliciously killing a slave, such offender shall, upon the first conviction thereof, be adjudged guilty of murder, and shall suffer the same punishment as if he had killed a human being: *Provided, this act shall not extend to the person killing a slave, authorized by virtue of an act of assembly in this state, or to any slave in the act of resistance to his lawful owner or master, or to any slave dying under moderate correction.*" A like proviso is contained in one of the laws of Tennessee, passed in 1790. These are, I believe, the only laws where state laws are disregarded by such a law, except that the constitution of Georgia contains a clause somewhat similar, but of less latitude.—See Stroud's Sketch, p. 37.

inhabitants.* 2d. The large proportion of the population living in towns and villages—and 3d. The number of immigrants from the *Middle and Eastern States*; nearly all of whom are well educated. This latter class has also operated to some extent in Mississippi, and a few other slave-holding states.

(To be continued.)

Madeira Tea.—We learn from Hunt's Merchant's Magazine—the February number of which, by-the-by, is one of the most interesting and instructive we have yet perused—that the tea-plant is successfully cultivated on a large scale in the island of Madeira, at an elevation of 3,000 feet above the sea, by Mr. Henry Veitch, British Ex-Consul. The quality of the leaf is excellent; the whole theory of curing it is merely to destroy the herbaceous taste, the leaves being perfect, when, like hay they emit an agreeable odour. But to roll up each leaf, as in China, is found too expensive, although boys and girls are employed at an expense of five cents per day. This difficulty is represented as an insuperable obstacle to the successful competition of the new tea plantation in Assam, (British India,) with the still cheaper labour of China. The enterprising ex-consul is now engaged in compressing the tea-leaves into small cakes, which can be done at a trifling expense, so as to enable him to export to England immense quantities, at lower prices than would import it from China. Compression would have one important advantage over rolling the leaves. It is performed when the leaf is dry; whereas the rolling requires moisture, and subsequent roasting on copper plates is necessary to prevent mustiness. In this process, the acid of tea acts upon the copper, and causes the astringency which we remark in all China teas. The clean fragrant, the flower of which is used to scent the teas, especially the black, grows luxuriantly in Madeira.—*Newburyport Herald.*

We are informed that the rotary knitting loom, of which mention was made in our paper some time since, is soon to be in readiness for operation. The inventor informs us that a good knitter, with two or three ordinary assistants, with a section of these looms, will turn out about a thousand pairs of stockings or gloves per day. The machine may be operated by a large dog or any other simple power, and the cost will not exceed \$300. This, if successful, of which there can be no doubt, will introduce a new era in the business of manufacturing hosiery, and will probably ensure a successful competition with foreign countries in this important branch of domestic

* The number of persons employed in commerce in Louisiana, is much greater in proportion to the population, than in any other state of the Union. According to the returns of the recent census, the number of persons of this class in the state, is equal to more than one *nineteenth* of the whole white population; whereas in New York, which ranks next to Louisiana in this particular, only about one *eighty-fourth* of the total number of whites are engaged in commercial pursuits. The city of New Orleans alone contains nearly one fourth of the total population of Louisiana.

industry. We hope that the worthy inventor will receive, as he will surely merit, a liberal reward for his important and valuable invention.—*Springfield Gazette.*

Bridge of Ice at Niagara Falls.—The river below the great cataract presents at this time the most singular phenomenon, being completely bridged over from the foot of Table Rock to a distance of a mile and a half, by an arch of impacted ice, of immense thickness, which has been crossed daily by travellers and visitors for a week past, in perfect safety. The ice, broken into very fine pieces in its passage over the Falls, has risen up below in such quantities and with such force, that the mass has been elevated no less than thirty-five feet above the summer level of the river, and frozen solidly together by the showering spray, presents a firm mass with occasional fissures several feet in width, and of great depth. So permanent seems this wonderful barrier of nature, that a small building has been erected on it and occupied as a grocery store.—*Buffalo Advertiser.*

BENEVOLENCE.

The simple is akin to the sublime,
If justly we philosophise the time.
I love to fling a trifle into rhyme,
And thus appears the virtue of a chime.
A blind old beggar, with his hat in hand,
Neglected by the busy passer-by,
I noticed shyly at a corner stand,
With moisture falling from his sightless eye.
A child came by—a laughing little creature—
With joy and innocence in every feature.
Skipping forth gaily to an apple stand,
She saw the beggar and became less gay;
Then flung the bit of silver in her hand
Into the old man's hat, and ran away!

PHAZMA.

KINDNESS.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.
A word—a look—has crushed to earth,
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour.
Then, deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring
An heart may heal or break.

The *New England Folks* know on which side their "bread's buttered" about as well as any people. They extort nourishment from trees and clothing from the food of insects. In some portions of Massachusetts, where the soil will yield but little return for the bestowment of industry, large quantities of sugar are made from the *sap* of trees. In small towns, with only a population of a few hundred souls, thousands of dollars are made in this way. The agricultural commissioner says—

The amount of sugar made in Leverett in good seasons, is from 15,000 to 20,000 lbs; in Shelburne, 30,000 lbs; in Ashfield, two years

since, it was ascertained, at my request, to exceed 40,000 lbs. I have returns from individual farmers in the county, of their own products, being 800 lbs. annually, 1000 lbs. and 2000 lbs. each. The fact has come to my knowledge since my report on Berkshire county, that in the town of Sandfield, Berkshire county, with a population of about 1500, 100,000 lbs. of maple sugar have been produced in a year. These extraordinary facts, so little known, show the capacities of the state in this particular, and the importance of cultivating and protecting this invaluable tree.

The Sleep of Plants.—The sleep of the vegetable differs in one respect from that of the animal, that it is not caused by exhausted powers; but when light, which acts as a stimulus, is withdrawn, then the stalks of compound leaves hang back and fold their leaflets together; or the leaves droop over the flowers, or cover the fruits so as to shelter them from the cold dews. This was termed by Linnæus the sleep of plants, and said by him to be analogous to the action of spreading the wing, by which some birds shelter their young during night. It is generally thought that Linnæus's term is somewhat hyperbolic; but the cessation of the stimulus of light, and the constrained position of the flower and the foliage may be advantageous to the vegetable constitution in a way similar to that in which it is beneficial to the animal system. Sir James Smith remarks, that as an infant requires a fuller measure of sleep than is needed by the man, so the young plant is more thoroughly closed during the night than the older one.—*Flowers and their Associations.*

Relics of the Red Men.—The whole number of Indian tribes west of the Mississippi, is forty-five. The number of these tribes, is 226,699. In various parts of the United States, there are nine tribes from whom 79,448 have been removed to the west of the Mississippi, and 62,043 still remain east; there are also six tribes remaining east, from whom none have as yet been removed. The entire number of red men east and west of the Mississippi, is estimated at 394,595.

Congressional Temperance Society.—One of the gratifying signs of the times is the establishment of a total abstinence society in the midst of the members of Congress. We find among its officers gentlemen from the South and the North, as well as the Western states. No doubt that happy results will grow out of the organisation. Many of the disgraceful quarrels which occur at the Capitol are the result of heat and passion, to be found after excesses over the wine cup or the brandy bottle.

Providence.—What is there in man so worthy of honor and reverence as this,—that he is capable of contemplating something higher than his own reason,—more sublime than the whole universe; that Spirit which alone is self-subsistent,—from which all truth proceeds,—without which is no truth?—*F. H. Jacobi.*

Extracts from the letters of Lydia Lancaster.

(Continued from page 166.)

To her Niece, M. R.

COLTHOUSE, 17th of 1st Month, 1743.

Dear Mary—Thy lines I gladly received, they were joyous to me, as a renewed salutation of that endeared affection which ought to predominate among us as people; and, indeed, wherever the love of *Truth* prevails, it opens our hearts in a degree of its own nature towards one another; yea, we are renewedly brought near in remembrance, and, as it were, spread forth before the view of our inward eye. But, because the love of this world abounds, therefore, many are strangers to this heart-uniting pure love, whereby the members or body of Christ come to be clothed with that garment which is woven together, and without seam; a covering which I humbly desire we may all covet after, as it is peculiar to the mystical body who dwell in Christ, and he in them, which is the safe dwelling and quiet habitation of the righteous. Though without there may be wars and rumours of wars, great shakings, tumults and commotions, yet they who abide in the head, Christ, who can, as he pleaseth, put down and spoil principalities and powers, I say, those who singly depend upon and put their whole trust in him, need not be afraid of evil tidings; their strength is within, and their joy no man taketh from them. Oh! my beloved, let us lay fast hold on him, and cleave in spirit close to him; let us neither seek riches, nor honour, friendship nor favour of man, but an inward acquaintance and interest with him who hath all power to make us truly happy here and eternally. What if in this life we meet with a share of what we call evil things, that is, adversities, afflictions and sufferings, to try our faith and patience, yet, if in such difficult circumstances, which mostly make people flee to the Lord, we then, upon search, find he is on our side, does not this fortify us more than all worldly comforts could do without this? for if he be for us, who can be against us? he is stronger than all, and in due time will plead the cause of his children. I do not know why I am thus led on, but my heart is open, and my mind attended with well wishing love, wherein I do feel thy spirit near and dear to that pure life which Divine goodness has raised in my soul.

L. L.

To James Wilson.

LANCASTER, 30th of 9th month, 1751.

Endeared Friend—I am, through mercy, as well as I can expect, and my mind brought into the most steady, sweet, stayed, composed, humble resignation to the Divine will of our God that ever I have, in any part of my life, heretofore attained to. I desire and hope to hold it by watching and prayer, being sensible we are favoured with a merciful and faithful High-priest, who ever liveth to make intercession for us poor, frail, finite beings. Our integrity and sincerity is known to Him who willeth our perfection, and sees the concern of those who, with the apostle, are leaving the things that are past or behind, and are pressing on and reaching forward to an advanced degree of Divine knowledge in the things pertaining to life and godliness wrought in themselves; not sit-

ting down by the way, and feeding upon old openings and former experiences; but labouring to be renewedly filled with the increase of God in their souls.

Thy assured friend,

L. L.

To the same.

LANCASTER, 9th of 3d month, 1753.

Dear and Honour'd Friend—Notwithstanding I have long been thy debtor for a very acceptable letter, yet thou hast been frequently in my remembrance with as much affection and regard as when I wrote often. I have for some time almost declined writing to any body, unless when business required it, my talent not furnishing me much that way, and being sometimes so poor that I have little to spare. Though I do often think if we were favoured with opportunities of being together in personal conversation, I should have a pretty deal to say at times concerning many things; but especially respecting myself, and the engagement of my own mind, which mostly seems to be much heavenward bound, finding a necessity upon me pretty constantly to overcome all my human frailties and creature weakness, and to press after a further degree of perfect holiness, to advance my interest with my dear Lord, who calls for holiness and perfection, and who is as able and willing to assist all his followers, who are in earnest to obtain it as ever he was. Yea, and I humbly bless his saving health in a measure of experience, that by and through his enabling power I witness a degree of victory over some of those enemies of my own house, and am in hopes that he will yet give me space, and afford his ancient arm to conquer and subdue what is yet behind, if I be but steadily preserved in this spiritual warfare, that at last I may be ranked with his redeemed ones who have the triumphant song which none but such can sing. And now in as much as he hath been graciously pleased to proclaim liberty to his captive, in giving me rest from all my outward enemies and worldly troubles and disturbances, which were many and grievous, and hath ordered me a sufficiency to live without toil in my old age, shall I not render to him pure praises out of an humble heart and devoted soul, wholly resigned to him? Yea, doubtless, it is my incumbent duty daily to walk in all well-pleasing before him, which I am resolved to do by his help, while I draw breath in this world. For it hath been, and is my chief desire to stand approved in the will of my Heavenly Father, to be guided by his counsel while here, that afterward he may receive me into glory. I would not diminish one grain of my interest with him nor of his honour for all the world, preferring the light of his countenance above the chiefest joy in the world. He hath been my husband, friend and keeper, in all adversities, and to him my spirit cleaves, not desiring any other, nor to admit of any rival.

I do for the most part enjoy a good state of health—but above all, the sweet virtuous life of Truth, flowing and spreading itself in my soul, both in meetings and other times of secret retirement day and night, is so heart-engaging that it is not in the power of language to ex-

press my esteem of it. But, dear friend, I would not exceed my bounds, nor tire thee with too much of a good thing, though I do believe thou art one who rejoices to hear of the well-being of thy fellow-servants, which hath drawn me to use this freedom, nor would I have it spread, for it might seem to some like a sort of vain boasting. We have lately had an acceptable visit of Alexander Hoskins, son of James and Mary Hoskins, of London; he seems a very promising youth, if he do but hold fast his present integrity.

My dear love tenderly salutes thy dear wife, I shall be pleased with a free-hearted return to thy sincere friend and fellow-servant in Christ.

L. L.

To the same.

LANCASTER, 24th of 8th month, 1753.

My Dear Friend—Thy acceptable favour by John Backhouse came safe, which I was very glad of, not having a line from thee before since the death of our dear and honoured brother Samuel Bownas, who was lovely and pleasant to us in his time, and so will the remembrance of him be, during our time, as we are preserved in the unity of that one Spirit whereby we are baptized into our true spiritual nearness. Though his outward part be dead, yet his ministry and ways will be often speaking to us, being freshly brought up in our minds, as many other worthies are, who have served out their generation faithfully, and are gone before us to reap the reward of it. I often look over many places and countries where my lot hath been cast, and where I have had intimate friends, and they are almost all gone, which occasions very solemn considerations; nevertheless, I neither dare nor do suppose that I am left behind, though even alone as to an intimate or sensible feeling member of that sort, or one to labour with me in the work. It is now my case to be very much at home in our own meeting, my spirit is often low and lonely when I take a view of my condition; and when I think of thine, it seems to be pretty much the same—then I say, "Lord help us that our faith fail not!" For, indeed, dear James, I find as much need to wait steadily for the renewing of it as ever, that Divine strength may be maintained to steer wisely, and be conducted prudently, both in and out of meetings, to be a safe and good pattern, and true instructive mark in every thing relating to life and godliness. We have a wise observing people, and a large body of young folks to walk before. My soul is often humbly bowed in awful reverence before All-wise and Mighty Sufficiency, to be helped in every respect to make strait steps in a bright exemplary conversation, as well as fruitful ministry, with sincere inward breathings, that the blessing of our God may go along and give increase to the labour bestowed. Yea, and at times I am attended with comfortable hopes that there is rather a thriving of good in several, and where little yet appears, it may be like bread cast upon the waters, which will be found after many days, so that at times my mind is a little revived with some encouragement. I now go very little out of my own house but to meeting, and sometimes to get a breathing in the fields, and when I do, it is mostly alone, for

that is what I most delight in, and have done most of my time, finding profit in retirement and loving solitude; there being little company that suits my taste, or adds to my improvement, having gained more by meditation and application to the inward Teacher than in any other way. But methinks I hear thee saying, it is not so well, we are made to be conversable, and I do not so much service as I probably might do if I accustomed myself to company. I answer, bear with me, my friend, I have tried that way sometimes, but it hath not often answered so much to my advantage, there being so few but are so full of the world in almost all their discourse, which may be well enough in them; but I look upon myself as a lonely pilgrim, whose comforts and honour have still come another way. Yet I frequently go to visit any that are afflicted, and am glad of my friends' company when they visit me. And now, my dearly beloved friend and brother, I salute thee in the truth of love, with thy dear wife, and shall still be glad to hear from thee, believing, when death comes to us, it will not be tremendous. Farewell, &c.

L. L.

(To be continued.)

From the Annual Monitor for 1842.

Ann Scott of York, [England] who died 9th of 12th month 1840, aged 34 years, moved in very humble life, and was little known except to the Friends of the meeting in which she resided. She was born at Aberford, but removed when about four years of age, with her parents, who were not connected with our Society, to Braham. She appeared early to have been sent to a National School there, which was conducted by pious teachers. In recurring to this period of her life in a Journal found after her decease, she remarks, "The goodness of the Lord planted very early in my life pious and good instruction, and I learnt many good hymns, &c."

Her parents being poor, Ann Scott early to take a situation and continue in the station of a household servant, as long as her health permitted. In this capacity she went to reside with a friend in York, in the year 1825, being at that time in her eighteenth year. In 1826 she attended a public meeting, appointed by two Friends, which appears to have led to her leaving the Methodists; and being convinced that the principles of Friends were in accordance with the gospel, she became a constant attendant of their meetings, and in 1831, was received into membership with them. In reference to this step, she remarks, "I felt a great cross in taking up the plain language, but my much esteemed friends seemed to enter into my difficulties, and strengthened me much. What shall I render unto the Lord for all his mercies towards so unworthy a creature!"

The following extracts from her Journal will show, that although she was not entrusted with many talents, yet by obedience to the manifestations of the Holy Spirit, she became "quick of understanding in the fear of the Lord."

5th month 1835. "I have been led to think in my low condition, that the Lord careth for me, though afflicted. When I contemplate the sufferings of our blessed Redeemer, I am

strengthened to press forward, though sometimes faint and weary. 'There is a river, the streams whereof make glad the city of God!' O how my soul feels to be watered when I act in submission to the will of God! But the enemy of souls is suffered to entice me with his allurement; and the flesh likewise warreth against the spirit, so that I can adopt the language of St. Paul, 'When I would do good evil is present with me.' In this situation, I am led to lie prostrate in deep humility and self-abasement, at the throne of grace, till the Lord is pleased to appear and arise for my help.

10th of 9th month, 1834. "Yesterday out of health, and much exercised in mind, I remembered the saying, 'I had fainted unless I had believed to see the goodness of the Lord, &c.' And in the evening, I found, after deep exercise of prayer, life and strength to arise, which caused me to rejoice in the Lord, and joy in the God of my salvation. I see more and more my own infirmity, and the all sufficiency of the Lord. O, it is by trusting in the Lord alone, that we find strength, not in ourselves. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good to wait on the Lord, to pour out the soul before Him.

29th. "Attended meeting this morning, felt much bowed down under a sense of my infirmities, and the help that I needed, for a growth in the knowledge and love of God. O, the earnestness of my soul for a nearer communion with my heavenly Father! O the deep conflicts which at times I do experience, yet how am I supported through them! I remember the merits of our Holy Redeemer—the earnestness of his soul in holy exercise, which was poured forth in the garden of Gethsemane, when his sweat was as it were drops of blood falling down to the ground for our sakes. Redeeming love!

6th of 6th month, 1837. "I have been graciously permitted to draw near to the Fountain of all good, for that food which my soul needeth, and thirsteth after; for the Lord satisfieth the weary soul and replenisheth the thirsty soul! O, the peace which I do at times experience, in being resigned to my situation while travelling in this vale of tears. Obedience to the heavenly light is required, as our blessed Redeemer expressed: 'While ye have the light, believe in the light and walk in the light, lest darkness come upon you!' And though the Christian has at times much to bear, yet in endeavouring to keep to the light, the truth of the words, 'My grace is sufficient for thee,' will be experienced. O, saith my soul, may I not faint on my way, in waiting on and suffering the will of God.

18th of 10th month, 1837. "In self examination, how needful I have felt it to be diligent, daily watching unto prayer, keeping my eye single unto the Lord alone; how weak and poor I have felt myself, but have endeavoured to draw near unto the Lord, and to pour out my complaints before Him; and my prayers have been heard; and I have felt rest unto my soul. Oh the goodness of the Lord! How rich his mercies! My heart overflows when I remember this extended love to so unworthy a creature.

10th of 12th month, 1837. "I feel myself

weak in body—perhaps this tenement of clay is fast hastening to its dissolution. I do not know how soon. I have felt this evening great peace of mind.

15th of 9th month, 1838. "Felt the buffeting of an unwearied enemy during the night season, yet on rising from my pillow, I felt to possess a quiet frame of mind. What a precious favour! After breakfast these words arose in my mind, 'Pray without ceasing.' How comfortable I have been this day! I have been enabled to tread upon the tempter's power. Oh! the fruit of true prayers! It is good to retire and pour forth our complaints before the Lord,

"The feeblest worm he stoops to hear,
Nor exalts the meanest wretch away."

29th of 6th month, 1839. "My soul hath tasted the rich mercy of Christ. There doth indeed remain a rest for the people of God. Oh! it is good to wait on the Lord for the renewal of our strength.

3d of 4th month, 1840. "Have this day renewed my covenant with my heavenly Father; that I might be more obedient to walk in the path cast up before me. I feel my spiritual strength renewed, my soul is favoured with heavenly love, O, may I be more faithful.

29th of 6th month, 1840. "Oh! I have indeed felt the hidden manna, that bread which endureth unto everlasting life. Nothing but faithfulness and uprightness of heart will do: though sore the conflict may at times be, our heavenly Parent is faithful, and mindful over the work of His own hands, not willing that any should perish. The gospel shines to give us light. Precious indeed are the promises."

26th of 11th month, 1840. "Rose this morning between 6 and 7 o'clock. I was enabled to offer unto my heavenly Father the tribute of thanksgiving for the mercies bestowed upon me—How precious the season! Oh! may I be no more loitering, but endeavour day by day to grow in grace."

Ann Scott's health had been for some time declining, and in the early part of the 12th month, 1840, she had a violent attack of inflammation of the chest, which rapidly reduced her little remaining strength. Though she was at times in much suffering, yet she expressed to some friends who called to see her, that she felt in a most remarkable manner, the condescension of the Most High towards her; she could not have thought it possible that she could have witnessed such condescension. Her weakness was so great, that it was difficult for her to express much, but her soul seemed filled with thanksgiving and praise, and when the final summons came, it cannot be doubted but that she was found among the pure in heart of whom our Holy Redeemer testified, "they shall see God."

SPRING TRADE.—Active preparations are on foot at Pitsburg for an early spring trade. The American says that there are now on the stocks, and at the wharf under way of finishing, thirty steamboats, varying in tonnage from thirty-five to six hundred tons. They will be calculated for any stage of water, so that merchants, east and west, may be assured there will be no delay in forwarding goods.

From the New England Farmer.

Benevolence in Birds—Their Usefulness.

The communication of H. C., in the Farmer, of the 5th ult., relative to the canker-worm, in which he says the only effectual remedy against these insects known to him is the "encouragement of birds," brings fresh to our recollection some reminiscences respecting this persecuted, interesting, and useful race, which we think will be pleasing to our readers, particularly to the younger ones. We can hardly say with the writer of the article, that "killing a small bird should be placed in our penal code next to killing a child;" but we do say that it ought to be met with a punishment sufficient to prevent the destruction which annually takes place, in mere wantonness or sport, among the innocent songsters of our groves and orchards. We have been almost disposed in times past to bring boys before Judge Lynch, and might probably have done it, could we have put our hands upon them.

While residing in Lancaster, a few years since, we were located near the river which runs through the town, whose banks and intervals are ornamented with numerous fine elms and other trees, which add much to the beauty of this pleasant village; in these trees the birds congregate in great numbers and rear their young. A gigantic elm, the admiration of travellers, and the pride of the village, threw out its wide-spreading branches over the cottage in which we dwelt, and, while it shielded us from the scorching sun, afforded in its ample head, (a forest almost in itself,) a secure retreat for a great variety of birds, whose movements afforded much amusement for the family. Among these birds were a pair of crow black-birds, who had selected the fork of a partly decayed limb very high in the tree, as a place to build their nest and rear their young. Having in my juvenile days some prejudice against this bird, as I was taught that with the crow it would dig up the newly sprouted corn, and commit sundry other depredations, I therefore viewed them with a suspicious eye as I saw them in company from day to day upon my newly planted grounds, busily engaged in helping themselves to what they liked best. I satisfied myself, soon, however, that they had been vilely slandered, and that they were friends, and not enemies. It was evident that they were clearing my grounds of grubs and worms at a great rate. They soon found that I was no enemy to them, and consequently became quite tame and familiar, following the plough or harrow with nearly as much confidence as the domestic fowls. It appeared that there was a good state of feeling among the numerous tribes that inhabited the tree, consisting as they did of so many families, embracing the robin, blue-bird, sparrow, gold robin, and a variety of others, and things seemed to prosper among them, and go on well, until the night before the old-fashioned "lection," (a fatal day to the feathered tribe.) During that night there was a very high wind; early in the morning I was awakened by an unusual clamour among the birds, and rose to ascertain the cause. I found that the decayed limb on the fork of the crow black-bird's nest had been broken off by the wind, and the nest and contents (five young ones,) precipitated to the ground, and that four of

them were dead or dying. The surviving one was nearly fledged, and could fly a little. I picked it up from the grass, and placed it in a secure situation, supposing the distressed parents would take care of it. The old ones continued their clamour all the morning, which, with the sympathizing cries of the other birds, formed a melancholy concert.

While the black-birds had perched upon a neighbouring tree near the road, still giving vent to their sorrow, a boy passed with his gun, fired and brought them both to the ground, and carried them away in triumph. Luckily for the boy, I did not witness the barbarous deed, but it was noted by one of the family, and soon reported to me. As I had become somewhat interested in the unfortunate orphan, I proposed to my children that they should feed it with worms until it could take care of itself, and accordingly placed it in a pen under the tree and returned to my work near by. It was not long before I heard from the young bird its peculiar note, which it uttered when its parents brought food, and, on looking up, saw that it had hopped up on the joint to which the board fence was fastened, and to my delight and surprise, beheld a bluebird in the act of feeding it. That beautiful passage of Scripture flashed upon my mind: "Are not five sparrows sold for two farthings; and not one of them is forgotten before God." My curiosity was now raised to see what would be the issue, and I soon found that any further care on my part would be superfluous, for the young one had fallen into better hands. It was with the deepest interest I watched the movements of this devoted pair of blue-birds to their adopted one, for it appeared that both male and female had taken part in this work of disinterested benevolence, and devoted themselves with unremitting attention to its wants, until it was able to take care of itself. For a couple of days it remained near the spot where I first saw the birds feeding it, and, being near a window, I had a good opportunity to see how things went on between them. It appeared that the young one kept his benefactors pretty busy; for their incessant labours could hardly satisfy the young gormandizer, as upon an estimate, after much attention, he received a portion of food every 2½ minutes during the day, which appeared to consist of worms and grubs. The black-bird probably weighed twice as much as both blue-birds, and, when it opened its capacious mouth to receive the food, it seemed as if its kind friends were in imminent danger of being swallowed whole. The blue-birds appeared alternately with the food, and lit down a few feet in front of the bird on the fence, and viewed with apparent astonishment the extended mouth of the young one for a second, then hopping up, deposited the food, then as quick back to the first position, regarding for another second, with marks of satisfaction, the object of charity, and then away for a new supply.

In a few days the young bird found the use of its wings, and was followed from tree to tree upon the premises by its faithful providers for nearly a week; it had by that time learned to find its own food, and soon it fell in company with some of its own kith and kin, and I could recognize it no more. Whether it ever returned to express its gratitude to its foster parents we have never learned.

Many of my neighbours could testify to the above facts, as some of them called daily to see for themselves.

J. B.

From Old Humphrey.

ON IDLENESS.

Up and be doing, my friends! up and be doing! I have just been with an idle man, yet, idle as he is, he professes to be a seeker after Divine truth. Idleness is a sad thing. What! have we feet, and shall we not walk? Have we hands, and shall we not work? We have more to do than we shall ever accomplish if we are industrious; how, then, shall we get through it if we are idle? Every magpie building her nest, every spider weaving her web, every ant laying up for the winter, is a reproach to an idle man.

Up and be doing, I say; and do not expect the pot to boil while you let the fire go out. We must climb the hill to view the prospect; we must sow the seed to reap the harvest; we must crack the nut to get at the kernel; we must be diligent in spiritual things, if we wish to obtain spiritual blessings.

One day, I called on an old woman, who had pared a few apples, and was making a little dough; but she was one of those who, because God can do all things, foolishly think that we have nothing to perform. "Goody! Goody!" said I, "it is in eternal as in temporal things, we are not to despise the means with which Divine mercy has favoured us. There are the apples, and there is the dough; but if you do not put them together, aye, and pop them into the pot, too, you will have no dumpling for your dinner."

I cannot bear your tattling, talking, interfering, busy bodies, attending to the affairs of others, and leaving their own duties undone; but yet, it is a sad failing to go to sleep when we ought to be wide awake; to be creeping and crawling like snails, when we ought to be bounding forward like greyhounds. It is a sad thing, I say, and we ought to be ashamed of it. I have known blind men and lame men, who, without an eye to see with, or a foot to stand upon, have done more for God's glory, and the good of their neighbours, than many of us who have the use of all our faculties.

Up and be doing in temporal and spiritual things, and let not the grass grow under your feet! Though the flesh be weak, if the spirit be willing you will not be happy in standing still. If you cannot hear wood, you may draw water. If you cannot preach in public, you can pray in private, and be striving to enter in, rather than waiting to be carried through, the strait gate that leadeth unto life.

We can do nothing of ourselves, but all things with the sustaining strength and grace of the Redeemer. Let us not complain of poverty, with a mine of gold under our feet, let us not die of thirst, with a fountain of living waters within our reach. If we have health and strength, let us work for the bread that perishes; and having the means of grace, let us be diligent to obtain that bread that is eternal.

Close Planting.—A Scotch farmer residing in the town of Sodus, Wayne county, N. Y., informs us that he raised, the past season, 400

bushels of Indian corn on four acres of land, notwithstanding the dryness of the season. He attributes his success mainly to his manner of planting, and thinks farmers generally plant too thinly. His mode is to plant in rows three feet apart, and drop two grains in a place only fifteen inches apart in the rows. The variety used is the Red Blazed Flint. The soil is sandy loam, and 100 loads of manure were put on the four acres. The corn was ripened and cut sufficiently early to sow the ground with wheat.

Startling as well as Strange.—Virginia is divided by the Blue Ridge into two distinct sections, one occupied by planters, with slaves, and the other mostly by an intelligent white farming population. A Washington correspondent says—among the wonders of the day at Washington, is the novel and extraordinary phenomenon presented in the notice of a petition from Virginia for the Abolition of Slavery in the District of Columbia! It is signed by ninety-three men in Lewis county, which is in the northern part of the interior of the State—a free-labouring, grain-growing district, which has been much filled up lately with the sturdy northern farmers who have been emigrating thither from Pennsylvania. A significant portent, and a notable sign of the times!—*Philadelphia Gaz.*

A Lion Frightened.—It is related in Sir J. Alexander's Southern Africa, in describing his adventures among the Boschmans, that a short time previous to his arrival among this tribe, a young Boschman, in hunting a troop of zebras, had just succeeded in wounding one of them with an arrow, when a lion sprang out from an opposite thicket, and showed a decided inclination to dispute the prize.

The Boschman, luckily being near a tree, dropped his arms, and climbed for safety without a moment's delay to an upper branch. The lion having allowed the wounded zebra to pass on, now turned his whole attention towards the perching huntsman, and walking round and round the tree, he now and then growled, and looked up at him rather unpleasantly. At length the lion lay down at the foot of the tree, and kept watch all night.

Towards morning, sleep overcame the hitherto wakeful Boschman, and he dreamed that he had fallen into the lion's mouth. Starting from the effects of his dream, he lost his seat, and tumbling from the high branch on which he had been reposing, came squash down upon the lion's ribs. The monster not being at all prepared for an assault of this description, bolted off with a tremendous roar, and the Boschman lost no time in taking to his heels in an opposite direction, scarcely believing the evidence of his senses.—*Hartford Courant.*

The Country of Paris.—One of the great charms of Paris, as a metropolitan residence, consists in the peculiarly rural character of the environs. Up to the very gates of the city, the country is really country; and within view of the exterior Boulevards, small farms are carrying on their agricultural operations with all the rude simplicity of our remote counties. In-

stead of the ten miles of villas and Londonized hamlets surrounding our metropolis, the student walks out from the Pays Latin to watch the progress of the harvest, or from the Quartier des Invalides proceeds to botanize in the woods of Mendon or Vincennes. This is again partly the result of the absence of coal smoke. It is well known many species of flowers (the yellow rose, for instance) will not blossom within ten miles of London; Paris, on the contrary, produces the finest flowers, not alone in the royal gardens of the Tuilleries and Luxembourg, but in the nursery grounds of the famous rose growers, Noisette and Laffay, which in the Faubourg St. German enjoy advantages such as it would be necessary to retreat many miles from London to secure. In the older portions of Paris every house of note has its garden; and it is sometimes startling in a narrow, gloomy, obscure street, to perceive at the extremity of a long passage a grove of green acacias, or one of those gaudy flower plots which the dry and sunny climate clothes with such brilliant colours.

THE FRIEND.

SECOND MONTH, 26, 1842.

We have repeatedly adverted to the measures in operation, sustained by philanthropists, by commercial enterprise, by the policy and power of the British government, to introduce the culture of tropical productions, particularly cotton, within the British possessions of India. That the experiment will prove successful in a degree equal to the most sanguine expectations, seems now altogether probable; and then, what becomes of the "peculiar institutions of the South?"—We annex several paragraphs bearing upon the subject, taken from papers of recent date:—

EAST INDIA COTTON.

The London Atlas of the 31st December says:—"The cultivation of cotton, according to the American system, continues, we are glad to state, to extend, with every prospect of complete success. Letters on the subject have been received from the American superintendents dispersed in various parts of the country, furnishing the most satisfactory and cheering intelligence on the subject. "It only requires," observes one of these enterprising individuals, "the necessary means, constant application, decision, industry, and perseverance, to make this beautiful and productive country the largest producer of cotton in the world."

East India cotton is likely soon to become a formidable rival to American cotton in the English market. It will be recollected that several years ago, a number of persons acquainted with the culture and management of cotton, were engaged in Mississippi to proceed to India, and superintend a number of government plantations, where the experiment was to be fairly tried. These men, it appears from an article in the "India News," are now actively engaged in carrying out the scheme according to their own system of cultivation. Among these superintendents, is James Finne, former-

ly of this city, and a native of Davidson county, who has charge of one of the government plantations on the banks of the Jumna. In a letter published in the paper mentioned, he says that "cotton can be produced there cheaper than in any part of the world." India possesses a soil and climate admirably adapted to the cultivation of cotton, and, with industry and perseverance, only a few years may elapse before England will be entirely independent of America for this important article. "The cotton growers of the United States will then have to resort to a home market, and thus, perhaps, their eyes may be opened to the importance of encouraging domestic manufacturing establishments.—*Nashville Whig.*

Cultivation of Cotton in India.—A correspondent of the Alabama Journal thus expresses his conviction of the complete success of the experiment of planting cotton in the East Indies.

"Intelligent gentlemen of England, who have every facility for forming a correct opinion, estimate the crop in India of 1841, at 800,000 bales, which is more than the entire crop of the United States in 1827, and more than our total exports in any year prior to 1832—showing an increase more rapid than at any time in the United States since its introduction into the country. These facts ought to convince our planters that, within five years, they must prepare to grow cotton at four to six cents a pound, or turn their attention to something else. Should any one doubt the ability of India to increase her production in a ratio proportioned to the one above noticed, until it reaches a point sufficient not only to supply the entire wants of Great Britain, but of the whole world, let him examine the subject fully and impartially for himself. With double the extent of territory adapted to cotton, a soil of the richest character, a population of 120 millions of British subjects, the labouring portion of which receive but four to six cents a day, if a fresher impulse is given, it is hardly possible to form an estimate of the extent to which the culture of cotton may be carried, within the next ten years, in British India. The moment England can obtain her supplies from her own dominions, that moment she will place a duty on our cotton. On this question, a party both numerous and powerful, under the influence of a morbid, fanatical philanthropy, will urge her forward, even at great sacrifices, if necessary, with the hope of destroying the peculiar institutions of our southern states, by rendering the products of slave-labour as near valueless as possible. Is it not time then for our planters to take warning, and prepare themselves for the worst? The market at home, they may rely upon it, in ten years, will be the only market of value to them. Let them plant but half their usual quantity of cotton, and apply the other half of their force to the production of something else. By so doing, they will get quite as much money for what they do make, and save in addition the proceeds of the other half."

MARRIED, on Fourth day, 9th instant, at Friends' Meeting-house, Orchard street, New York, RICHARD H. THOMAS, M. D., of Baltimore, to FREDERICK, daughter of John Clapp, of the former city.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, THIRD MONTH, 5, 1842.

NO. 23.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 170.)

Mount Moriah appears to have been in David's time merely a rocky summit surmounted by a threshing floor. Isolated hills were usually preferred for such purposes on account of their exposure to every wind. The more extended area for the temple seems to have been formed by encircling this summit with a massive wall, and filling up the enclosure. This was in part effected by the construction of arches of masonry, supported by subterranean colonnades. Such is the manner in which the southern portion, at least, of the present area is formed. These vaults are believed to extend along the whole southern line of the court of the mosk of Ouaz, passing under the great building known as the mosk el-Aksa, which, by the way, appears from its architecture to have been a Christian church, and Robinson thinks the very one built near the middle of the sixth century by the emperor Justinian.

"These spacious crypts or vaults are a matter of intense interest, and we may hope that the time is not far distant when they will become more accessible to a complete examination. They are mentioned by travellers, who heard of them as early as the fifteenth century. An Arabian writer, of about the same age, speaks of a structure beneath the mosk, which was called the 'ancient temple,' and was referred to Solomon on account of its massive architecture. In A. D. 1697, Maundrell appears to have seen these vaults, and describes them as extending 100 feet or more under Mount Moriah, on the south side, and consisting of columns of a single stone, each four feet in diameter, and arched over with very large stones. How he can have seen these from the outside, from any point within the city-wall, is to me inexplicable, unless there may have been at the time a breach in the wall.

"So far as I know, the only Frank travellers who have been permitted to descend into the vaults from within are Richardson in 1818, and Bonomi, Catherwood, and Arundale in 1833. The usual entrance from above is at the

southeast corner of the enclosure, where a flight of steps leads down to a square subterranean chamber, in the middle of which, laid on the floor, is a sculptured niche in the form of a sarcophagus, with a canopy above. From this chamber, Bonomi says, we descended a stair-case to a spacious crypt, or series of vaults, extending beneath a considerable portion of the enclosure. These noble substructions consist entirely of Roman arches of large dimensions and admirable workmanship, probably of the age of Herod.' Richardson remarks, that the stones of which the square columns are composed, are five feet long, and are bevelled at the ends and corners; they are disintegrated, and have a much older appearance than the arches which they support.

"From information and plans kindly communicated to me by Catherwood, it appears that these vaults, so far as they are now accessible to strangers, were originally formed by some fifteen rows of square pillars, measuring about five feet on a side, built of large bevelled stones, and extending from the southern wall northwards to an unknown extent. The intervals between the rows are usually, though not entirely, regular, and the pillars of some of the ranges are of a somewhat larger size. In each row the pillars are connected together by semi-circular arches, and then the vault, resting upon every two rows, is formed by a lower arch, consisting of a smaller segment of a circle. The circumstance mentioned by Richardson, that the pillars have a much older appearance than the arches which they support, was not noticed by Catherwood and his two companions who were artists. From the entrance at the southeast corner for about 120 feet westward, these ranges of vaults extend northwards nearly 200 feet, where they are shut up by a wall of more modern date. For about 150 feet further west the vaults are closed up in like manner at less than 100 feet from the southern wall, and to judge from the wells and openings above ground, it would seem as if they had been thus walled up, in order that the northern portion of them might be converted into cisterns. Beyond this part, towards the west, they again extend still further north. They are here terminated on the west, before reaching el-Aksa, by a like wall filling up the intervals of one of the rows of pillars. How much further they originally extended westward is unknown, not improbably quite to the western wall of the enclosure, where are now said to be immense cisterns.

"The ground in these vaults rises rapidly towards the north, the southernmost columns with the double arches being about thirty-five feet in height, while those in the northern parts are little more than ten feet high. The surface of the ground is every where covered with small heaps of stones, the memorials of innumerable pilgrims who have here paid their devotions. It is a singular circumstance, that the roots of the large olive trees growing upon the area above, have in many places forced their way down through the arches, and still descending have again taken root in the soil at the bottom of the vaults."

Robinson refers these crypts to an earlier date than Herod, who "indeed appears not to have meddled to any great extent with the substructions of the temple, except perhaps so far as to construct a subterranean passage to it from the fortress Antonia. In doing this, he doubtless made use in part of older vaults or excavations; and we know from Josephus, that such existed in connection with the temple. This historian relates, that near the close of the siege of Jerusalem by Titus, Simon, one of the Jewish tyrants in the upper city, withdrew with a company of friends and stone-cutters, furnished with tools and provisions, into a subterranean cavern, with the hope of being able, through connecting passages, and by occasional mining, to make their escape without the walls of the city. In this purpose, however, they were frustrated; their provisions failed; and after Titus had departed from the city, Simon, arraying himself in white and purple, emerged from the ground on the spot where the temple had stood, in the vain hope of terrifying the guards who were there stationed, and thus making his escape. He was, however, seized, and reserved for the triumph of Titus.

"Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare. In the city itself, little if any living water is known, and in its immediate vicinity are only the three small fountains along the lower part of the valley of Jehoshaphat. Yet, with all these disadvantages, the Holy city would appear always to have had a full supply of water for its inhabitants. In the numerous sieges to which in all ages it has been exposed, we no where read of any want of water within the city; while the besiegers have often suffered severely. During the siege by Titus, when the Jews, pressed with famine, had recourse to the most horrible expedients, and thousands daily died of hunger; there is no hint that thirst was added to their other sufferings. Yet, when Antiochus Pius had previously besieged the city, his operations were at first delayed for want of water; and Josephus regards it as the result of a divine interposition, that the Romans under Titus were not in like manner straitened. So too in the siege by the Crusaders, A. D. 1099, the inhabitants were well supplied, while the besiegers were driven to the greatest straits by thirst under a burning summer's sun. Thus in every age the truth of Strabo's brief description has been manifest; 'Jerusalem, a

rocks well enclosed fortress; within well watered, without wholly dry."

"It becomes therefore a matter of some historical importance, as well as interest, to ascertain as far as possible, how this supply of water has been furnished to the city.

"I have already spoken of the immense cisterns now and anciently existing within the area of the temple, supplied partly from rain water, and partly by the aqueduct. But in addition to these, almost every private house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built. The house in which we resided had no less than four cisterns, [containing together about 19,000 gallons,] and this is a specimen of the manner in which the better class of houses are supplied. The water is conducted into them from the roofs of the houses during the rainy season, and with proper care, remains pure and sweet during the whole summer and autumn. In this manner the public buildings are supplied. The Latin convent in particular is said to be amply furnished, and in seasons of drought, is able to deal out a sufficiency for all the Christian inhabitants of the city, 3,500 in number." The total population Robinson estimates at 11,500.

"Under the disadvantages of its position, Jerusalem must necessarily have always been dependent on its cisterns; and a city which thus annually laid in its supply for seven or eight months, could never be overtaken by a want of water during a siege. Nor is this a trait peculiar to it, for the case is the same throughout all the hill-country of Judah and Benjamin. Fountains and streams are few, as compared with Europe and America, and the inhabitants therefore collect water during the rainy season in tanks and cisterns in the cities; in the fields, along the high roads, for the sustenance of themselves, and of their flocks and herds, and for the comfort of the passing traveller. Many, if not most of these, are obviously antique; they exist not unfrequently along the ancient roads which are now deserted. Thus on the long forgotten way from Jericho to Bethel, 'broken cisterns' of high antiquity are found at regular intervals. That Jerusalem was thus actually supplied of old with water, is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once enclosed within the walls.

"A few wells are occasionally found, both in and around the city; but they are either dry, or the water is low and bad. As a matter of convenience and luxury, water is brought during the summer in considerable quantity from fountains at a distance. It is brought in skins, on the backs of asses and mules, and is sold for a trifle for drinking, to those who prefer it to rain-water.

"The same causes which led the inhabitants of Judea to excavate cisterns, induced them also to build in and around most of their cities large open reservoirs for more public use. Such tanks are found at Hebron, Bethel, Gibeah, Bireh, and various other places; sometimes still in use as at Hebron, but more commonly in ruins. They are built up mostly of massive stones, and are situated chiefly in val-

leys where the rains of winter could be easily conducted into them. These reservoirs, we learned to consider as one of the least doubtful vestiges of antiquity in all Palestine; for among the present race of inhabitants such works are utterly unknown.

"With such reservoirs Jerusalem was abundantly supplied; to say nothing of the immense pools of Solomon beyond Bethlehem, which no doubt were constructed for the benefit of the Holy city."

Robinson mentions two pools or reservoirs just without the western wall of the city, which, he thinks, he is warranted in concluding to be the upper and lower pools spoken of by Isaiah, and two within the city, one called the pool of Bathsheba, for no sufficient reason, and the other the pool of Hezekiah, which lies in that part of the city in which Hezekiah is said in 2 Kings to have "made a pool and conduit." The excavation called the pool of Bethesda, was, in his opinion, the deep trench of the tower of Antonia.

"The only sources, or rather receptacles, of living water now accessible at Jerusalem, are three in number." The well of Nehemiah or Job agrees with the En-Rogel of the Old Testament. It is 125 feet deep, 50 of which was water, when Robinson was there. "The water is sweet, but not very cold, and is at the present day drawn up by hand. In the rainy season it sometimes overflows. The well is situated just below the junction of the valleys of Hinnom and Jehoshaphat. The position of En-Rogel, as described in the book of Joshua, "applies most definitely and exactly to the present well of Nehemiah. One other notice goes also to fix the place of the fountain Rogel in the same vicinity. When Adonijah caused himself to be proclaimed king, he assembled his friends, and made a feast at En-Rogel, or, as Josephus records it, 'without the city at the fountain which is in the king's garden.'

"The name Siloah, or Siloam, which has obtained such celebrity in the Christian world, is found only three times in the Scriptures, as applied to waters; once in the prophet Isaiah, who speaks of it as running water; again as a pool in Nehemiah; and lastly, also as a pool in the account of our Lord's miracle of healing the man who had been born blind. None of these passages afford any clue as to the situation of Siloam. But this silence is amply supplied by the historian Josephus, who makes frequent mention of Siloam as a fountain; and says, expressly, that the valley of Tyropoeon extended down to Siloam, or, in other words, Siloam was situated on the southeast part of the ancient city, as we find it at the present day. Its waters, he says, were sweet and abundant.

"Of the same tenor is the account of the *Riv. Hieros.*, A. D. 333, that, to those going out of the city in order to ascend Mount Zion, the 'pool' of Siloam lay below in the valley on the left. More definite is the testimony of Jerome, about the close of the same century. This father says, expressly, that 'Siloam is a fountain at the foot of Mount Zion, whose waters do not flow regularly, but on certain days and hours, and issue with a great noise from hollows and caverns in the hardest rock.'

Here we have the first correct mention of the irregular flow of the waters of Siloam."

Siloam is mentioned again in the seventh century, and thenceforth at intervals by many historians down to the fourteenth century, all having reference "to the present Siloam, in the mouth of the valley of the Tyropoeon, and not at all to the fountain of the Virgin Mary in the valley of Jehoshaphat, with which the waters of Siloam stand in connection.

"The hypothesis that the fountain of Mary is the fountain of Siloam, and the other merely the pool of Siloam, which has found favour in modern times among the Franks, seems to have sprung up only in the early part of the eighteenth century, and is destitute of all historical foundation.

"The pool is 'a small deep reservoir in the form of a parallelogram, into which the waters flow from under the rocks, out of a smaller basin hewn in the solid rock a few feet further up, to which is a descent by a few steps. This is wholly an artificial work, and the water comes to it through a subterranean channel from the fountain of Mary. The hill or ridge Ophel lying between the Tyropoeon and the valley of Jehoshaphat ends here, just over the pool of Siloam, in a steep point of rock forty or fifty feet high. Along the base of this the water is conducted from the pool in a small channel hewn in the rocky bottom, and is then led off to irrigate gardens of fig and other fruit trees and plants, lying in terraces quite down to the bottom of the valley of Jehoshaphat; a descent of some forty or fifty feet. The waters of Siloam, as we saw them, were lost in these gardens.

"The reservoir is fifty-three feet long, eighteen feet broad, and nineteen feet deep; but the western end is in part broken down. Several columns are built into the side walls, perhaps belonging to a former chapel, or intended to support a roof; but there is now no other appearance of important ruins in the vicinity. No water was standing in the reservoir as we saw it. The smaller upper basin is an excavation in the solid rock, the mouth of which has probably been built up, in part, in order to retain the water. This is merely the entrance, or rather the termination of the long and narrow subterranean passage beyond, by which the water comes from the fountain of the Virgin.

"The Muhammedans, like the Christians, have a great veneration for Siloam, and their prophet is reported to have declared, 'Zemzem and Siloah are two fountains of Paradise.' Yet in Christian lands the name is consecrated by stronger and holier associations, and the celebrity of

'Siloah's brook that flowed
Fast by the oracle of God,'

is coextensive perhaps with the spread of Christianity itself."

(To be continued.)

Time.—Nothing is more precious than time, and of those who misspend it are the greatest of all prodigals.—*Theophrastus*

For "The Friend."

One of the Evils of Slavery.

(Concluded from page 172.)

In the District of Columbia, as might have been expected, the state of education is better than in most other parts of the Union where slavery is tolerated. More than three fourths of the population reside in Washington, Alexandria and Georgetown. The number of slaves in the district has been constantly decreasing since the year 1820; at which time they numbered 6,377, or 28 slaves for every 100 whites. There are now but 15 slaves for every 100 whites.

In Maryland also, slavery has been rapidly decreasing since as early as 1810.* There were then 111,502 slaves in the state, or 47 for every 100 whites. There are now about 28 for 100 whites.

The scattered state of the population of Indiana and Illinois has been adduced as one cause which operates unfavourably to the general diffusion of education in those states. It may perhaps be asked, whether the same cause does not operate to produce the remarkable difference with respect to education, between the slave-holding and non-slave-holding portions of the Union. It is freely admitted, that this cause, if not counteracted by other circumstances, would certainly produce *some* difference in this respect; but it cannot reasonably be supposed, that it could cause so striking a deficiency as the above table exhibits. It should too, be remembered, that this is one of the least effective causes which operate unfavourably to education in the two states above mentioned; and that, in most of the slave-holding states, the scattered state of the population is itself the effect of slavery. Besides, a little examination at once shows, that the diffusion of education in the several states, is not more or less general, just in proportion to the density or scattered situation of the inhabitants. Thus, the number of whites to the square mile, is nearly the same in Illinois, South Carolina and Tennessee; rather greater in North Carolina and Virginia, and somewhat less than half as great in Louisiana, Mississippi and Michigan. How this corresponds, or more properly how it does not correspond with the state of education in these states, will be seen by referring to the table. Again Rhode Island is about twenty times as thickly settled as Michigan; and yet in the latter, the number of uneducated adult whites is much greater in proportion to the whole number than in the former.

As the table given above, exhibits only the number of uneducated over twenty years of age, it must be evident, from what has already been explained, that the state of education in those portions of the Union which are rapidly increasing in population by immigration from other quarters, is not represented with entire correctness. It is believed that the following table will, in great measure, supply the deficiency, and correct any erroneous impressions which may be received from the former. The

* More properly the actual number of slaves has been decreasing since the time mentioned. The proportion of slaves to whites has been diminishing from a much earlier period.

numbers opposite the names of the several states, represent the number of scholars in each for every 100 white children between the ages of 5 and 15. Among the scholars are included those returned as attending academies, grammar, primary and common schools. As students of universities and colleges, are, many of them, from other states than those in which they are enumerated, they are omitted in this estimate.

Non Slave Holding States.	Slave-Holding States.
Maine,	131 Delaware,
New Hampshire,	134 Maryland,
Vermont,	120 Virginia,
Massachusetts,	114 North Carolina,
Rhode Island,	90 South Carolina,
Connecticut,	179 Georgia,
New York,	51 Alabama,
New Jersey,	62 Mississippi,
Pennsylvania,	45 Louisiana,
Ohio,	54 Tennessee,
Indiana,	26 Kentucky,
Illinois,	28 Missouri,
Michigan,	54 Arkansas,
Non-slave-holding states, District of Columbia,	13
taken collectively,	72 Slave-holding states taken collectively,
	20

According to the first table, Delaware ranks with reference to education, the eighth of the slave-holding states; whereas, in the one now before us, it assumes the first place in this respect. The latter is undoubtedly much the more correct; and we may, with reason, conclude, that of the 4,832 uneducated adult whites in this state, a large proportion is to be found in the slave-holding districts. The number of slaves in Delaware, already small, is rapidly decreasing, and has been since as early at least as 1790, except that there was an increase of 332, between the years 1810 and 1820. In 1790, there were in the state 8,887 slaves, being about 19 for every 100 whites. There are now but little more than four slaves for every 100 whites.*

This latter table confirms the remarks made above respecting the state of education in Louisiana, Mississippi, and other rapidly growing states. Such are much more correctly represented in this table than in the former.

It should be observed that in the non-slave-holding states, the number of children attending schools is much less in summer than in winter; owing to the fact, that the sons of farmers are mostly employed at home during the former season. In the slave states, however, this difference, if it exists at all, cannot be nearly so great as in the free. Since, then, the returns of the recent census represent the number, condition, &c. of the inhabitants, for the first of the sixth month, 1840, it is evident that the actual difference in the state of education between the slave-holding and non-slave-holding states, is even greater than is represented in the above table. This fact will also serve to explain the apparent deficiency in

* In the course of these remarks, it has been stated that the number of slaves in the decrease in Maryland, Delaware, and the District of Columbia, will be but proper to mention, that in Virginia also, the number of slaves has decreased during the last ten years. In 1830, there were in the state 469,757 slaves, or 68 to 100 whites. In 1840, there were 29,670 fewer, and but 61 to 100 whites. In none of the other slave-holding states, besides those here mentioned, has the number of slaves been diminishing.

Pennsylvania, New Jersey, and other states where the custom, above mentioned, prevails.

There is another circumstance connected with our subject, which may properly be considered in this place. In the non-slave-holding states, the uneducated whites belong almost exclusively to the lower class of the population, who are either in a state of abject poverty, or gain but a scanty subsistence by their daily labour. Now the number of this class is much less in the slave states than in the free: for the numerous slaves in the former perform the labour, and in great measure supply the place, of the poor whites in the latter. This circumstance, considered in connection with the facts which the foregoing tables exhibit, places in a still stronger light, the contrast between the state of education in the slave-holding and non-slave-holding portions of the Union.

I trust that sufficient has been said, to prove, that in our own country at least, wherever slavery is tolerated, it has a manifest and unfavourable effect upon the education of the white inhabitants. Yet this is by no means the most deplorable of the numerous evils which this iniquitous system entails upon its supporters. How different would have been the state of our country, if this worst of despotisms had never been introduced, or if it had long since been totally abolished—if, when our forefathers ceased to be the oppressors, they had also ceased to be the oppressed.

But our guilty nation, blinded to its true interests, clings to the favorite but ruinous system, as the deluded drunkard clings to his poisoned bottle, which serves but to bring ruin upon himself, and poverty and distress upon his wretched family.

But if the requisitions of justice, the clear pointings of duty, and the true interests of the country continue to be disregarded by our government, may we not reasonably fear that the increasing load of guilt may awaken the Divine displeasure, and that the denunciation which formerly went forth against the Israelites, will be applicable to our own country— "Shall not I visit for these things? Shall not my soul be avenged on such a nation as this?"

The history of states overthrown, kingdoms subverted, empires annihilated, just when their pride, luxury, vice and abuse of power, had reached a height which might well bring upon them the judgments of a justly offended Ruler of Events, proves that national crime is in every age followed by national punishment. If then such was the case with nations upon whom the light of Christianity had not shone, how much more may we, in this favoured day, expect to receive the chastisement which our continued and multiplied sins so well deserve. The entire abolition of slavery, in those parts of our country where it still exists, is then a subject of the deepest interest to the whole nation; and it behoves us to make every exertion which may be called for at our hands, in order to promote so desirable an object—carefully avoiding a culpable and unwarrantable lethargy on the one hand, and an overheated and unchristian zeal on the other. Such zeal does but mar and hinder the work which it would fain promote. Zeal in a good cause is like a fertilizing stream: it can be truly useful only when restrained within the prescribed bounds; but if

it surpasses these, it serves but to injure and retard, that which otherwise it would benefit and advance.

L. L. N.

For "The Friend,"

Travellers in Palestine, and the adjacent countries.

I send for insertion in "The Friend," a brief sketch of the character of the various travellers in those interesting regions who have published an account of their researches, which, taken together, have furnished a multitude of facts towards the elucidation of the prophecies contained in the Holy Scriptures. It is extracted from Wylie's "Modern Judea, Ammon, Moab, and Edom, compared with ancient prophecy," a recent and very interesting publication, printed at Glasgow in 1841, the principal object of which is to show how exactly the predictions of the Jewish prophets concerning those lands have been accomplished. A few reflections from the same work are introduced at the close of the notices, and the notes contain the titles of the books, in which accounts of the proceedings of the respective travellers have been given to the public, indicating also the particular edition made use of in preparing the work named above. In noticing our countryman Professor Robinson, the author was not aware that he had published more than a brief memoir, but his great work on the Geography of Palestine has since appeared, which is far more full and satisfactory, than any that preceded it, and which gives evidence of superior talent and of patient and laborious research. Extracts from it are now in the course of publication in the columns of "The Friend."

T.

Emerging from the age of fabulous narrative regarding Palestine, and entering on that of true history, the first English traveller of note we meet with is George Sandys.* He was the youngest son of Sir Edwin, archbishop of York. An accomplished scholar, he elegantly translated Ovid's *Metamorphoses* into English verse, and composed several spirited poems of his own. His journey to the Holy Land was commenced in 1610. It is difficult to procure his valuable work, in which he records his "double travels—once with some toil and danger performed, and now recorded with sincerity and diligence." It is rather glimpses of the country which he affords us, than a regular account of its general aspect; but the information he conveys is valuable in itself, and is given in an agreeable and interesting manner. His style certainly is not cast in the modern mould; yet it cannot be said to be deficient either in elegance or beauty. It resembles the pictorial delineations with which he has embellished his pages and illustrated his narrative— quaint, yet with forcible and graphic. He is often more profuse of ideas than words—a rare fault. An occurrence on which a modern traveller would dilate through half a chapter, he dismisses with a single remark, and in consequence his book,

in proportion to its size, contains far more regarding the real state and aspect of the country, than is to be found in the voluminous narratives of recent travellers. "The parts I speak of," says he, in his dedication, "are the most renowned countries and kingdoms"—once the seats of the most glorious and triumphant empires—the theatres of valour and heroic actions—the soils enriched with all earthly felicities—the places where nature had produced her wonderful works—where arts and sciences have been invented and perfected—where wisdom, virtue, police, and civility have been planted, have flourished—and lastly—where God himself did place his own commonwealth. Which countries, once so glorious, and famous for their happy estate, are now through vice and ingratitude become the most deplorable spectacles of extreme misery—the wild beasts of mankind having broken in upon them, and rooted out all civility; and the pride of a stern and barbarous tyrant (Achmet, the eighth emperor of the Ottoman family, was the reigning sultan when Sandys travelled) possessing the thrones of ancient and just dominion." We have nowhere found a more minute and intelligible description of Jerusalem, and the places around, than in the work of this traveller. We may add that his pages are enlivened by sprinklings of that caustic humour of which the writers of two centuries ago were certainly greater masters than the moderns.

The next we mention is Henry Maundrell.† He was chaplain to the English Factory at Aleppo, and visited Jerusalem at Easter, in 1696. His attention was confined chiefly to the "Holy Places," of which he has given a minute account; but his remarks on the country are very valuable, and their accuracy has been amply confirmed by later travellers. Sandys ascended the coast from the desert to Jaffa, struck through the mountains to Jerusalem, and thence travelled in a straight line to Acre, and passed along the coast to the foot of Lebanon. Maundrell visited chiefly the middle and eastern portions of the Holy Land. Descending on Jerusalem by the high road through Samaria, he examined the plain of Jericho, and returned through Galilee. Thus, by combining the narratives of the two travellers, we obtain a tolerable idea of the state of Palestine in the seventeenth century. Maundrell's little book possesses a charm which can hardly be said to belong to any book on the same subject. His narrative is easy, eloquent and faithful.

The next name we mention is that of Frederick Hasselquist,‡ who was born in 1722, at Tarnavla, in East Gothland. The history of this traveller partakes of romance. Deprived of his parents in his early youth, he was obliged to support himself at the university of Upsal, by giving instructions to his fellow-students. Here he became a pupil of the celebrated Linnaeus; and hearing his master one day enumerate Palestine among the countries of whose natural history we were still igno-

rant, Hasselquist resolved on supplying the deficiency. He communicated his design to Linnaeus, who represented in vain the difficulties which then attended such an undertaking. The ardour of the young scholar overcame every obstacle, and in 1749 he sailed for the Levant. The three following years were spent in Egypt and Palestine—our traveller observing every thing of importance connected with the natural history of these countries, and making extensive collections of their plants and minerals. His tour was finished, and he had already reached Smyrna on his way home, when he found that the ardour with which he had pursued his researches had undermined a constitution naturally weak. Every remedy was employed in vain to preserve so valuable a life. He "wasted away daily," says Linnaeus, "like a lamp whose oil is spent." Soon after his death, his collections and papers arriving from the east, the former were deposited in the Royal Museum of his native country; and the latter, being arranged by his former preceptor, were published by command of the Queen of Sweden. His work is valuable, though chiefly as a contribution to our botanical knowledge of the Holy Land. His list of the plants of that country is more complete than has been furnished by any single traveller. It is only occasional remarks with which he favours us on the soil and physical aspect of Palestine; but these are of the highest value.

The next in order is the Abbe Mariti,§ an Italian. He commenced his travels in 1760. His tour in the Holy Land was very extensive, considering the period at which it was accomplished. Mariti gives us a more extensive view of the physical condition and aspect of Palestine than any of the travellers we have already named. He likewise shows himself more familiarly acquainted with the history and past changes of the country than almost any other traveller. This indeed is a peculiarity of the class to which he belongs. Nor is the good sense of the Abbe the least eminent of his qualities, considering that he was an ecclesiastic of the Church of Rome. It is with an air of ridicule, very unbecoming, no doubt, that he tells us of the Capuchin father who discovered traces of fire on the shores of the Dead Sea, and even thought that he could distinguish a strong smell of sulphur. In general, when he fails to discover any of the wonders which his predecessors among the Jesuits had seen, he does not hesitate to account for it in the following manner, that whereas he possessed only the five senses of nature, they carried with them the five senses of the faith.

Volney|| is the next traveller we mention. He visited the countries of Egypt and Palestine in 1782; he spent nearly three years in the latter country, during which he collected a vast mass of information regarding the climate, the capabilities of the soil, the character and habits of the people, the genius of the government, and the state of trade, literature, and religion. A Frenchman by birth, and an avowed infidel, Volney travelled with no friendly design towards revelation; yet his work has been of sin-

* Besides Palestine, Sandys travelled over several countries in Asia and Europe.

† A journey from Aleppo to Jerusalem, A. D. 1696. Edit. 1812.

‡ Voyages and Travels in the Levant. London, 1766.

§ Travels through Cyprus, Syria, and Palestine. London, 1791.

|| Travels in Syria and Egypt. Perth, 1801.

* A relation of a journey begun A. D. 1610. London, 1632. Third Edit.

gular service in substantiating, in a great variety of particulars, the fulfilment of prophecy. No one will suspect Volney of making his descriptions purposely to correspond to predictions, which it is possible he never read, and which it is certain he had not in his eye when he wrote; yet, in many instances, he records facts which form a clear fulfilment of prophecy, in almost the very words in which the prophecy was originally given. Of all testimony, that of an enemy is the strongest, and such is the testimony of Volney.

Bating the offensive qualities to which we have alluded, and which do not appear prominently in his travels, Volney is a most delightful narrator. His pencil gives animation even to the sands of the desert: the simplicity of his style rises sometimes into majesty; he is equally happy in describing the Arab in his tent, or the tyrannical and brutal djezzar—the numerous scenes of beauty and grandeur which Lebanon unfolds, or the naked rocks and wasted fields of the southern Palestine. A vein of quiet irony and philosophical remark runs through his narrative; and though we must dissent from whatever has an unfriendly aspect towards revelation, yet he carries our sympathies completely with him, in the merciless ridicule which he pours upon the puerile superstitions by which these illustrious regions have been desecrated. Volney is, the Hume of travellers.

Chateaubriand* travelled in 1806, and Lamartine† in 1832. We class them together because they are writers of the same kind. Lamartine has lately been published in this country in a cheap form. His work is rather a poem on the east, than a book of travels. We do not mean that his statements are inaccurate, we allude to the gorgeousness of his descriptions. His style is nearly as original as his subject. The same remark applies to Chateaubriand, though not in the same degree. Both, in fact, have attempted the revival of the old style of travel-writing, which consisted in a rather grotesque combination of natural wonders, Arab fables, and popish legends. It is true, the travellers before us have discarded the two former of these elements, but they have retained the latter to a considerable degree—only in their works, instead of assuming the antique form of the "legend," it appears in the more fashionable and beautiful dress of poetry. They are beginning to have followers among the recent travellers of their nation. The Baron Geramb contrives to display in his work a great deal more superstition, without having any pretensions to the brilliant qualities which have procured so extensive a popularity for the writings of Chateaubriand and Lamartine.

(To be continued.)

* Travels to Jerusalem and the Holy Land through Egypt. London, 1835, 3rd edit.

† Travels in the East. London, 1837, 3rd edit.

For "The Friend."

Response to lines on "Kindness," in last week's "Friend."

Oh yes! a silent tear has power
To heal the broken hearted,
To calm the strife of sorrow's wound,
And steal from joys departed.

A silvery tone can often charm
The pensive hour of sadness,
Grief of its weary load disarm,
With sweetest sounds of gladness.

A gentle look will sure impart
A nameless thrill of pleasure;
For feeling from a kindred heart,
Is more than golden treasure.

A kindly touch can sometimes save
The plant that storms have riven,
Thus many a blossom from the grave
To sunshine has been given.

Be then the soothing tear-drop mine,
The gladsome voice of healing,
The clasp that round the heart can twine
With sympathetic feeling. S.

THE FRIEND.

THIRD MONTH, 5, 1842.

We willingly comply with a request to insert the subjoined communication. The interesting association to which it relates has long been known to us, and highly estimated for the prudence of its arrangements—their happy adaptation to the end in view. Having its origin more than forty years ago in the benevolence of a little band of amiable females, members of the Society of Friends, it has held on in its unobtrusive course, dispensing charity and relief in the least objectionable form, and cheering the heart of many a drooping daughter of affliction; and it would, indeed, be a source of real regret, should the present appeal prove unavailing, and the institution be compelled to suspend its operations, at a time too when so much needed:—

"The Female Society of Philadelphia for the Relief and Employment of the Poor," feel most reluctantly compelled to appeal to the benevolence and sympathy of those whose means are ample, even in this period of so much embarrassment, to aid it in the prosecution of its efforts to relieve the distress of a meritorious class of poor but industrious females, who, with the children of some of them, are now under the care of the society at their "House of Industry," No. 7, Ranstead court.

"In former seasons, the expenses have been met by the resources arising from annual subscriptions, occasional donations, and the product of the sales of the articles made by the poor employed by the society. This season the sales have been extremely limited, the donations greatly curtailed—doubtless from the inability of many of its previous benefactors—while the recipients of its charity have been much increased.

"The number of female poor who have been provided for this season, and paid a daily sum of money for their labour, has been upwards of eighty, and of children twenty-five, who are brought by their mothers to the house, where they are fed and kindly attended to, by a suitable nurse provided for the especial purpose.

"The house must be closed immediately for this season, unless the aid sought for should be benevolently afforded by those to whom this appeal is made.

"It may be proper to remark, that a committee of the society attends daily to superintend the concerns of the family.

"The Treasurer, ANN F. WHEELER, will gladly receive any contributions, forwarded to her residence, No. 99 Vine street, or left at the House of Industry, No. 7, Ranstead court, running west from Fourth street, between Market and Chestnut streets."
2d mo. 28th, 1842."

CIRCULAR.

In again calling the attention of auxiliaries to the annual queries addressed to them, the corresponding committee of the Bible Association of Friends in America earnestly request that particular answers may be given by all the auxiliaries and forwarded in time to be read before the meeting of the managers 4 mo. 7th. The diffusion of the benefits of the association depends much on the diligence of auxiliaries in collecting and forwarding statistics for their respective neighbourhoods. The committee are sorry to perceive how much this truly good work has been suffered to flag in the hands of several associations, and would exhort them to renewed exertions. If they cannot furnish funds to any considerable amount, this circumstance should not discourage them from ascertaining the wants of Friends. We are pleased to be able to say, that there is a willingness on the part of many who do not need help themselves, to help others. It would be pleasant and consolatory to find Friends in quarterly meetings where no auxiliary has yet been formed, putting shoulder to the work and endeavouring to form new associations.

JOHN PAUL, } Committee
THOMAS EVANS, } of corres-
THOMAS KIMBER, } pondence,
Philadelphia, 3d mo. 3d, 1841.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Association, since its establishment, and how many during the past year?
2. What number of Bibles and Testaments have been sold by the Association, since its commencement, and how many within the past year?
3. How many members, male and female, are there belonging to the Association, and what number of families of Friends reside within its limits?
4. Are there any families of Friends within your limits not duly supplied with the Holy Scriptures; and if so, how many?
5. How many members of our Society, capable of reading the Bible, do not own a copy?
6. How many Bibles or Testaments may probably be disposed of by sale or otherwise to Friends within your limits?
7. Is the income of the auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

The annual meeting of Friends Reading Room Association will be held at 8 o'clock, on Third-day evening, the 8th instant, in the room occupied by the association, on Appletre Alley,
SAMUEL F. TROTH, Sec'y.

MARRIED, at Friends Meeting House, Moorestown, Burlington County, N. J., on Fifth day, the 24th of 3d mo., ELIZABETH, son of David Roberts, to ELIZABETH W. daughter of Joseph Hooton, dec'd.

Extracts from the letters of Lydia Lancaster.

(Continued from page 174.)

To James Wilson.

LANCASTER, 15th of 3d month, 1754.

Dear James—Thy inward sufferings and probations are such as I can both read and understand in a feeling sense, as one who am a partaker of the same in divers respects; yet both of us may, from experience, say, with some of old, "Hitherto the Lord hath helped us," and if we keep close to him, he will never leave nor forsake his people, but will dwell with them and be their God. When I consider and look into his works, even what he hath wrought for me, I am astonished, and see no end of his praise! Oh! the early visitations he extended to my soul, his many wooings and strivings, together with his long suffering before I gave up to obey his manifested will. And after, oh! how he stood at the helm, steered my course, and bore up my head through the strong rolling waves, when mighty tossings were likely to overwhelm me, had not the Rock of his presence attended and rebuked the winds, and set bounds to the seas; also in those stormy days he opened the eyes and hearts of some of his servants to compassionate my condition, among whom my friend James Wilson was not the least. May I never forget, nor be ungrateful either to God or his servants who stood near me, poor distressed me, in those gloomy days! And now my God hath wiped away these sorrowful tears from my eyes, given me peace and plenty as to the outward, also doth not draw back his presence from me; but continues to lift up the light of his countenance upon me, now in my old age giving me the dew of my youth, which engath my soul still to serve him with the little strength which yet remains, and to run the ways of his commandments. Now then, this know, it seems to be my duty once more to visit Friends in and about London and Bristol, though I have told few, nor said much of it, yet I have a mind to acquaint thee, in order to have thy answer before I make it more public.

Thy affectionate friend,

L. L.

—
To the same.

LANCASTER, 23d of 5th month, 1755.

My dear friend J. W.—Thy lines by S. B. were truly acceptable to me, as indeed thine always are, for thou art very often in my mind. Our early acquaintance, and being baptized together unto our spiritual Moses in the cloud and in the sea, is often in my remembrance, with much thankfulness that I had such a friend as thee, to open my mind, and pour out my complaints to in those sorrowful trying days, wherein thy wise counsel and tender fatherly sympathy was a great strength to me, a poor distressed creature. I sometimes consider that my trials, if they were to come, came in a happy time of life, when I was favoured with the company of a dead mother, and such sensible friends. If the like sufferings were now my lot, I know not what would become of me, but that He who did then secretly support and raise me up such friends, is all-sufficient, before whose mighty power my heart often bows

in commemoration of his care and kindness to me from my very youth and childish days. Oh! the multitude of His mercies, both inward and outward, cannot be expressed; the sense of them excites diligence and humble prayer with a broken heart that I may make suitable returns. He who knows the desires of His people, and their integrity, is gracious in continuing His blessings, for I think I never enjoyed more of His goodness than now in the decline of life; and as thou observes in thy own case, so may I say, it is my comfort; for (without) that I am a very poor, desolate woman, but the unwilling of that makes up every want, so that I do not know that I want anything which would be proper for me to have. And I may with thee acknowledge, that though I am sensible of a bodily decline, yet in the gallery I never found more strength of wisdom, power and spring of gospel light and life, than of late months, praises be sincerely given to the author of it, who clothes His ministers with His authority and salvation. Nevertheless I am made sensible of deep poverty at times, as well as thee, with which I desire to be content, believing it is what Divine wisdom sees is good for us to be proved and tried with, or else it would not be so; for both grace and glory He doth give, and no good thing He doth withhold from His people who walk uprightly before Him. My last summer journey remains with sweet satisfaction on my mind; it was the fourth time I have been at London since my dear mother died, and twice since my husband died. I may be hoped my travels abroad are now over, for I was seventy-one in the first month last; and yet, though I have travelled pretty much from my youth, and given up to the motion of Truth in me before any other consideration, if my good and gracious Lord should require any further of me that way, I do hope I should not withhold, for I dare trust to His sufficiency, upon which is my daily dependency, and he hath never failed me.

From thy steady old friend,

L. L.

—
To the same.

LANCASTER, 11th of 4th month, 1756.

My dear friend—I am, through mercy, as healthy as I can expect, my age, travels, and many exercises considered, which I have much reason to be thankful for to the great Author of our being, whose mercies are exceedingly great to me in daily ministering help and succour to my necessity, who am a poor weak desolate one, and as such do often see myself to be, when the Husband of my soul withdraws His presence from my sense; then, oh! how stripped and empty a creature I am, not seeing any good I ever did or do, and wondering what I live so long in this world for; yet can, in some measure, bless that Hand which hath, through all my probations, both inward and outward, preserved me still from utter despair.

Thy real friend,

L. L.

—
To the same.

LANCASTER, 19th of 10th month, 1756.

My ever dear friend—Thy truly agreeable favour I received this evening, which is more

than thrice welcome to me, having had a dismal account of thy indisposition, and just before being bemoaning the removal of dear David Hall. Though his death was sudden, he was no doubt a prepared soul, that has for ever left all dangers, fears, afflictions, and disturbances, and joined the exalted and triumphant church, which we are often looking and travelling toward in many deep and painful steps, sometimes weary and heavy laden, yet in hopes of obtaining, when our day's work is fully finished, if we do but hold on faithfully to the end of this our warfare. And methinks, as I am writing, a living evidence springs in my heart, that we surely shall, and then be crowned with glory, honour, and eternal life. Wherefore, my dear friend, be assured, thy life is given thee for some further service which thou wilt be enabled to answer, though such an illness must be expected to leave thee very weak and tender for a time. I believe our God will be gracious to us, for though we have had our infirmities and human weakness, yet he knows our integrity and the uprightness of our hearts, and he hath largely manifested his love towards us, and we shall ever be under his merciful regard, if we abide in his fear and stand firm in his counsel, which I trust we shall never swerve from. Though he try us with poverty, and strip us quite naked of his presence, as to our sense and knowledge, yet is he at our right hand that we may not be moved; he beholdeth all our distresses, and weigheth our griefs and calamities. We have not an High priest that cannot be touched with a feeling of our infirmities, but having been tempted in all things as we are, yet without sin, he is able to succour every tried and tempted soul who loves him. Yes, I feel his arm of salvation underneath; see thou lean upon it, for all-sufficiency is in it for evermore! I most dearly salute thee in a renewed sense thereof, and must conclude, thy affectionate sympathising friend,

L. L.

—
To the same.

LANCASTER, 3d of 6th month, 1757.

Dear and worthy friend—Since thy kind favour, I have had a letter from my friend James Backhouse, giving account of thy being pretty well in health, but very lame; also of thy dear wife's happy change from a state of painful affliction to the undoubted enjoyment of everlasting joy and perfect felicity with the pure angelic host, to which she did certainly belong, being truly prepared to join that number in endless praises to the Sanctifier. Her clothing was dear and white; her soul made perfect through manifold sufferings within and without, still following the Lamb, her light and leader, in patience and resignation, through all the tribulations attending her pilgrimage. My soul hath always had true unity and fellowship with her, and now is my joy full on her account. I am thankful to hear that both thou and Ann were enabled to bear the separation in such a cheerful and Christian manner, as indeed well you might, not only from the sense of her advantage, but also of your own cleanness in doing your utmost duty to her with great affection even all your life long, which will doubtless remain to be your peace; and yet for all that, there may be some low and

lonesome sinking times witnessed, which is often my case respecting the unalterable removal of some that were near and dear to me. But, dear James, let us endeavour to hold on in patience and contentment, without weariness, to our end, for we cannot expect it to be long till their case will be also ours as to this world, and I hope in eternity, where my eye is daily looking. Though this may in some sense be both proper and profitable, yet I sometimes fear it is too much my case, as having too great a desire to be there, not being so content to wait the appointed time as I should be; but looking out at being left behind most of my near and dear friends and former intimates, am ready to wonder I should be so long in fitting to join them in that undefiled rest they are entered into, and not seeing much service I am of in staying, unless on my own account. Yet I can say I am as much devoted to do everything that I think my Master bids me as ever. I felt the strong cords of his drawings to Penrith Yearly Meeting, else I should not have gone, I do believe; and He that drew me was with me in strength every way, and brought me safe home in peace. I am comforted to remember the near love that there abounded amongst us one to another, that though the public service did not lay much upon the brethren at that time, they did not seem to envy us at all, but to encourage. I believe they were sensible the stream of the gospel went in the channel which truth ordered it; for we heard afterwards that the great objection of the people there and thereabouts was against women's preaching, which after that meeting seemed quite removed. I note thy kind amen to the advance of the women, but it is the advance of truth, by male or female, that both thou and poor me chiefly desire. Oh! may the sweet comforts of the Holy Spirit be thy companion day and night, and strengthen thee with might in the inward man, that thy last days may be thy best, is the sincere desire of thy assured steady friend,

L. L.

(To be continued.)

For "The Friend."

CHARITY BEGINS AT HOME.

"The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that beat my people to pieces and grind the faces of the poor?" Isaiah iii. 14, 15.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungred and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." Matt. xxv. 41, 42, 43.

While the rich and the great are living in luxury, and bishops and archbishops are rolling in pride and magnificence, supported by excessive taxation, comparable to grinding the face, and the spoil of the poor is in their palaces, famine and wretchedness are spreading over the land. Many parts of the world abound in plenty; provisions are abundant and cheap; but the corn laws of England prohibit

the introduction of bread to feed the hungry, unless the price is kept up to such a standard as shall maintain the revenue of the landlords, pay the enormous weight of taxation and the urgent and antichristian demands of the clergy. Horrible as is the system of American slavery in the southern states, the poor, degraded slaves are rarely subjected to the danger of starvation. It is the interest of the owners to feed and shelter them as the farmer does his cattle; and the amount of actual enjoyment is but little inferior to that of the operatives in England, whose liberty and scanty means of subsistence are almost altogether at the will and the caprice of their employers. Charity ought to begin at home; and, if the wealthy were to reduce their style of living to the standard of Christian simplicity, and the philanthropists of that haughty nation could be induced to direct their labours to meliorate the condition of their fellow men, for a few years within their own England and Ireland, it would not only confer a decided benefit upon multitudes of starving paupers, but might make them better subjects and better fitted to migrate to other countries.

The following extracts from the North American show to a very limited extent the wretchedness of the labouring classes in England, and the scheme proposed to give the tythe system another form, that the English hierarchy may continue its antichristian exactions from those for whom it performs no labour, and who dissent from its doctrines:—

"The degree of suffering among the poor and labouring classes in England, may be indicated by taking the report from a single town of their condition. In Carlisle, which has a population of 22,000, there are 1,146 individuals who have no means of support whatever, except public charity. There are 1,165 persons whose weekly earnings do not exceed twenty-two cents each; 1,623 whose weekly earnings do not exceed thirty-three cents each; 692 whose weekly earnings do not exceed forty-four cents each, and 635 whose weekly earnings do not exceed sixty cents each. Thus, in a population of 22,000, there are 5,561 persons whose aggregate labour yields every week only \$1,633, being only four cents a day for each one to procure shelter, raiment, and food—all the necessities of life. In the same population, a like number fare not much better. We have condensed this statement from a report made by a committee appointed at a town meeting in Carlisle. Distressing as this picture is, there are other parts of Great Britain in which the poverty of the working classes is even deeper and more hopeless than appears from these figures. In the language of a provincial journal, they are in a condition of actual famine."

Church Rates.—Though we have no positive information on the subject, we may state that it is highly probable that a measure will be brought into Parliament during the ensuing session, by the present ministers, for settling the church rate question; and, as it is known that Sir Robert Peel and Lord Stanley, as well as their torty friends, generally favour the scheme proposed by Lord Althorp, when he was chancellor of the Exchequer, for abolishing

the present system of church rates, and taking the sum of £250,000 a year as a substitute, out of the land tax or the consolidated fund, it is probable that this plan will form the basis of the measure to be proposed. It is well known to our readers that the objections to this scheme were so strong, on the ground that it did not satisfy the dissenters, because it was a church rate under a different name, and that it was deemed so improper that the people of Ireland and Scotland should, through the medium of the general taxation of the country, be made to contribute to the replenishing of the coffers of the established church of England, that it was abandoned by the whig ministry. These considerations will probably have less weight with the present ministry than they had with their predecessors.—*Leeds Mercury.*

For "The Friend."

"THE TIMES."

When the storm rages upon the ocean, the wave-tossed mariner longs for the peaceful port. When the tempest overtakes the weary traveller, and the howl howls in mournful cadence round his troubled path, how his heart pants for the shelter of his home! When every thing around conspires to shake our dependence upon mutable things, how impressive is the call to seek for something that cannot be shaken! When all earthly possessions are unstable—all things here seem escaping from our grasp—may we be enabled in living faith to adopt the language, "We have a strong city, salvation will God appoint for walls and bulwarks."

Politically and religiously Egypt was in commotion, when with an outstretched arm the Israelites were brought from the land of bondage. It was in a time of great agitation both as to the civil and religious world, that our Society, as a gathered people, had its rise. During the troubles of the American revolution, when many forsook the spiritual warfare and took to carnal weapons, the light of those who remained true to their principles, threw its beams with a steady lustre upon the surrounding darkness, bringing them distinctly into public view, as a "city set upon a hill."

In the present agitated state of the times, the members of our Religious Society seem peculiarly called upon to double their guards, lest assimilating with the multitude they partake of their spirit. This is no easy thing for any, especially for those engaged in commercial pursuits. Every rumour—and rumour has indeed its thousand wings—calls for a fresh exercise of faith or patience in such; and they whose temporal all seems at hazard, are wofully beset with misgivings, and claim the sympathy, at least, of their friends:—how much the more those who have not been careful to have deposits in their Lord's treasury, where the poor widow secured her mite.

It has ever been in periods of trial, that our Society has shone the brightest. In times of outward ease we associate so closely with our neighbours in good fellowship and reciprocal courtesies, that we seem to believe that it is scarcely polite to intrude our testimonies into general society; and that our peculiarities are non-essentials; that if we continue so strict we shall by-and-by be afraid of our own shadows:

for their part, say some, they are not so bound; they are no sectarians; they have gospel freedom and fellowship with their neighbours. But when the elements of this world are in confusion some are happily driven home, and forced to look to the foundation of their buildings.

A minister of our Society being led to call the members of a particular meeting, with whose state he had no outward knowledge, home to their principles, and out of the world's mixture, and setting forth our testimony against a hirling ministry, was waited upon after meeting by an individual to remonstrate with him on his want of love and charity. This man pleaded for Friends joining with others in all the benevolent enterprises of the day; and stated how his feelings had been wrought upon by the observations and prayers that were made in these mixed companies; saying that they had often opened the spring of prayer in him—when a colloquy nearly like the following occurred. "Well," said the minister, after the visitor had stated his objections—"dost thou believe that George Fox was divinely led to separate from the established worship?" "Oh, yes." "Dost thou believe that the priests of this day are of the same kind as they were of that day?" "Oh, yes!" "Dost thou believe that George Fox was divinely required to testify against a hirling ministry?" "Oh, yes." "Well, dost thou believe that the same spirit that led George Fox out of these things, would lead thee into them?" The querist's argument was brought to a close.

The spirit of truth has been the same in all ages. "Before Abraham was, I am." Our worthy predecessors built upon the same foundation that the patriarchs, the prophets, the apostles, and the living members of the visible and invisible church have ever built upon. Hence it behoves us to be very watchful, that what has been entrusted to our care be not stolen from us as by a thief in the night; and that we deliver unimpaired to our children their inheritance as we received it. When Samson slept upon Delilah's lap he was shorn of his strength. Are there not many under our name, who are reposing in listlessness upon their beds of ease, while their religious strength is taken away, and, unhappily, they seem to know it not? Our worthy forefathers in the truth left us an example of simplicity; but in which of our mansions can such an article be found? They proclaimed a "great business to be a great burthen,"—but some of us pursue money making as the *summum bonum* of life. They charged their members not to extend their business beyond "the limitations of Truth;" we, in too many instances, look not to the principle if success crown the end! George Fox and his coadjutors called the people from an outward profession to a spiritual life; some among us seem endeavouring to facilitate the departure of those, who, not willing to bear the cross, leave our Society for communities where they can have more liberty—forgetting that if such had been the views of our early Friends, we had never been a people—or not until it had pleased the Almighty to raise up other instruments to show forth, the simplicity—the sublimity—the plainness, the mystery of godliness. "Thou hast hid these

things from the wise and prudent, and hast revealed them unto babes."

In an Address to the Society of Friends, Thomas Shillitoe says: "The door has of late been set open much wider than was the experience of our first Friends, for the members of our Society to associate with those of other religious professions, in the management of the various institutions for benevolent purposes that are on foot. Let us be careful, that this does not lead us to assimilate ourselves to the world. The world hated our first Friends, because they maintained a faithful protest against its spirit, its maxims and manners; but in proportion as we put away from us the weapons of the Christian's warfare, and join in league with the world, a wider door of admittance into all companies and all societies will be opened to us. Thus we have, indeed, occasion to look well to our steppings and standing; remembering, that so far as we join ourselves to the world in any respect, we shall be condemned with the world. "If ye were of the world," said our blessed Lord to his immediate followers, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—"Let us all retire to our tents; for if I am not mistaken, such are the signs of the times, that they loudly call upon us so to do, and there closely to keep."

It has been said that the "darkest period of time is that which immediately precedes the breaking of day." Never does the sun look more glorious than when his cheering rays are sent forth on animated nature as the dark clouds roll rapidly away. May we then abide patiently till the day break and the time of the singing of birds come—and in the right time it will come—and then the language may be applied to the church, "arise and shine for thy light has come, and the glory of the Lord has risen upon thee."

For "The Friend." KINDNESS OF BIRDS.

The extract from the "Farmers' Cabinet," in the last week's "Friend," showing the care taken by a pair of bluebirds of an unfortunate blackbird, (a Purple Grackle,) interested me exceedingly, and I could not help wishing that the readers of the Friend would be more willing to communicate through it such observations as were there recorded. There are few of us but have often met with instances of a similar nature, and if we would devote a few minutes to writing them out, how much interest might be given to the columns of this instructive journal, with little or no trouble to ourselves. Our young friends in the country might thus often furnish us with highly interesting matter, which is now locked up in their own bosoms, or, at best, told only to a few intimate friends. If they all took as much interest in the observation of nature, as some do, they would not be so backward in communicating their knowledge.

Reading the anecdote above alluded to, has brought to my remembrance what Jesse, the English naturalist, says of the sparrow.

"I am the more anxious," he says, "to prove the utility of sparrows, because they are birds possessed of a very kindly nature, living in great habits of sociability with each other.

Several instances have been related to me of their having been observed feeding the young of other birds which have been in a state of captivity; and there is one well attested anecdote of a sparrow which had been caught by the leg by a piece of worsted, from which it could not extricate itself, having been tended and fed by its congeners through a whole winter: when it was released, it was greeted with evident marks of satisfaction by all its former companions and friends. This kindness of disposition does not appear to have escaped the notice of farming men, who, as I observed before, are, nevertheless, great enemies to the whole race. I heard one particular instance of a farmer's servant having placed a nest of very young sparrows in a trap cage, and having caught forty old birds, all coming with food in their mouths, to feed the helpless young. This is by no means a solitary instance of their readiness to assist the helplessness of their own species. A lady residing in the neighbourhood of London, hung out a cage near her balcony, in which was a young bird, and it was fed for many weeks by sparrows."

Who cannot but lament, with Jesse, the cruelty with which the English farmer persecutes such kind-hearted little creatures? For my part, I should think the lessons of humanity taught by the sparrows more than compensated for the few seeds they consumed.

A circumstance which fell upon my observation, may not be uninteresting. Several years ago, I remember watching with much interest the operations of some swallows during the summer season. After their broods were fledged and gone, I remarked that a pair who had built where they were exposed to observation, continued regularly to visit their nest. My curiosity was quite excited to know the cause of their prolonged attentions, and, though the feat was a hazardous one, I resolved to investigate it. Accordingly, making my way to the roof, and clinging by my hands and feet to the rafters, I climbed up to the nest, which was near the peak of the barn, and directly over the floor. Here the cause of these visits was explained: a swallow had its leg entangled in a bit of thread that had been used to line the nest, so as to keep it a close prisoner. A number of its congeners assembled in the barn and watched my movements with great interest, and by their chattering evinced the lively interest they took in the affair. Holding on as securely as the nature of my position allowed, by means of one arm and my feet, I gently disengaged the thread that held the little fellow prisoner. The moment he was free he darted off through the open door, followed by his sympathising friends, who made the barn ring with cries of exultation. It is scarce worth while to add that none of them ever returned to the nest.

W.

A stated annual meeting of "The Contributors to the asylum for the relief of persons deprived of the use of their reason," will be held at the committee room, Mulberry street meeting house, on Fourth-day, the 16th instant, at 3 o'clock in the afternoon.

SAMUEL MASON, Jr., Clerk.

3 mo., 1842.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, THIRD MONTH, 12, 1842.

NO. 24.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 178.)

The fountain of the Virgin is called by the natives *Ain Um ed-Deraj*, Mother of Steps. "It has been taken alternately for every one of the fountains, which anciently existed at Jerusalem. It is unquestionably an ancient work; indeed there is nothing in or around this city, which bears more distinctly the traces of high antiquity. There are reasons which make it not improbable, that this was the 'King's pool' of Nehemiah, and the 'Pool of Solomon' mentioned by Josephus, near which the wall of the city passed, as it ran northwards from Siloam, along the valley of Jehoshaphat to the eastern side of the temple. Its bottom is strewn with small stones; and the water flows off by a low passage at the interior extremity, leading under the mountain to Siloam. There is now no other outlet for the water; and apparently a different one never existed." The existence of this passage was the current belief, but no one could be found who "had himself explored it, or could give any definite information respecting it. We therefore determined to examine it ourselves, should a fit opportunity occur. Repairing one afternoon [4 mo. 27th,] to Siloam, we found no person there; and the water in the basin being low, we embraced this opportunity for accomplishing our purpose. Stripping off our shoes and stockings and rolling our garments above our knees, we entered with our lights and measuring tapes in our hands. The water was low, nowhere over a foot in depth, and for the most part not more than three or four inches, with hardly a perceptible current. The bottom is every where covered with sand, brought in by the waters. The passage is cut wholly through the solid rock, every where about two feet wide; somewhat winding, but in a general course N. E. For the first hundred feet, it is from fifteen to twenty feet high; for another hundred feet or more, from six to ten feet; and afterwards not more than four feet high; thus gradually becoming lower and lower as we advanced. At the end of eight hundred feet, it became so low, that we could advance no fur-

ther without crawling on all fours, and bringing our bodies close to the water. As we were not prepared for this, we thought it better to retreat, and try again another day from the other end. Tracing therefore upon the roof with the smoke of our candles the initials of our names, and the figure 800, as a mark of our progress on this side, we returned with our clothes somewhat wet and soiled.

It was not until three days afterwards, that we were able to complete our examination and measurement of the passage. We went now to the Fountain of the Virgin; and having measured the external distance (1100 feet) down to the point east of Siloam, we concluded, that as we had already entered 800 feet from the lower end, there could now remain not over 300 or 400 feet to be explored. We found the end of the passage at the upper fountain rudely built up with small loose stones, in order to retain the water at a greater depth in the excavated basin. Having caused our servants to clear away these stones, and having clothed (or rather unclothed) ourselves simply in a pair of wide Arab drawers, we entered and crawled on, hoping soon to arrive at the point which we had reached from the other fountain. The passage here is, in general, much lower than at the other end; most of the way we could indeed advance upon our hands and knees; yet in several places, we could only get forward, by lying at full length, and dragging ourselves along on our elbows.

The sand at the bottom has probably a considerable depth, thus filling up the canal in part; for otherwise it is inconceivable, how the passage could ever have been thus cut through the solid rock. At any rate, only a single person could have wrought in it at a time; and it must have been the labour of many years. There are here many turns and zig-zags. In several places the workman had cut straight forward for some distance, and then leaving this, had begun again further back at a different angle; so that there is at first the appearance of a passage branching off. We examined all these false cuts very minutely, in the hope of finding some such lateral passage, by which water might come in from another quarter. We found, however, nothing of the kind. The way seemed interminably long; and we were for a time suspicious, that we had fallen upon a passage different from that which we had before entered. But, at length, after having measured 950 feet, we arrived at our former mark of 800 feet traced with smoke upon the ceiling. This makes the whole length of the passage to be 1750 feet; or several hundred feet greater than the direct distance externally,—a result scarcely conceivable, although the passage is very winding. We came out again at the fountain of Siloam.

In constructing this passage, it is obvious that the workmen commenced at both ends, and met somewhere in the middle. At the upper end, the work was carried along on the level of the upper basin; and there was a tendency to go too far towards the west, under the mountain; for all the false cuts above mentioned are on the right. At the lower end, the excavation would seem to have been begun on a higher level than at present; and when on meeting the shaft from the other end, this level was found to be too high, the bottom was lowered until the water flowed through it; thus leaving the southern end of the passage much loftier than any other part. The bottom has very little descent; so that the two basins are nearly on the same level; the upper one ten feet or more below the valley of Jehoshaphat, and the other some forty feet above the same valley. The water flows through the passage gently and with little current; and I am unable to account for the "great noise" of which Jerome speaks, unless he refers perhaps to the time of the irregular ebullition of the waters.

This subterraneous passage corresponds entirely to the alleged etymological signification of the name Siloam in Hebrew, *sent*, viz. *missio aquae*, an aqueduct.

The water in both fountains, then, is the same; notwithstanding travellers have pronounced that of Siloam to be bad, and that of the upper fountain to be good. We drank of it often in both places. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Later in the season, when the water is low, it is said to become more brackish and unpleasant. It is the common water used by the people of Keft Selwan. We did not learn that it is regarded as medicinal, or particularly good for the eyes, as is reported by travellers; though it is not improbable that such a popular belief may exist.

Early writers speak of an irregularity in the flow of the water. "But ever since the 14th century, this remarkable circumstance seems to have been almost, if not entirely, overlooked by travellers. I have searched in vain through all the more important writers, from Sir John Maundeville down to the present day, without finding any distinct notice respecting it, derived from personal observation. Yet the popular belief in this phenomenon is still firm among the inhabitants of Jerusalem; our friends had often heard of it; but having themselves never seen the irregular flow, they regarded the story as one of the many popular legends of the country.

We were more fortunate in this respect; having been very unexpectedly witnesses of the phenomenon in question; and we are thus enabled to rescue another ancient historical fact from the long oblivion, or rather discredit,

into which it had fallen for so many centuries. As we were preparing to measure the basin of the upper fountain, and explore the passage leading from it, my companion was standing on the lower step near the water, with one foot on the step and the other on a loose stone lying in the basin. All at once he perceived the water coming into his shoe; and supposing the stone had rolled, he withdrew his foot to the step; which, however, was also now covered with water. This instantly excited our curiosity; and we now perceived the water rapidly bubbling up from under the lower step. In less than five minutes it had risen in the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow; and the water in the basin was again reduced to its former level. Thrusting my staff in under the lower step, whence the water appeared to come, I found there was here a large hollow space; but a further examination could not be made without removing the steps.

Meanwhile a woman of Keft Selwan came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. She said, she had seen the fountain dry, and men and flocks, dependent upon it, gathered round and suffering from thirst; when all at once the water would begin to boil up from under the steps, and (as she said) from the bottom in the interior part, and flow off in a copious stream.

In order to account for this irregularity the common people say that a great dragon lies within the fountain; when he is awake, he stops the water; when he sleeps, it flows. An Arab who was there, whom we had seen at the bath in the city, said that the water comes down from the fountain beneath the great mosque, of which I shall speak immediately. But how, or why? was there originally a small and failing fountain here, to which afterwards other waters were conducted from the temple? Is the irregular flow to be explained by some such connection with the water from above, the taste of which we found, on trial, to be the same? This is a mystery which former ages have not solved; and which it must be left to the researches of future travellers, under more favourable auspices, fully to unfold. This occasional ebullition of the fountain, and its situation in relation to the temple, and proximity to the probable site of the ancient sheep-gate, brought Bethesda strongly to mind.

Fountain under the grand Moske. Not long after our arrival at Jerusalem, we were informed by our friends, that in conversation with intelligent Mussulmans they had been told of a living fountain under the Haram esh-Sherif: from which both in the vicinity was in part supplied. As the Mufti of Jerusalem one day paid a visit to our host, this fountain was mentioned in the course of conversation, and he confirmed the accounts which we had previously heard. On being asked whether we could visit it; he said there would be no difficulty, and expressed a desire to afford us every facility in our researches.

We now repaired to the bath, which is situ-

ated in a covered passage leading to one of the western entrances of the enclosure of the mosk. We were conducted through it to the flat roof of a low building. Here, in a low arched room, we found two men drawing water from a narrow and deep well; the depth of which proved, on measurement, to be 82½ feet, or about 65 feet below the surface of the ground. The distance to the wall of the area of the Mosk, I found to be 135 feet. The elder of the two men said that he had often been at the bottom of the well; and was willing to accompany us, if we would go down. The water, he said, comes to the well through a passage of mason work four or five feet high, from under the Sukhral, or grand mosk. This passage is entered from the well by a door-way; and one has to stoop a little in passing through. It leads first through a room of considerable size, arched, and supported by fourteen marble columns with capitals; and afterwards terminates in a room under the Sukhral about eight or ten feet square, cut out of the solid rock; which is entered by another similar door-way. Here the water boils up from the rock in a basin at the bottom. He knew of no other passage, open or closed, from this room, nor from the main passage, by which the water could flow off; but said there was at the bottom of the well, a door closed up on the other side, leading no one knew whither. This water, in dry seasons, ceases to flow out into the well; and then they are obliged to descend and bring it out from the fountain by hand into the well, in order to supply the bath. There is no known way of access to the fountain, except by descending into this well. They all declared, that when the keeper of the bath takes pay of poor Muslim pilgrims for bathing, the water is miraculously stopped. We enquired whether this fountain had any connection with those in the valley, and were told that there was none; but when we afterwards saw the same man at the fountain of the Virgin, he declared that there was a connection.—The above account was afterwards confirmed to us by the keeper of the bath.

Had we been prepared at the time to descend into the well and explore the fountain, we should, perhaps, have met with little difficulty; or, at least, a small present would have removed every obstacle. But when we repaired thither again three days afterwards, with lights and a stronger rope and pulley, they began to think it a matter of importance, and were unwilling to let us go down without authority from their superiors. We therefore deferred our purpose and returned home, after taking more exact measurement than before, and letting down a light into the well, which continued to burn brightly quite to the bottom. The bath-keeper afterwards consulted the Mutawally of the Haram, who said he would ask the opinion of the Council. But as this would give to the matter a greater notoriety than was desirable, and as the Mufti had already told us, that there would be no objection to our descending, we preferred making the application directly to him.

He was accordingly waited upon; but unfortunately at an unpropitious moment, when he was surrounded by several Mohammedan doctors and others; and his reply was, that the thing was not in his hands, but if we would get permis-

sion and a Kawas (Janizary) from the governor, there would be no difficulty. Had he been alone, he might, perhaps, have given a different answer. Perceiving that, under the circumstances, it would probably be unavailing to press the matter further at the moment, we thought it better to wait, and apply at a later period to the military governor, who probably would have at once granted our request. But when we afterwards returned from the city on our excursions, the prevalence of the plague and other circumstances combined to hinder us from making the application; and we were reluctantly compelled to forego the further prosecution of this interesting enquiry.

However imperfect or exaggerated the preceding account may be, in several respects, there seems no reason for doubt as to the main fact, viz. that there exists in the heart of the rock, at the depth of some eighty feet underneath the Haram, an artificial fountain; the water of which has the same essential characteristics as that flowing out at the artificial excavations in the valley below. This fountain naturally reminds us of that mentioned by Tacitus, (Fons perennis aque, cavati sub terra montes), and still more strongly of the language of Aristæus; who in describing the ancient temple, informs us that the supply of water was untailing, inasmuch as there was an abundant natural fountain flowing in the interior, and reservoirs of admirable construction under ground, extending five stadia around the temple, with pipes and conduits unknown to all except those to whom the service was intrusted, by which the water was brought to various parts of the temple and again conducted off. This account is also doubtless exaggerated. Yet all the circumstances taken together render it not improbable, that there may be some hidden channel, by which the waters of the fountain beneath the mosk are carried down to the valley below. From what quarter they are first brought into this excavated chamber, is a question which presents no less difficulty. There seems little reason to doubt that the whole work was artificial; and we may perhaps reasonably conjecture, that it stood in some connection with the ancient fountain of Gihon on the higher ground west of the city.

(To be continued.)

For "The Friend."

Travellers in Palestine, and the adjacent countries.

(Concluded from page 181.)

We name also together Doctors Shaw* and Clarke,† though the former preceded the latter by nearly a century. Shaw travelled in 1722, and Clarke in 1801. Both visited other countries, which they have largely described, and consequently the space allotted in their works to Palestine is rather limited; still their accounts of the Holy Land are valuable, containing many useful observations on its natural history; chiefly its botany. Shaw does not detain us with descriptions of particular localities, or details of personal adventure; what he has given

* "Travels or Observations relating to several parts of Barbary and the Levant." London, 1757, 2d edit.

† "Travels in various countries of Europe, Asia, and Africa. Part 2, Greece, Egypt, and the Holy Land." London, 1817, 4th edit.

is a useful and interesting digest of numerous observations on the climate and the capabilities of the soil. This traveller is the chief authority, and sometimes indeed almost the only authority, with compilers of popular treatises on the natural history of the Bible. Clarke spent scarcely three weeks in Palestine, but he has turned his short stay to the best account; that portion of his work which treats of this country contains many useful facts regarding its vegetable productions; his description of the physical aspect of such parts as lay in his route is not inferior to that of those who preceded him, although his rapid journey did not enable him to equal, in this respect, the great travellers, by whom, in a few years, he was followed, and whom we now proceed to enumerate.

John Lewis Burckhardt^{*} was born in Switzerland, but educated in England. He was engaged by the "Association for promoting the discovery of Africa," to explore the interior of that continent, and neither time nor expense was spared in enabling him to acquire the requisite qualifications for his future researches. He was placed at Aleppo, where it was thought his intercourse with the natives of that city, together with his occasional tours in Syria, would afford him a "view of Arabian life and manners in every degree from the Bedouin camp to the populous city." Starting on his journey, he wore the dress, spoke the language, and imitated the manners of the Arabs of the desert, and thus enjoyed singular opportunities of observing their character, and exploring their country.

Leaving Damascus in the autumn of 1810, in that, and following excursions, which he undertook at short intervals, he examined the Hauran very minutely, together with the ancient territory of Bashan and Gilead, and passing southwards through the countries of Ammon and Moab, entered the interdicted territory of Edom. Here, under the assumed name of Shiekh Ibrahim, and travelling professedly for religious purposes, he penetrated into the mysterious valley of Wady Mousa, and was the first European, in modern times, who beheld the extraordinary monuments which that valley contains. His death at Cairo, in 1816, prevented the execution of his ulterior plans. To this accomplished traveller we owe the best account we possess of the Hauran, and of the peninsula of Mount Sinai; but the discovery in connection with which the name of Burckhardt will live is that of the ruins of Petra, whose scriptural interest is equal to its historical and classical fame, and whose existing state forms so striking a commentary on Jeremiah's prediction of its fall. Burckhardt's description of the countries he visited is distinguished by clearness and simplicity, by extensive learning and masculine sense. The illustration of prophecy appears to have formed no part of his plan; his testimony is wholly the more valuable on that account, being only exempt from the suspicion of partiality.

J. S. Buckingham[†] is the next best authority we mention: a native of our own land, and recently a member of the British legislature.

His journeyings were commenced at the early age of nine years, and there are few countries on the face of the earth, which Buckingham has not visited, either in the character of a professed traveller, or in connection with scientific or mercantile pursuits. In December, 1815, he sailed from Alexandria for the coast of Syria; and having visited most of the places worthy of notice in Palestine proper, he crossed the Jordan, and examined very minutely the ancient possessions of the "two tribes and a half." In a subsequent journey, which he undertook and concluded in 1816, he visited the Arab tribes, inhabiting the countries east of the Dead Sea.[‡] Finding it impossible to proceed through the eastern desert to Bagdad, as he had intended, he returned northwards, traversing the plains of the Hauran, visiting the city of Damascus, from which place he proceeded across the mountains of Lebanon to Sidon on the sea coast. His account of this journey is less known, but certainly it is more valuable than that which he has given of his preceding tour in Palestine. Buckingham's learning is less extensive, his powers of description are more vigorous than those of Burckhardt; and thus, while the pages of the latter will sometimes be complained of as inanimate, those of the former will generally be found full of life. Like Burckhardt, he appears to have had no idea of the important commentary on the Old Testament furnished by his descriptions of the scenes and places he visited.

Charles Leonard Irby and James Mangles,[§] commanders in the Royal Navy, left England to commence their tour in Syria, in the same year in which Buckingham concluded his—1816. Access to their work is very difficult to be had, owing to the circumstance, that although printed, it was never published. Their route in Palestine was very extensive, ascending the western plains and descending by the eastern, tracking the breadth of the country repeatedly, and exploring the interior; but the researches of greatest value which these travellers have communicated are those which relate to the countries south and east of the Dead Sea. They are careful observers of whatever falls under their notice, and their observations are recorded in a plain and vigorous style. "Irby and Mangles," says one well fitted to judge, "furnish a larger number of new facts towards the physical history of the Holy Land, than are to be found in any of the works, old or recent, which have passed under our notice, or in many of them put together; and it is much to be regretted that theirs, which is in many respects the most informing book on the general subject, has never been properly offered to the public, and is difficult to procure, having only been printed for private distribution."

The next name we mention is that of Leon De Laborde,[¶] the son of a French nobleman. On the 25th of February, 1828, he left Cairo with a numerous company of attendants, and

^{*} "Travels among the Arab Tribes." London, 1825.

[†] "Travels in Egypt and Nubia, Syria and Asia Minor." London, 1823.

[‡] Author of the "Pictorial History of Palestine."

[§] "Journey through Arabia Petraea." London, 1836.

proceeded through the desert to Akaba, on the eastern arm of the Red Sea. He thence ascended the great valley of Edom, as far as the pass which leads through the mountains of Seir to the ruins of Petra. Having carefully examined these ruins, he returned by the western plain of Edom, and on his way to Egypt, examined the mountains of Sinai. If less patient in research than the great traveller Burckhardt, he is more lively in description; while the learning of the one led him to fill his page with Greek and Arabic inscriptions, the pencil of the other enabled him to present his reader with beautiful likenesses of the scenes he visited. His "Travels" in Arabia Petraea contain by far the most minute account we possess of the celebrated capital of the ancient Edom. Laborde appears to have been conscious that he was treading amid scenes which had been the subject of prophecy, and he sometimes pauses to point out its fulfilment.

We may here mention in reference to the travellers we have last named, that to Zeetzen,^{**} Burckhardt, Buckingham, and Irby and Mangles, belong exclusively the merit of having made known to us the countries beyond the Jordan; while we are indebted to Laborde for the full knowledge we possess of the wonders of Wady Mousa. To their accounts future travellers have added nothing of any importance; with one exception, which we shall afterwards state, they have all filled their volumes with personal adventures, which, however interesting to the general reader, are of no use for the purpose of elucidating the physical state and character of these regions. Those who wish really to know the actual state of the scriptural countries lying on the Jordan, must study them in the pages of the four travellers last named.

We now enter on a third class of travellers; several of whom have communicated, no doubt, several important facts regarding the physical aspect of Palestine, but whose pages owe their chief attraction to the numerous anecdotes and incidents with which they abound, illustrative of the state and character of the natives, and the annoyances to which the traveller in these countries is unavoidably subjected.

Robinson,^{††} in 1830, visited the countries on both sides of the Jordan; but without adding much very material to what had been already communicated. This traveller sometimes does on a small scale what we are doing on a large—travels over districts which he never visited.

Two travellers of considerable name have recently visited these regions, Stephens,^{‡‡} an American, in 1836; and Lord Lindsay,^{§§} a native

^{*} M. Zeetzen, a German, in the years 1805 and 1806 traversed great part of the route, in which he was afterwards followed by Purckhardt. Descending on the east of the Jurek, as far as Kerak, he passed around the southern extremity of the Dead Sea, and taking the road which leads from Hebron to Sinai, he missed Petra, and had no idea of the prolongation of the great valley of the Ghor in El Araba. The only account of these journeyings which the public possesses is contained in the small volume published by the Palestine Association in 1810, translated from the correspondence of M. Zeetzen with M. de Zach, at Sax-Gotha.

[†] "Travels in Palestine and Syria," by George Robinson, Esq., London, 1838, (1836).

[‡] "Incidents of Travel in Egypt, Arabia Petraea, and the Holy Land," London, 1838, 2d edit.

[§] "Letters on Egypt, Edom, and the Holy Land," London, 1838, 2d edit.

^{*} "Travels in Syria, &c." London, 1822.

[†] "Travels in Palestine, through the countries of Bashan and Gilead, &c." London, 1822, 2d edit.

tive of Scotland, in 1837. Both passed through Edom, and part of their route through that country is *i. e.*, namely, from Petra to Hebron. The work of Lord Lindsay discovers considerable acquaintance with the Hebrew tongue; an acquirement which enabled him to discover some ancient sites not previously ascertained. It appears to us that the most valuable part of his book is that which relates to the country on the east of the sea of Tiberias. The work of the British nobleman has been more favourably received by the public of this country than that of the American traveller; but we are inclined to prefer the work of the latter. His bold sketches, both of the scenery and the people of the east; the truth and spirit of all his anecdotes and incidents, and the good humour with which we often see him spreading his mat for the night in some empty Khan, cannot fail to render Stephens a great favourite with all who peruse his work.

We perused the volumes of C. B. Elliott* with great pleasure. He travelled in 1836; and the account he has given of his journey contributes several new facts to our knowledge of Palestine. But his book possesses higher charms than those which arise either from this cause, or from his manly and classic style. There is a freshness about his reflections, and an exalted tone both of sentiment and piety pervading his work, which render it a truly interesting, as well as valuable contribution to this department of literature.

We must here mention the brief but valuable memoir which Dr. Robinson† has given of his journey through Palestine and the adjacent regions in 1838. This report was read before the Geographical Society of Berlin, and has since been given to the world in the pages of the American Biblical Repository. Dr. Robinson is professor of biblical literature in the theological seminary, New York, and was better qualified, by previous study, for visiting Palestine, than any other recent traveller. His intimate acquaintance with the Hebrew language has enabled him to determine numerous sites which had previously been incorrectly placed, or were altogether unknown. The expedition was undertaken in company with E. Smith, for the illustration of biblical geography, and promises to be of great service towards the accomplishment of that object.

Besides the authorities we have named, there are others to which we shall have frequent occasion to refer, but whose comparative merits our limits do not allow us to specify. Amongst others, we may mention Joliffe's Letters,‡ (1817); Dr. Richardson's travels,§ (1818); William Rae Wilson,|| (1820); Mac Michael's Journey,¶ (1818); Monro's Summer Ramble,* (1833); Carne's Recollections †† Jour-

ney from Aleppo to Damascus; †† Wolf's Journal; †† Pliny Fisk's Memoir; †† Paxton's Letters from Palestine, (1836-1838).§

Such are the witnesses which we shall bring forward to prove our case. They belong to various nations and to various ranks in life. They travelled at different periods, and they differed in their religious views; yet there is one point in which they are all agreed; and it is this, that the existing state of Palestine and the adjacent countries, is exactly such as the prophets foretold two thousand years ago.

On the importance and grandeur of the subject it were unnecessary to dilate. It regards a region of the world, interesting alike from the recollections of the past, and the hopes of the future—a region peopled in other days by the primeval races of mankind—illustrated by the great events of history, which even to this hour shed an imperishable glory on its wretched fields—and adorned with those celebrated cities which have long since gone down to the grave, but whose dead and mouldering ruins are more illustrious than the palaces of living capitals.

Here too the plans of Providence have been developing silently and slowly, for the past eighteen hundred years; and here we may now view them as finished, so far as regards the woes denounced against that region of the earth; and at this day we may trace the fulfilment of these predictions on the same stage on which they were originally given.

The subject, moreover, is fraught with many salutary lessons. It conducts us over fields covered with the wrecks of mighty empires, and sets before us, in the most affecting light, the instability of worldly grandeur, and the vanity and folly of the objects to gain which nations too frequently waste their energies and consume their existence. Here we accumulated her spoils, while art and science lent their aid to adorn what was vainly deemed the seat of perpetual empire. But what a change has now passed on this stage. The mighty thrones, the powerful hosts, the opulent cities that once occupied it have passed away like the vain pomp of some unsubstantial pageant,—the shout of battle is hushed, and the light of science extinguished,—the broken arch tells where the warrior triumphed, and long mounds of crumbling ruins proclaim where the city once stood, and where thousands now lie buried. But though all are gone, they have left behind memorable lessons to mankind.—They tell us that the Kingdoms of this world, constituted and managed as they too frequently are, are of little value, and certainly not worth the blood which has been shed for their acquisition. These are the countries for which the nations of antiquity contended—for which the great battles of former times were fought—and now for ages they have been allowed to remain in the quiet possession of barbarians, and are at this moment a wilderness. Here too we are taught, that nations that would ren-

der their power durable, can successfully aspire to greatness only by promoting that righteousness which "exalted a nation." Conquest may enlarge, art may embellish, and commerce enrich their territories, while their disregard of the will of the Supreme is hastening on their fall. The favour and protection of Him in whose "hand it is to make great," form the only true basis of a nation's prosperity. To promote His honour is the most effectual way of securing their own. This is the first lesson which nations ought to learn, it is generally the last to be attended to.

Here too individuals are taught many profitable lessons. Amid the melancholy wrecks of kingdoms passed away, we are made to feel the truth of that word which "endures for ever," and are strongly reminded of the approach of that hour, when "the earth also, and the works that are therein, shall be burnt up."

In fine, we must express our conviction, that the Most High meant to serve an important end by the recent course of so many travellers to these countries. The gratification of their own curiosity was the only motive perhaps of which they were conscious. Little did they think that they were obeying an impulse from on high, and that Jehovah meant them to be the witnesses of his truth to the after ages of the world. The condition of these lands, we believe, is about to be changed. Turkish tyranny cannot last for ever; and its grinding weight has only to be lifted off, in order that these regions may burst again into the paradise which they once were, and which nature designed they should be. But though the condition of these countries were changed to-morrow, their Past State is now stereotyped in the pages of the travellers, and may in any after age be compared with the predictions of the prophets. Whatever, then, may be the fortunes of these countries in time to come—whatever the eminence to which they may rise in point of physical beauty, or of moral influence, when ruled by a free government, and inhabited by an intellectual and religious people, of which we verily believe they will soon become the seats; yet while the world lasts, there will always be evidence to convince mankind that the woes denounced against them were all fulfilled, and that the prophets never uttered a word in reference to them, which Jehovah did not confirm.

TRIPLETS FOR TRUTH'S SAKE.

Let sceptics doubt, philosophers decide
The Christian's privilege—'an inward guide.'
Wisdom is of her children justified.

Let such as know not what that boom implies,
God's blessed book above the Spirit prize—
No streams can higher than its fountain rise!

Let them, whose spirits wits and shadows crave,
For baptism trust the elemental wave:
One Lord, one Faith, one Baptism, still must save!

Let them who, like the Jews, "require a sign,"
Partake unblamed of outward bread and wine:
Thou, Lord! within can make the substance mine!

Believing in thy glorious Gospel-day,
Types, emblems, shadows—all must pass away:
In such I dare not place my trust or stay!

Abba! on Thee, with child like trust, I call,
In self-abasement at thy footstool fall—
Asking to know but Thee, I find thee all!

* "Travels in the three great empires of Austria, Russia, and Turkey." London, 1835.

† "Amer. Bib. Rep." April, 1839, New York.

‡ "Letters from Palestine and Egypt." London, 1822, 3d edit.

§ "Travels along the Mediterranean." London, 1822.

|| "Travels in Egypt and the Holy Land." London, 1823, 3d edit.

¶ "Journey from Moscow to Constantinople." London, 1819.

* "A Summer Ramble in Syria." London, 1835.

†† "Recollections of Travels in the East." London, 1830.

†† "A Journey from Aleppo to Damascus; to which is added an account of the Maronites inhabiting Mount Libanus." (The work of a Jesuit.) London, 1736.

† "Journal of the Rev. Joseph Wolf, L. L. D." London, 1839.

†† "Memoir of the Rev. Pliny Fisk, A. M." Edin., 1828.

§ "Letters from Palestine." London, 1839.

Extracts from the letters of Lydia Lancaster.

(Continued from page 174.)

To James Wilson.

LANCASTER, 20th of 8th month, 1757.

My very dear friend,—As for Edmund Peckover, I also sent him a letter by a friend to the Yearly Meeting in London, and have never had one from him since, but I do not trouble myself about it, for I doubt not but he hath a great value for us both; and if it were otherwise it gives me little concern, feeling that the unchangeable Friend of my soul abides in constant unity, whose commandment is exceeding broad. Though we, like David, may have seen an end of all perfection, yet the continued extending of Divine favour may satisfy us, the Spirit of Truth itself bearing witness with our spirits that we are the children of God, and if children, then heirs, heirs of God and joint heirs together with Christ. I have been much edified with reading dear worthy John Richardson's journal, it is a feeling entertaining piece as any I ever read.

L. L.

To the same.

LANCASTER, 20th of 12th Month, 1757.

My very dear friend,—I shall enter upon another subject wherein thy thoughts and my own seem to run exactly alike [concerning the times and the threatening of danger from our enemies], for I believe the sins of the people in this nation are ripe for a stroke of judgment, which, though it hath long been diverted, and merciful Providence hath waited long over the people, yet will assuredly come, and I fear on many as a thief in the night when they little expect. For indeed the people in common, from the crown of the head even to the foot, show but little thoughtfulness, but go on to gratify their own vicious inclinations in all manner of sports and vanity, so that I believe there will come a terrible, amazing and very trying day, wherein He that sits on high will plead with all flesh as in the valley of Jehoshaphat, and will lay low the haughtiness of men, and punish the people for their pride and rebellion and forgetfulness of Him and of His many undeserved mercies. And yet I am fully of thy mind that all the trials will turn out to the glorifying of the great Name who alone is worthy, and to the enlarging and brightening His true church, which distinguishing Providence will manifest in that day, when the sword of the Almighty shall be within, separating between a man and his loves, &c., and also the sword of man without. The weighty sense of these things having laid on my mind hath often brought me low, but I am of late more cheerful under some assurance of preservation to the true people of God, whom he can and will keep as in the hollow of his hand. I long to hear often from thee, and am with sincere love thy affectionate friend,

L. L.

To the Quarterly Meeting of Young Friends in London.

Dear beloved friends,—In a sense of the salvation of Divine love reaching unto you these come; having you often in my remem-

brance and some engagement of mind attending me to send you a few lines, thereby to manifest the nearness and travail of spirit I witness with some of you, and for your welfare in the best things. This travail seems to be general, or for you all, that you may not only be visited, but the redeemed and saved people of God, who in great love, pity and regard to your never-dying souls, is affording you the day-spring from on high, or the shining of heavenly light, to give you a clear discovery of His will and your duties. Oh! may you give up your whole hearts to answer the same now; whilst you have light, mind to walk in the light, that you may be the children of it and be justified by it. Whosoever loves it will bring their deeds to it that they may be made manifest that they are wrought in God, that what they do is in conjunction with his revealed will; and being thus found in true obedience to his most holy requirements, we are approved and have peace of a true solid and lasting nature, such as the friendship, grandeur and riches here below can never give possession of. This of God sweetens all the bitter cups of the faithful, and enables them to bear the slights of men and scorns of the world or worldly minded people; yea, it fortifies the mind to endure all storms and sufferings within and without, and emboldens to look towards eternity, and to meet death cheerfully. Will you then, my dear friends, be persuaded to mind your day's work while your day lasteth, whilst the Holy Spirit strives, whilst he knocks for an entrance? Do not put him by and entertain other guests in his room, lest thereby you let slip the day of the in-gathering love of Him who said that His "Spirit should not always strive with man,"—which makes it appear that there is but a time to be gathered in, and such a time we read was extended to Jerusalem, which they not embracing were left in desolation. May their fall be a warning to this generation!

And may the gainsayers and rebellious among us repent and be converted while the day is lengthened out, that their sins may be blotted out when time of refreshing shall come from the presence of the Lord. This is my sincere desire for the most obdurate among you, and that the bowing humbling power of Truth may take such hold on your minds as to break down whatsoever is high and exalteth itself above the just witness, which is near to man either to accuse or justify during the day of visitation. Will you then take heed, whilst mercy is mixed with judgment, and turn at the gentle reproofs of instruction which are the way to life, that you may be tendered and fitted thereby, like the good ground which drinketh in the rain that often cometh down upon it, and bringeth forth fruit agreeable to the favours received? if you do you will doubtless be blessed of the Lord. But, on the other hand, if for all those favours showered upon us, any bring forth briars and thorns, these are nigh unto cursing, and their end will be consuming fire. But I would hope better things concerning most of you, yea, such things as accompany salvation.

And as for the tender-hearted and well disposed, who are under sensible impressions of the same Divine Hand which was stretched

out, in power and great glory, upon many of our ancient friends in the morning of this day, I am drawn to say, Put your whole trust in that Hand, let it work mightily in you, to the subduing all your enemies, destroying all your creaturely or slavish fears and reasonings, which you labour under as discouragements, hindering you from coming up in your service and day's work. Though you often wish well to the Israel of God, and the prosperity of his Truth upon earth, yet it may be, when at times your minds are moved by a Divine touch to be any way active therein, then the laws in the members, or carnal part, begins to war against the law of the Spirit of life; and as long as it prevails you are hindered in your progress, you do not witness a deliverance from the law of sin and death, and are not brought to experience the glorious liberty of the children of God. "Oh! my beloved in Christ who are young, ardent breathings attend and fill my soul that some of you may be helped out of these strugglings, tossings and fights of afflictions, which appear to me as a wilderness-travel that some of you are proved in. And though you are at times favoured with a little bread and water to sustain you, yet at other times you even fear that life and all is in danger to be lost. I tell you, my friends, Jehovah has a great work for some of you to do, if you will answer to his call; but Satan envieth it, and will not let you join therewith while you give him any power or liberty over you. I entreat you therefore come, yea, make haste and come up to the help of that Almighty power which alone is able to give you the victory over all his temptations, cunning allurements, gilded baits, subtle appearances and pretences whatsoever, and to set you over the frailties of your own spirits and natures, to do the will of Him who calls secretly, saying "This is the way, walk in it." But ah! methinks I hear some of you answering, in the language of Jeremiah when he had a high call: he said, "Ah! Lord God, behold I cannot speak, for I am a child." But the Lord said to him, "Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, said the Lord." Then, says this sanctified prophet, "the Lord put forth his hand, and touched my mouth, and said unto me, Behold I have put my words into thy mouth." Now, pray friends, is not this something like your case? And if it be thus with any of you, see that you resist not the operations and manifestations of this Holy Divine power and love of God, lest he take away his words from you, and put his Spirit upon others who will more easily bend to his will; since it is his pleasure to carry on the great work which he has begun, not by the power, wisdom, or invention of men, but by the same power and strength which clothed the sons and daughters of the morning, and which remain to be the covering and defence of all who keep true to the heavenly call. And though many have been and may be the sufferers of such, yet, trusting to nothing that is moveable or subject to change, but having confidence only in Him that is invisible, they grow stronger and become valiant in the fight. It was by faith in

this power that the mouths of lions were stopped, the violence of fire was quenched, that even kingdoms were subdued, and righteousness came to be wrought in the earth. Wherefore, having such a cloud of witnesses, both of former and later times, let us labour to cast off every weight and the sin which doth easily beset; and let us all jointly run the gospel race set before us, in the patience necessary thereunto, looking steadily unto Jesus, the author and finisher of that faith that gives the victory over the world, and brings all his faithful followers, whether small or great, to inherit glory and a crown which fadeth not away.

I am your friend and well wisher,
LYDIA LANCASTER.

For "The Friend."

THE TREE KNOWN BY ITS FRUIT.

"Ye shall know them by their fruits—do men gather grapes of thorns, or figs of thistles." The principles of Friends have always stood, and will always stand, this unerring test of our Saviour; yet it has been said, and that, too, by some who go under our name, that however good in theory, our principles are not adapted to the present condition of the world. If by this is meant that they are not in unison with its spirit, it is indeed true; but I know of no medicine that the diseased morality of the world more needs, and none so well adapted to change its tone, and purify its spirit.

If we look no further than its moral influence, we shall perceive that the Society of Friends has been a great blessing to the community. It has not only made profession of good principles, but it has exemplified their excellence by a practical conformity to them. While many of the professors of Christianity have found the path, as described in the New Testament, too straight for them, and have used much sophistry, and invented many plausible excuses for disobeying the plain and unequivocal commands of our Saviour, Friends have felt themselves bound to support all the doctrines of the gospel, in their full scope and meaning.

Instead of exclaiming, "these are hard sayings, who can bear them," they have endeavoured, faithfully, to obey our Saviour's precepts, and in so doing, have witnessed hard things to be made easy, and bitter things sweet. They have clearly proved, what has been so often denied, that war, oaths, and other sins, which are expressly forbidden by the gospel, may be abstained from not only with entire safety, but with great advantage, both to individuals and to society.

Perhaps few of our peculiarities have been more ridiculed than the principles of peace; but let him who denies that they can be fully carried out in practice, turn to "The principles of peace, exemplified by the conduct of Friends in Ireland." He will there find that amid an awful scene of carnage which devastated that afflicted country, Friends remained uninjured. The lintels of their doors seem to have been marked like those of the Israelites in Egypt, when the angel of destruction passed by. And if we turn to the early history of our own land, we shall learn that while the Indian warrior slaughtered without mercy the man who made

arms his defence, the unresisting Friend could travel for weeks together through the pathless forest in perfect security.

One of the early governors of Pennsylvania was accustomed to ridicule the pacific principles of Friends; and to prove that on a sudden emergency they would not act up to them, he resorted to the following artifice:—With a drawn sword in his hand, he galloped through the streets of Philadelphia, proclaiming, that an invading fleet was coming up the river, and calling on the inhabitants to arm themselves in defence of the city. This tumult occurred while Friends were at their week-day meeting, but they sat quietly till it closed, and it was found that but four persons, who made the least pretensions to their principles, appeared under arms. This result was as honourable to the Society, as it must have been deeply mortifying to the governor.

The unchristian character of war is now admitted by many of the more serious of other denominations, and peace societies have been established in various parts of our country; but the increase and spread of this testimony may be fairly traced to the faithfulness of Friends.

The same remark will apply to the subject of slavery. Friends appear to have been the first to discover, that the principle of doing unto others, as we would that they should do unto us, is of universal obligation; and that its recognition strikes a death blow at slavery. In this work their charity began at home—they first cleared their own skirts of the stain, and were then enabled to hold up a clean standard to others. The influence thus exerted, undoubtedly, greatly promoted those measures, which eventuated in proclaiming liberty to the slave throughout the British dominions, and many Friends in this country continue to hold up so steady a light as to hasten the coming of that day, when bondage and oppression shall no more be known in our land.

On the subject of oaths, the testimony and example of Friends have exerted a most salutary influence. They have induced thinking minds in various societies, to examine the ground of our testimony against them, and the result is, that a large proportion of jurors and witnesses in our courts of justice now obey the command, "swear not at all." And it has been clearly established that in proportion to the disuse of oaths, regard for veracity has been increased.

The cause of temperance, and indeed every cause of virtue and benevolence, has felt the influence of Friends, in restraining evil and promoting good works; and it may be confidently asserted, that in proportion as our principles have prevailed, the morality of the community has maintained a higher and purer tone.

Surely these are all good fruits, and the tree that bears them, according to our Saviour's test, must be good also. Such grapes and figs were never gathered from thorns or thistles. And is not an increase of such fruits greatly needed? Undoubtedly it is. And if Friends keep their places, and live according to the principles they profess, they may now exert as powerful an influence for good, as they have exerted at any period of their history.

But the influence of their principles is not to be promoted by individuals withdrawing their

light from the common focus in our own Society. For such as have done this, have had it dimmed or put out in the surrounding mist. In the best societies about us, there are many discordant things with which true Friends can never mingle. Their safety, as well as usefulness, depends upon their maintaining a distinct character before the world.

But in addition to their moral influence, the principles of Friends uphold a high standard of spiritual religion. For their position in the world is a peculiar one. For though their doctrines are all recorded in the Bible, they profess to have a measure of the same spirit by which it was dictated—not dispensed only to them, but to all men. And yet Friends alone, as a religious society, fully recognise the perceptible influence of the Holy Spirit, which is as distinct from human reason, as it is infinitely above and beyond it. It is bestowed, in infinite mercy, to regulate our thoughts and actions in this life, and to prepare us for that eternal existence which is to be known hereafter.

Our early Friends made this profession, and adorned the doctrine by a life of corresponding holiness. By their patient endurance of the most cruel sufferings, they often convinced even their persecutors, that they (Friends) were not following cunningly devised fables, but living and eternal substance. We make the same profession. Do we so live? We are not scourged and imprisoned for our principles as they were, and yet the temptations to forsake them were perhaps never greater, or more abundant. The allurements of the world entice away more than persecution can drive. Even among early Friends, there appeared a few who, for a season, suffered, and would probably have died for their profession, and yet would not live in accordance with it. Of these, Keith is a melancholy example, and one that ought to prove a warning to us, that we may avoid the rock upon which he suffered shipwreck. Our principles have done much good in the world; but they would have done far more, if there had been more faithfulness on our part. We are therefore loudly called upon to be very careful, that we do not shade the light which our profession is holding up to the world, either by undervaluing the profession itself, or by a course of life that little accords with it. Our Society and its principles, I have no doubt, will be sustained; but if we turn aside, others will be called in to uphold them. The barren fig trees will be cut down, and nothing suffered to stand that does not bear fruit to the praise of Him, who has called us out of darkness into His marvellous light.

E. S.

Absorption of Liquid Solutions by the Sap-Vessels of Plants.

(From *Annals of Natural History*.)

M. Dumas reported to the Academy of Sciences, on the 30th November, 1840, that by the absorption of various fluids, Dr. Bouchier had discovered a method of rendering wood more durable, of increasing its tenacity and hardness, without impairing its elasticity, and of imparting to it various permanent colours and odours.

Dr. Bouchier found that the attractive power

of the vegetable tissue was sufficient to carry from the base of the trunk to the leaves, all the fluids he wished to introduce, provided they were kept within certain limits of concentration. He cut a tree near the base when in full sap, and plunged it into a tub containing the fluid he wished to introduce, and in a few days he found that it had risen even to the most elevated leaves, and had penetrated all the tissue, except the heart of the tree. The same result, followed, whether the trunk was in an erect or inclined position. It was not even necessary to divide the trunk completely, for a cavity hollowed out at its base, or a groove made with a saw over a considerable part of the circumference, was sufficient, when the cut part was brought into contact with the fluid, to allow a rapid absorption to take place.

Dr. Boucherie ascertained that the absorption of a solution of pyrolignite of iron, containing some creosote, augmented the hardness of wood, and prevented its decay, while the penetration of the wood with solutions of the earthy chlorides and various saline matters rendered it less combustible.

Various colours were given to wood, by causing different substances to be absorbed in succession. Pyrolignite of iron by itself gave the wood a beautiful brown colour; when it was followed by an astringent fluid containing tannin, a blue, black, or gray colour ensued; and when succeeded by ferrocyanate of potash, a deep Prussian blue resulted. In the same way the absorption of acetate of lead and of chromate of potash, imparted a yellow colour, and by the mixture of several of these substances, a still greater variety of shades was produced. Different odours were in a similar manner given to various kinds of wood.

The Highland Society of Scotland have offered a gold medal or thirty sovereigns, as a premium for the best account of a series of similar experiments.

Spider-Wasps and Spiders.

In volume 7th, of Annals of Natural History, is an article on new or little known *Arachnides*, (Spiders.) In this is given on the authority of Abbott, a writer of reputation upon the subject, the following curious account of a species of wasp, called in Savannah Black and Yellow Mason, and likewise Dirt-daubers:

"They make oblong cases of clay, which they plaster in layers to roofs, ceilings, and other convenient places; when finished, they lay an egg inside, at the end, then fill it with spiders, and plaster them up. The worm (larva,) by the time it eats them all, is full fed, and spins round itself a thin case like gold-beaters' skin, in which it changes into chrysalis; it begins to build in May, and continues all the summer. What is remarkable, they have the art to embalm these spiders alive, or rather enchant them. Upon opening one, the spiders are alive, but unable to walk or make the least resistance, being just able to move a little, sometimes a leg, and they appear plump and (of a) fresh colour. I imagine they do this by stinging the spiders: this is a wonderful property and provision of nature to provide the worm with fresh and proper food as long as is needful. Upon putting some of these

spiders in a box, they continued plump and fresh several days before they began to alter. One fly continues to build several cells alongside and upon each other; they destroy an amazing number of spiders; they commonly put all, or the most part of one particular species together in one cell, many of them of very rare species, and such I imagine must live chiefly on the tops of branches of the loftiest trees, as I could never afterwards meet with these specimens of spiders. Upon opening several of these cases at once, it affords (as you may judge) a most curious and pleasing sight—such a large number of spiders of the most beautiful colours and rare species. Could it be possible still to continue to preserve them in their beauty and freshness, they would make a wonderful collection of natural history."

It appears that arachnologists avail themselves of the singular habit above described in making their collections, thus saving themselves a great deal of trouble, and obtaining varieties they would be unable to meet with otherwise.

Curious Instance of Bird-Architecture.

In an account of proceedings at a meeting of the Zoological Society, contained in vol. 7 of Annals of Natural History, it is stated, that a person of the name of Gould, who had recently returned from Australia, among other matters, called the attention of the members to an extraordinary piece of Bird-architecture, which he had ascertained to be constructed by the Satin-bird, *Ptilonorhynchus holobescens*, and another of similar structure, but still larger, by the *Chlamydera maculata*. These constructions, he stated, are perfectly anomalous in the architecture of birds, and consists in a collection of pieces of stick and grass, formed into a bower; or one of them (that of the *Chlamydera*) might be called an avenue, being about three feet in length, and seven or eight inches broad inside; a transverse section giving the figure of a horse-shoe, the round part downwards. They are used by the birds as a playing-house, or "run," as it is termed, and are used by the males to attract the females. The "run" of the Satin-bird is much smaller, being less than one foot in length, and moreover differs from that just described in being decorated with the high-coloured feathers of the parrot tribe; the *Chlamydera*, on the other hand, collects around its "run" a quantity of stones, shells, bleached bones, &c.; they are also strewn down the centre within. Gould spent much time in observing the habits of those birds, and was fully satisfied that the "runs" were actually formed by them, and constructed for the purposes described.

The Brush Turkey.

At a subsequent meeting of the Zoological Society, the same individual read a paper on that most singular bird, the Brush Turkey (*Tallegalla Lathami*) of New South Wales. He detailed from his own observations some interesting facts connected with its habits. The most remarkable circumstance connected with the bird is, that it does not hatch its own eggs,

but employs for that purpose similar means to those now in use for artificial incubation. For some weeks prior to the period of laying, the British turkey collects together an immense mass of vegetable matter, varying from two to four cartloads, with which it forms a pyramidal heap; in this heap it plants its eggs, about eighteen inches deep, and from nine to twelve inches apart. The eggs, which are always placed with the large end upwards, being carefully covered, are then left to hatch by the heat engendered by the decomposition of the surrounding matter. The heaps are formed by the labours of several pairs of birds, and frequently contain as many eggs as would fill a bucket. The eggs are white, about three inches and three quarters long, by two and a half in diameter, and, having an excellent flavour, are eagerly sought after. A specimen of the Brush turkey, which Gould had an opportunity of observing in a garden at Sydney, had formed a heap in a shrubbery similar to that which it would have made in its native woods. Around and over this heap the bird was seen to strut in the same way as the domestic cock; at the same time frequently uttering a clucking noise. The flesh is of a pale salmon colour, juicy and tender. After all he had seen of the birds, he had no hesitation in assigning it a place among the Gallinæ.

Sagacity.—About eight months ago a gentleman belonging to this city embarked at Port Philip for Scotland. In the bustle and confusion of preparing for so long a voyage, a favourite dog disappeared about a couple of days before the vessel in which he returned left Port Philip; and as all the inquiry he was able to make turned out to be fruitless, he was under the necessity of leaving his four-footed friend behind him. He arrived in Edinburgh about two months ago, and, wonderful to tell, within the last three weeks was surprised by a visit from the animal he had left in Port Philip about eight months before. Upon inquiry it turns out that the dog had gone on board of a ship on the eve of sailing for London; that, once aboard, he resolutely refused to be put ashore, and by dint of sheer resolution obtained a passage. On his arrival in London it is ascertained that he visited the lodgings formerly occupied by his master, and, failing in discovering the object of his search, immediately disappeared, and was not again heard of till his arrival in Edinburgh. Familiar as we are with instances of the affection and sagacity of the dog, this is perhaps the most extraordinary example on record. The gentleman to whom he belongs is well known in Edinburgh.—*Edinburgh paper.*

From Old Humphrey.

MY MOTHER.

Whether you have, or have not a mother, my present address will not be unsuitable.

With whatever respect and admiration a child may regard a father, whose example has called forth his energies, and animated him in his various pursuits, he turns with greater affection, and intense love, to a kind-hearted mother. The same emotion follows him through life,

and when the changing vicissitudes of after years have removed his parents from him, seldom does the remembrance of his mother occur to his mind, unaccompanied by the most affectionate recollections.

Show me a man, though his brow be furrowed, and his hair gray, who has forgotten his mother, and I shall suspect that something is going on wrong within him; either his memory is impaired, or a hard heart is beating in his bosom. "My Mother," is an expression of music and melody; it takes us back again to the days of our childhood; places us once more kneeling in the soft lap of a tender parent, and lifts up our little hands in morning and evening prayer.

For my own part, I never think of my mother, without thinking, at the same time, of unnumbered kindnesses, exercised not towards me only, but to all around her. From my earliest years I can remember that the moment her eye caught the common beggar, her hand mechanically fumbled in her pocket. No shoeless and stockingless Irishwoman, with her cluster of dirty children, could pass unnoticed by her; and no weary and wayworn traveller could rest on the milestone opposite our habitation, without being beckoned across to satisfy his hunger and his thirst. No doubt she assisted many who were unworthy, for she relieved all within her influence.

"Careless their merits or their faults to scan,
Her pity gave ere charity began."

Had her kindness, like that of many, been confined to good counsel, or the mere act of giving what she had to bestow, it would not have been that charity which "beareth all things, believeth all things, hopeth all things, endureth all things," 1 Cor. xiii. 7. Her benevolence was uniform, and unceasing; it was a part of her character. In benefiting another, difficulty only increased her desire and determination to be useful. She was one who "searched out" the cause that she knew not; her pen addressed the peer, and her feet trod the threshold of the pauper, with equal alacrity in the cause of charity. To be occupied in relieving the poor, and pleading the cause of the friendless, was medicine to her body and mind.

No child could cry, no accident take place, no sickness occur, without my mother hastening off to render assistance. She had her piques and prejudices; she never pretended to love those who she did not like; and she remembered, perhaps too keenly, an act of unkindness, but kindness was the reigning emotion of her heart.

Reader, if you think that I have said enough, bear with me; remember, I am speaking of my mother.

Among the many sons and daughters of affliction, whose hearts were made glad by her benevolence, was a poor widow of the name of Winn, who resided in an almshouse; my mother had known her in her childhood.—Often have I gazed on the aged woman, as she shaped her tottering steps, leaning on a stick, towards our dwelling: A weekly allowance, a kind welcome, and a good dinner once a week, were hers to the close of her existence. She had a grateful heart, and the blessing of

her who was "ready to perish," literally rested on my mother.

I could weary you with instances of my mother's kindness of heart; one more, and I have done.

With her trowel in her hand, my mother was busily engaged, one day, among the shrubs and flowers of her little garden, and listening with pleasure to the sound of a band of music, which poured around a cheerful air from a neighbouring barrack-yard, where a troop or two of soldiers were quartered; when a neighbour stepped into the garden to tell her, that a soldier was then being flogged, and that the band only played to drown the cries of the suffering offender. Not a word was spoken by my agitated parent; down dropped her trowel on the ground, and away she ran into the house, shutting herself up, and bursting into tears. The garden was forgotten, the pleasure had vanished, and music had turned into mourning in the bosom of my mother.

Reader! have you a mother? If you have, call to mind her forbearance, her kindness, her love. Try also to return them by acts of affection, that when the future years shall arrive, when the green sod shall be springing over the resting-place of a kind-hearted parent, you may feel no accusing pang when you hear the endearing expression, My Mother!

Habits of Swallows.—Academy of Sciences, Paris, Nov. 20.—M. Robert sent in a paper, containing some observations on the habits of swallows in Southern Russia. He had found, among other curious circumstances, that the upper surfaces or roofs of the holes, which these birds bored in the sand cliffs on the banks of the Volga, were covered with a kind of animal glue. This substance was found to be of a fishy origin, and was believed to be the spawn of fish, principally the sturgeon, which abounds in that river. The birds find it upon the water and apply it to this use, with the intention, most probably, of preventing the loose sand from falling in upon them.—*Literary Gazette, Dec. 25.*

THE FRIEND.

THIRD MONTH, 12, 1842.

It will be perceived by the notice below that the annual meeting of the Tract Association of Friends is to be held on Fourth day evening, the 16th instant; and it is desirable that the invitation extended to Friends of both sexes, who are interested in the objects it is endeavouring to promote, may induce a numerous attendance. The circulation of the valuable tracts published by the Association has latterly much increased. Besides being very extensively distributed in this country, many of them, by means of whaling and other vessels, have been scattered in various places abroad. Much interesting and instructive reading has thus been furnished to many, who are very unfavourably circumstanced for procuring it. We therefore take pleasure in recommending the Association to the continued favour and support of Friends; and in this recommendation are desirous to include members of our religious society through-

out this continent. At the same time, it may not be amiss to suggest the propriety of forming Auxiliary Tract Associations, in connection with this, at various locations within the bounds of the respective yearly meetings where such auxiliaries do not already exist; by which means the capacity of the parent institution would be greatly augmented, and a large amount of good be effected in a cheap, quiet, unobtrusive way, in which old and young, of both sexes, as co-labourers, might bear a part.

An annual meeting of the Tract Association of Friends, will be held on the evening of Fourth day, the 16th instant, at half past 7 o'clock, in the Committee room, Mulberry street. The attendance of members of both sexes, and of all Friends interested in the objects of the association, is invited.

JOHN CARTER, *Clerk.*

3 mo. 10th, 1842.

A stated annual meeting of "The Contributors to the asylum for the relief of persons deprived of the use of their reason," will be held at the committee room, Mulberry street meeting-house, on Fourth day, the 16th instant, at 3 o'clock in the afternoon.

SAMUEL MASON, Jr., *Clerk.*

3 mo. 1, 1842.

Correction.—In last number of "The Friend," page 182, col. 1st, line 6th from bottom, read *dear mother*, instead of "dead mother."

DEED, at her residence in Randolph county, Indiana, on the 4th of Twelfth month, 1841, ANN COX, (consort of Benjamin Cox,) aged nearly sixty-five years—a member and elder of White River Monthly Meeting of Friends. She was taken on the 17th of Eleventh month, while her dear husband and their son William, his companion, were absent on a religious visit to Friends of North Carolina and Virginia Yearly Meetings. Her disease being very painful, and alarming symptoms appearing, it was soon discovered that her recovery was doubtful, of which she seemed to be aware, and by her expressions often manifested, her resignation to the Divine will. She often spoke of her dear husband and son in their absence, with strong desires to see them once more; yet did not repine or murmur because of their absence. She at different times spoke to those around her, (especially those in the early walks of life,) manifesting a concern for their future welfare, and often asked to have portions of the Holy Scriptures read. She appeared in a sweet frame of mind, and, in answer to an enquiry, said she saw nothing in her way. The close was quite easy, apparently as though she had fallen asleep—and we have no doubt that our loss is her eternal gain.

—, at his residence in Solebury township, Bucks county, on the 26th ultimo, JOHN W. BALDERSTON—a member of Buckingham Monthly Meeting of Friends, aged sixty-seven years and two days. In his death a great loss has been sustained by his own religious society and society at large; he having been an active and useful man in all the different relations of life where duty called him.

—, at his residence in Stanford, Duches county, N. Y., the 16th of Tenth month, 1841, NOAH COCK, aged about sixty-seven years—a member of Creek Monthly Meeting of Friends. He was esteemed for his sound judgment, persevering integrity, and unassuming deportment; and bore with remarkable patience the sufferings of a painful and protracted illness, giving satisfactory evidence that his "end was peace."

—, on the 25th of First month, 1842, LYNN PARKER, of French Branch, Shrewsbury, a lingering consumption, in the eighty-fourth year of her age. She was a firm believer in the doctrines of a crucified Saviour, and her end was in peace.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, THIRD MONTH, 19, 1842.

NO. 25.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 186.)

"The place to which Solomon was brought from Jerusalem to be anointed was called Gihon; but the direction of it from the city is not specified. At a later period we are told of King Hezekiah that he 'stopped the upper water-course [or upper outflow of the waters] of Gihon, and brought it down to the west side of the city of David.' It is said too that 'he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and there was gathered much people together, who stopped all the fountains and the brook that ran through the midst of the land, saying, why should the kings of Assyria come, and find much water?' The son of Sirach also informs us that 'Hezekiah strengthened his city, and brought in water in the midst of it; he dug with iron into the rock, and built fountains for the waters.' Josephus mentions also the fountain of Gihon. From all these passages, I am unable to arrive at any other conclusion, than that there existed anciently a fountain Gihon on the west of the city, which was stopped or covered over by Hezekiah, and its waters brought down by subterranean channels into the city. Before that time it would naturally have flowed down through the valley of Gihon or Hinnom, and probably it formed the 'brook' which was stopped at the same time.

"The fountain may have been stopped, and its waters thus secured very easily, by digging deep, and erecting over it one or more vaulted subterranean chambers. Something of the very same kind is still seen at the fountain near Robinson's Pools beyond Bethlehem, where the water rises in subterranean chambers, to which there is no access except down a narrow shaft like a well. In this way the waters of Gihon would be withdrawn from the enemy, and preserved to the city; in which they would seem to have been distributed among various reservoirs and fountains."

Robinson paid but little regard to those objects which have usually attracted much of the attention of visitors at Jerusalem—the reputed places where many of the events recorded by

the evangelists took place; such as the spot where Simon the Cyrenian assumed the burden of the cross, the hole in which the sapper was planted, the chamber where the last supper was eaten, and a multitude of others. Yet he takes some pains to describe by evidence, historical and topographical, and the allegation of the Monks, to which some writers of repute have assented, that the "church of the holy sepulchre" actually covers the tomb from which Christ arose, as well as the place of the crucifixion. In the course of his argument, he makes these very judicious remarks: "That the early Christians at Jerusalem must have had a knowledge of the places where the Lord was crucified and buried, there can be no doubt; that they erected their churches on places consecrated by miracles, and especially on Calvary and over our Lord's sepulchre, is a more questionable position. There is at least no trace of it in the New Testament, nor in the history of the primitive church. The four gospels which describe so minutely the circumstances of the crucifixion and resurrection, mention the sepulchre only in general terms; and although some of them were written thirty or forty years after these events, yet they are silent as to any veneration of the sepulchre, and also as to its very existence at that time. The writers do not even make in behalf of their Lord and Master the natural appeal which Peter employs in the case of David, 'that he is both dead and buried, and his sepulchre is with us unto this day.' The great apostle of the Gentiles too, whose constant theme is the death and resurrection of our Lord and the glory of his cross, has not in all his writings the slightest allusion to any reverence for the place of these great events, or the instrument of the Saviour's passion. On the contrary, the whole tenor of our Lord's teaching and that of Paul, and indeed of every part of the New Testament, was directed to draw off the minds of men from an attachment to particular times and places, and to lead the true worshippers to worship God, not merely at Jerusalem or at Mount Gerizim, but every where 'in spirit and in truth.'"

He remarks elsewhere, the striking deficiency of the New Testament in topographical details, compared with the Old, which he so frequently found exactly descriptive of places which became the subjects of his investigations. We can readily understand why this should be, when we remember the proneness of mankind to forsake the substance for the shadow—the things which are spiritually discerned for the objects of sense.

"Climate." The climate of the mountainous tract on which Jerusalem is situated, differs from that of the temperate parts of Europe and America, more in the alternations of wet and dry seasons, than in the degrees of temperature. The variations of rain and sunshine, which in

the west exist throughout the whole year, are in Palestine confined chiefly to the latter part of autumn and winter; while the remaining months enjoy almost uninterrupted a cloudless sky. The autumnal rains, the early rains of Scripture, usually commence in the latter half of October, or beginning of November; not suddenly, but by degrees; which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west or southwest, continuing for two or three days at a time, and falling especially during the nights. Then the wind chops round to the north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily, and afterwards they return only at longer intervals, and are less heavy; but at no period during the winter do they entirely cease to occur. Snow often falls in Jerusalem in January and February to the depth of a foot or more; but does not usually lie long. The ground never freezes; but Whiting had seen the pool back of his house covered with thin ice for one or two days.

"Rain continues to fall more or less through the month of March, but is rare after that period. During the present season there had been little or none in March, and indeed the whole quantity of rain had been less than usual. Nor is there at the present day any particular periods of rain, or succession of showers, which might be regarded as distinct rainy seasons. The whole period, from October to March, now constitutes only one continued season of rain, without any regularly intervening term of fair weather. Unless therefore there has been some change in the climate since the times of the New Testament, the early and the latter rains, for which the husbandman waited with longing, seem rather to have implied the first showers of autumn, which revived the parched and thirsty earth, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields.

"During the whole winter the roads, or rather tracks, in Palestine are muddy, deep, and slippery; so that the traveller at this season is subjected to the utmost discomfort and inconvenience. When the rains cease, the mud soon disappears, and the roads become hard, though never smooth. Whoever therefore wishes to profit most by a journey in Palestine, will take care not to arrive at Jerusalem earlier than the latter part of March. During the months of April and May, the sky is usually serene, the air mild and balmy, and the face of nature, after seasons of ordinary rain, still green and pleasant to the eye. Showers occur occasionally; but they are mild and refreshing. On the 1st of May we experienced showers in the city; and at evening there was thunder and

lightning, (which are frequent in winter,) with pleasant and reviving rain. The 6th was also remarkable for thunder, and for several showers, some of which were quite heavy. The rains of both these days extended far to the north, and overtook our missionary friends who were returning from Jerusalem to Beirut. But the occurrence of rain, so late in the season, was regarded as a very unusual circumstance. Morning mists, however, are occasionally seen at a still later period.

"In ordinary seasons, from the cessation of the showers in spring, until their commencement in October or November, rain never falls, and the sky is usually serene. If during the winter there has been a sufficiency of rain, the husbandman is certain of his crop, and is also perfectly sure of fine weather for the ingathering of the harvest. 'Snow in summer and rain in harvest,' were things incomprehensible to a Hebrew—Prov. xvi. 1. Rain in wheat harvest occurred only by a miracle—1 Sam. xii. 17. The high elevation of Jerusalem secures it the privilege of a pure atmosphere; nor does the heat of summer ever become oppressive, except during the occasional prevalence of the south wind, Sirocco; 'and when ye see the south wind blow, ye say, There will be heat, and it cometh to pass.' Yet the total absence of rain soon destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green which remains is the foliage of the scattered fruit trees, and occasional vineyards and fields of millet. The deep green of the broad fig leaves, and of the millet, is delightful to the eye in the midst of the general aridity; while the foliage of the olive, with its dull grayish hue, scarcely deserves the name of verdure." The grain is cut during the last spring and first summer months. Jerusalem is abundantly supplied with delicious grapes from the 7th to the 11th months, and the fine oranges of Yafa are carried there in quantities during the summer season.

"In autumn the whole land has become dry and parched; the cisterns are nearly empty; the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed, and the thirsty earth is soon drenched with an abundance of rain."

Having spent several weeks in investigating the antiquities of Jerusalem, Robinson soon commenced a series of highly interesting excursions, still making that city his headquarters. He occupied six weeks in this manner before finally leaving it, and during that time visited many parts of the country, not before seen by any Frank traveller on record, and was enabled to ascertain the true position of a number of places mentioned in the Old Testament, which have been in the lapse of ages quite lost sight of, or grossly misplaced by geographers. It would be impossible within reasonable limits to follow him through more than one or two of these excursions. That to 'Ain Jidy (Engedi) is full of interest. It occupied the whole of the second week of the 5th month. He first proceeded south through Bethlehem, a little

beyond which he left the great southern high road, taking a by-way more to the east, running in the same direction through Tekoa (anciently Tekoa) and joining it again at Tell Zif (the hill Ziph). He then continued on the main road far as Kurnul, (Carmel,) from which place he turned east across a rugged desert, extending to the borders of the Dead Sea, along the northwest coast of which he travelled to the mouth of Jordan, returning to Jerusalem by way of Jericho.

"This Carmel is not to be confounded with Mount Carmel on the Mediterranean, the scene of Elijah's triumph over the prophets of Baal. It is the Carmel where Nabal fed his flocks. Robinson says, "we were here in the midst of scenes, memorable of old for the adventures of David, during his wanderings in order to escape from the jealousy of Saul; and we did not fail to peruse here, and with the deepest interest, the chapters of Scripture which record the history of those wanderings and adventures. Ziph and Maon gave their names to the desert on the east, as did also Engedi; and twice did the inhabitants of Ziph attempt to betray the youthful outlaw to the vengeance of his persecutor. At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for 'every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about 400 men.' 1 Sam. xxiii. 19. xvi. 1. They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them.

"Hence, when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival, and sent a message recounting his own services, and asking for a present; 'Wherefore let the young men find favour in thine eyes; for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.' In all these particulars we were deeply struck with the truth and strength of the biblical descriptions of manners and customs, almost identically the same as they exist at the present day. On such a festive occasion, near a town or village, even in our own time, an Arab Sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message, and his message, both in form and substance, would be only the transcript of that of David."

(To be continued.)

For "The Friend."

THE SLAVE TRADE AND SLAVERY.

From a statement in a late number of "The Friend," it appears that for several years past, 100,000 negroes have been annually imported into Brazil, and it is believed, that including those who are killed in Africa in wars undertaken for the purpose of procuring slaves, there are, daily, 1000 new victims to the terrible "institution" of slavery. In turning my attention a little towards this melancholy subject, I was led to a hasty review of the former direct

connection of the Society of Friends with the slave trade and slavery; and to inquire whether we are yet quite clear of all participation in them.

There may have been some earlier action in the Society; but by a reference to some minutes in my possession, I find that at Concord Quarterly Meeting, held in the 6th mo., (old style,) 1715, the subject of importing and buying negroes "was taken into serious and weighty consideration, and it was the unanimous sense and judgment of this meeting, that Friends should not be concerned in the importation nor buying of them for the future, and that the same be laid before the next yearly meeting for their concurrence therein." It does not appear that the yearly meeting was prepared to adopt the proposition, for in the 9th month of the following year, the quarterly meeting had the subject before it again, and made the following minute, viz:—"Chester meeting desires that this meeting will take into consideration the practice some Friends are in concerning the buying and selling of negroes, (which encourages the importation of them,) and proposes that no Friends be found in the practice (of buying any that shall be imported for the future) which this meeting taking into their serious and weighty consideration, agrees that it be offered to the consideration of the next yearly meeting, that no Friends buy any that may be imported for the future."

It is evident, from the original minute of the quarterly meeting, that the proposition as it was sent up from Chester related to the buying and selling of negroes generally—including such as had already been imported, as well as those that might "be imported for the future"—and that no Friends might be found in the practice. The quarterly meeting, however, could not go so far; and the words which I have enclosed in parenthesis, were interlined in the minute—thus limiting the restriction to those negroes that might be imported for the future.

I do not find the subject again mentioned in the minutes of the quarterly meeting until the 9th of the 9th mo., 1730, when, after reciting several recommendations from the yearly meeting relative to ministers, and to "tomb-stones, and other marks of distinction, set up at or upon graves"—the following minute occurs, viz:—"Friends at their yearly meeting reviewing the consideration of the proposition formerly of our quarterly meetings, relating to the purchasing of such negroes as may be hereafter imported, and having reviewed and considered the former minutes relating thereto, and having maturely deliberated thereon, are now of opinion that Friends ought to be very cautious of making any such purchases for the future, it being disagreeable in the sense of this yearly meeting, and the said meeting recommends it to the care of the several monthly meetings, to see that such who may be so likely to be found in that practice, may be admonished and cautioned how they offend herein."

Thus, after the subject had been at least fifteen years before the yearly meeting, Friends were not absolutely prohibited from purchasing negroes that might be thereafter imported, but were to be very cautious of making such purchases. I have not the means of ascertaining

at what period the actual prohibition took place, but the earliest advice contained in our book of Discipline is of the date of 1755, when it was said, "It appears to have been the concern of this meeting, revived from time to time, with increasing weight, to testify their entire disunity with the practice of enslaving mankind, and particularly to guard all in membership with us against being in any degree concerned in the purchase of slaves from the coast of Africa, or other parts;" and at this time (how much earlier I know not) one of our queries ran thus:—"Are there any concerned in the importation of negroes, or buying them after imported."

It was about 1743 that John Woolman was not easy to write a conveyance of a slave, although "an elderly man, a member of our Society, bought her;" and in 1746, during a journey in Virginia and Maryland, he felt uneasy when partaking of the produce of the labour of slaves, and privately laboured with some masters who laid heavy burdens on their slaves; and in the same year, he wrote some observations on keeping slaves; but it was not until 1753 that he offered the manuscript to the revival of Friends, who made some small alterations in it, and directed a number of copies to be published, and dispersed amongst Friends.

Whilst travelling in the southern states in 1757, he found it to be his duty, in order to keep "clear of the gain of oppression," to give money to Friends who entertained him, requesting them to give it to their negroes; and in some instances he gave it to the slaves himself, having provided a large number of small pieces for the purpose before he left home. In 1758, some Friends belonging to Philadelphia monthly meeting having purchased some negroes, that meeting sent the subject of dealing with persons who purchased slaves to the quarterly meeting, from which it was forwarded to the yearly meeting; and in this "many faithful brethren laboured with great firmness, and the love of Truth in a good degree prevailed. Several Friends who had negroes, expressed their desire that a rule might be made to deal with such Friends as offenders who bought slaves in future. To this it was answered, that the root of this evil would never be effectually struck at, until a thorough search was made into the circumstances of such Friends who kept negroes, with respect to the righteousness of their motives in keeping them, that impartial justice might be administered throughout. Several Friends expressed their desire that a visit might be made to such as kept slaves; and many Friends said, that they believed liberty was the negro's right; to which, at length, no opposition was made publicly, but minute was made on that subject more; for than any heretofore, and the names of several Friends entered who were free to join in a visit to such who kept slaves." J. Woolman was one of the committee, and was much engaged during that and the succeeding year, in the performance of the visit. He says, "Some whose hearts were rightly exercised about them, [the slaves,] appeared to be glad of our visit; but in some places our way was more difficult; and I often saw the necessity of keeping down to that root from whence

our concern proceeded; and have cause in reverent thankfulness, humbly to bow down before the Lord, who was near to me, and preserved my mind in calmness under some sharp conflicts, and begat a spirit of sympathy and tenderness in me towards some who were grievously entangled by the spirit of this world." In company with John Churchman, he visited some of the more active members in our Society at Philadelphia who had slaves, and was "enabled to go through some heavy labours, in which we found peace."

"Some Friends of considerable note" showed a shyness towards him, on account of his zealous testimony against slavery; and to one of them he paid a satisfactory visit.

The Epistles which were issued by the yearly meeting in 1758 and 1759, contained recommendations to Friends to labour against buying and keeping slaves; and in some of them the subject was closely treated upon. In 1760, J. W. attended the Yearly Meeting at Newport, Rhode Island, "in bowedness of spirit," and understood that a large number of slaves had been imported from Africa into that town, and were then on sale by a member of our Society. After the yearly meeting was over, J. W. had a conference with ministers, elders, overseers, and some others who held slaves, and the subject was mutually handled in a calm and peaceable spirit."

The rule of our discipline which enjoins monthly meetings to disown those who are "in any wise concerned in purchasing, disposing of, or holding mankind as slaves, or shall by any means encourage or countenance a traffic in slaves," is dated 1774, and in 1824 it was extended so as to include those who hired slaves to assist them in their business, and paid the compensation for such services to those who claim the right of ownership over these poor people.

Surprising as it seems to us at this day, it is nevertheless true, that Friends were long engaged in a trade which is now declared by almost all civilized nations to be one of the highest crimes known to the laws, and punished by death; that they continued to hold slaves at a still later period, and that, subsequently, even up to the year 1824, they were the abettors of slavery by hiring slaves, and paying their wages to their masters.

Thus, at long intervals, step by step, the Society has endeavoured to clear itself of the sin of slavery; but when we take into view the awful extent of the existing slave trade, our close connection with the holders of millions of slaves in our own country, and our participation in the fruits of unrequited labour—the gain of oppression—a participation which aids directly in the support of slavery; and consequently of the slave trade, is there not ground for the question, are we, as a Society, clear of the iniquity? And as the first step in the great work of emancipation led to the adoption of the query, "are there any concerned in the importation of negroes, or buying them after imported?" may not the last lead to this, Do any Friends delinquent in or use the produce of the labour of slaves? I fear a great unwillingness to examine this subject closely, and bring it, individually, to judgment in the light of Truth, exists in the minds of Friends. A remark by

J. Woolman, in his Introduction to "Considerations on the Keeping of Negroes," seems applicable to the present state of our Society, in regard to the general use of the products of slavery. "Customs generally approved, and opinions received by youth from their superiors, become like the natural produce of a soil, especially when they are suited to favourite inclinations; but as the judgments of God are without partiality, by which the state of the soul must be tried, it would be the highest wisdom to forego customs and popular opinions, and try the treasures of the soul by the inflexible standard, Truth."

J. W.'s remarks in the yearly meeting of 1758, when the subject of dealing with those who purchased slaves was before it, may also be appropriately introduced in connection with this subject. "In the difficulties attending us in this life, nothing is more precious than the mind of Truth inwardly manifested; and it is my earnest desire that in this weighty matter, we may be so truly humbled as to be favoured with a clear understanding of the mind of Truth and follow it; this would be of more advantage to the Society than any medium not in the clearness of Divine wisdom. The case is difficult to some who have slaves; but if such set aside all self-interest, and come to be weaned from the desire of getting estates, or even from holding them together, when Truth requires the contrary, I believe they will open that they will know how to steer through those difficulties."

In his account of this yearly meeting, J. W. says, "Though none openly justified the practice of slave keeping in general, yet some appeared concerned, lest the meeting should go into such measures as might give uneasiness to many brethren; alleging that if Friends patiently continued under the exercise, the Lord, in time to come, might open a way for the deliverance of his people. Finding an engagement to speak, I said, 'My mind is often led to consider the purity of the Divine Being, and the justice of his judgments; and herein my soul is covered with awfulness. I cannot omit to hint of some cases, where people have not been treated with the purity of justice, and the event hath been lamentable. Many slaves on this continent are oppressed, and their cries have reached the ears of the Most High. Such are the purity and certainty of his judgments, that he cannot be partial in our favour. In infinite love and goodness, he hath opened our understandings from one time to another, concerning our duty towards this people, and it is not a time for delay. Should we now be sensible of what he requires of us, and through a respect to the private interest of some persons, or through a regard to some friendships which do not stand on an immutable foundation, neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, it may be that God may answer us in this matter by terrible things in righteousness.'"

Riches.—He is rich whose income is more than his expenses; and he is poor whose expenses exceed his income.—*Brayere.*

The following lines, suggested by the life and death of our late friend Daniel Wheeler, were handed to me with a request to send a copy to the editor of "The Friend" for insertion, if he thought proper.

LINES ON DANIEL WHEELER.

He was a man of noble soul, and truly great;

Oh! that he led his banner, and pleasant band,

To sound the gospel trumpet by God's command,

To wake the lake-worm from their rustic state,

And teach true holiness, before it was too late.

Amun to Russia's cold and cheerless marshes bound,

He saw within his clear observing mind,

That there awhile himself he must resign,

To teach the people how to trench their ground,

Wherein complete success his faithful labours crown'd.

How swiftly sailed his Freedom, day and night,

To Ocean's isles, through many a calm and blow,

That the Star of Bethlehem might know,

Seek the true Saviour, and his glorious Light,

So that their hearts might change, and all their deeds

be right.

The grave did oft his dearest ones entomb,

And balm his feeling heart in grief profound,

But he was bless'd to hear the scolding sound,

Go, do my will on earth, then shalt thou come,

And taste with them the glories of a Heavenly home.

His love, which knew no bounds from pole to pole,

Caus'd him once more to brave the rolling sea,

That he might teach us, from the fountain free

Of gospel love, to bring each anxious soul,

To fear the Lord, and bow to his control.

But ere his labours here could be begun,

His pious soul was from this earth releas'd,

And led, we doubt not, to a world of rest;

Where angels and archangels join the song,

Of praise and high hosannas to Jehovah's throne.

LIGHTNING TIPPED.

An editor who was out in a late thunder storm in the state of New York, thus describes the remarkable phenomena which he witnessed.

On casting an eye towards the head of our steed, we were somewhat startled to perceive two small pyramids of fire streaming up from his ears! We could hardly believe our own senses. On a second look it was just so! A stream of light, about three eighths of an inch broad at the base, and about an inch in height, rose from the tip of each of his ears. We halted and let go our gripe upon his mane, and on looking again, we saw similar, but smaller sparks or jets, from the end of that part of his mane which hung over his forehead between his ears, and also a narrow circle of light around each eye! We stood in amazement, contemplating this sight, when a slight change in the direction of our eye, showed the same phenomenon on the corner of our cloak collar, which is lined with hair shag. We then noticed that the whole height and length of our collar, as far back as we could see, was trimmed with this visible appearance of the electric fluid, wherever the hair formed a point. Nor was it confined to our collar; for on casting our vision up, the frontlet to our fur cap exhibited the same lightning tips! Here then we were in the midst of a current of electricity struggling for a passage, we suppose, from the earth to the clouds, and it had seized on us as the conductor nearest at hand to help it on its passage. In a minute or two the flash appeared, left us harmless, and removed the fiery points with which we had been enveloped. Perhaps

it was all in imagination; but it certainly appeared to us as though the flash was of longer duration than general, and had exactly the appearance of the atmosphere on fire. It seemed to continue, with vibrating appearances, for two or three seconds, and the thunder was heard before the light had ceased.

COTTON IN INDIA.

One of the superintendents of the enterprise to improve cotton culture in India, says, that it only "requires the means, constant application, decision, industry, and perseverance, to make this beautiful and productive country the largest producer of cotton in the world."

Do you hear that, planters of the South? It is a warning voice that tells you to reform your system of agriculture altogether—to raise more stock—to diversify your crops—to depend more upon banks of manure than banks of discount—and to live as much within yourselves as possible. Another voice, too, will shortly come booming from Texas, like the one from India. Let them not, we beseech you, come into one ear and go out of the other—but let them urge you to instant and vigorous action, in multiplying your resources so that you may hold your hand with the competitors who are starting up around you, and not be altogether dependent upon the great staple of the South, the value of which is evidently undergoing a progressive depreciation. —*Macon Telegraph.*

Laws.—Laws are like cobwebs, which may catch small flies, but let the wasps and hornets break through.—*Swift.*

THE FRIEND.

THIRD MONTH, 19, 1842.

The annual meeting of the contributors to the Asylum for the relief of persons deprived of the use of their reason, was held in the afternoon of the 16th instant, in the Committee Room of Friends' Meeting-house, on Mulberry street; and in the evening of that day, at the same place, was held the annual meeting of the Tract Association of Friends. We shall probably, at another time, introduce some further account of proceedings in these interesting meetings respectively—at present we shall merely record the names of officers appointed in each for the ensuing year.

Officers appointed by the contributors to the Asylum.

Clerk.—SAMUEL MASON, Jr.

Treasurer.—ISAIAH HACKER.

Managers.

Joel Woolman, George G. Williams,
Isaiah Hacker, Thomas P. Cope,
John G. Hoskins, Thomas Evans,
Edward B. Garrigues, Jeremiah Willets,
John Farnum, John Elliott,
William Jones, James R. Greaves,
George R. Smith, Isaac Davis,

William Hilles, Joseph Scattergood,
Mord. L. Dawson, Charles Ellis,
Samuel Bettle, Jr. Jeremiah Hacker.

Officers of the Tract Association.

Clerk.—JOHN CARTER.

Treasurer.—JOHN G. HOSKINS.

Managers.

Alfred Cope, Josiah H. Newbold,
Geo. M. Haverstick, Paul W. Newhall,
Nathan Kite, Horatio C. Wood,
John C. Allen, Samuel Bettle, Jr.,
Win. M. Collins, William C. Ivens,
James Kite, James R. Greaves,
Joseph Scattergood, Joseph Kite,
Edward Ritchie,

Haddenfield Boarding School for Girls.

Should Friends, or others, in the city or elsewhere, wish to place their children in this Seminary at any time during the spring or summer, they will please apply early by writing to the proprietors; as they wish their classes to be filled by the 1st of Fifth month, and there will at that time be eight vacancies.

AMY EASTLACK,
SARAH EASTLACK.

Erratum.—Page 190, last week, second column, line 35 from bottom, for many read *may*.

MARRIED, at Friends' Meeting, Abington, on Fifth day, the 10th instant, ABRAHAM F. RUDOLF, of Upper Darby, to ELIZABETH, daughter of Isaiah Dillin, deceased.

—, in Baltimore, at Friends' Meeting-house, Courtland street, on the 24th of the second month, WILLIAM W. HANDY, M. D., to MARY ANN POULTNEY, daughter of Ann Poultney, all of that city.

DEED, on Third day morning, after the short illness of only five days, SARAH, the wife of Moses Starr, Sen., East Kensington, Philadelphia county, in the 68th year of her age.

—, in Baltimore, on 22d of Second month, in the 53d year of her age, SUSANNAH MARTIN, "the blind Friend." This obituary notice will doubtless call up in the recollection of many of our members, ministers, and others, the visit or visits which they may have paid in the interesting woman. They will recur perhaps to her emancipated form, and eyes sealed up to darkness, and her other bodily afflictions, and they will remember the sweetness of her redeemed spirit, and the savor of a Divine life which mingled with her conversation, and inhabited her quiet chamber like incense from above. Peace was given to her, — so that she was enabled to bear her Agony and sufferings with resignation—testify of the Lord's goodness, and evincing a faith in His Active to be had. In her, it is believed, that peace had its perfect work, and she is gone, we doubt not, to the society of the blessed in heaven, there to sing forever the song of Moses and the Lamb.

—, Tenth mo. 13th, 1841, at his residence in Birkenhead township, Chester county, ENNIS COOK, in the 69th year of his age.

—, in Pawtucket, R. I., on the 18th ult, LYDIA R., wife of Jonathan Freeborn, and daughter of Noah Reed, of Windham, Maine, aged 40 years.

An Affectionate Address to the Society of Friends in Great Britain and Ireland: by a Member. London, Published by Darton & Harvey, 55 Grace Church street, 1831.

To become a fool in order to be wise is no small attainment; yet it is one essentially needful for every true Christian. His experience teaches him that he must be willing to be reputed such, for the sake of Him who hath loved us, and shed his precious blood for us—for the sake of Him in whom are hid all the treasures of wisdom and knowledge; and who dispenseth them to his children severally as he will; ending them with patience to possess their souls when a scarcity of spiritual food, or even a seeming entire deprivation of it, is experienced. But whether they want or whether they abound, there is equal need to attend to the injunction, "What I say unto you, I say unto all, watch;" lest the enemy should prevail on them to take up a rest short of the true rest, to substitute head knowledge for heart knowledge, or, which is the same, darkness for light, and this darkness the more impenetrable, because it is mistaken for light. "If," said our blessed Lord, "the light within thee be darkness, how great is that darkness."

The writer, who feels that he is one of the weakest of the flock, is induced to make these remarks, from a sincere desire that himself and every individual member of the body may keep in mind, that those who do the will of our Lord are they that shall know of his doctrine; and that those who abide with Him in his temptations, are they to whom the kingdom is appointed. Blessed results of simple child-like obedience! the which, may none who have tasted of his goodness miss of obtaining, through trusting of man, and making flesh their aim, and thus becoming like the heath fit the desert that seeth not when good cometh, but may our individual experience attest, that "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought; neither shall cease from yielding fruit." In this state of greenness, the humble conviction is all, that "the heart is deceitful above all things, and desperately wicked." "Who," saith the prophet, "can know it?" and under a deep sense of our helplessness without a Saviour, often will earnest prayer for deliverance from its corruptions ascend as incense to the throne of Him who hath declared, "I the Lord search the heart; I try the reins."

If ever there was a day when deep travail for the welfare of our Zion was called for from the burners, this appears eminently to be such a day; for have we not, in great measure, as a body, left our first love? and is there not reason to fear that a day of deep proving may be hastening upon us; a day that shall be "darkness and not light; even very dark, and no brightness in it." Well, dear friends, who amongst us shall stand when the anger of the Lord is poured out, and the rocks are thrown down by Him? surely those only who can say, "The Lord is good, a strong hold in the day of trouble:" for to such it is given to believe,

that "he knoweth them that trust in him." It is my earnest desire that all within our borders may be induced to ponder this subject, to try themselves in the balance of the sanctuary, whether they be in the faith; and whether, through its precious influence, they are receiving supplies of wisdom and knowledge from the great fountain-head, Jesus Christ, the power of God, and the wisdom of God, or whether they are confiding in their natural powers, or in past experiences, or openings, treasured up in the natural understanding; thus heaving out for themselves cisterns, broken cisterns, that can hold no living water. Oh! that none may endeavour to open the book of heavenly wisdom by means of any key, except the key of David; with which, in his own time, our blessed Redeemer will assuredly furnish us, if under and through all the baptizing operations of his holy hand, we shall have faithfully maintained the watch. To this key of David, I feel a concern to invite the attention of my fellow-professors in this day of outward ease—earnestly desiring that he who hath this key—"He that slutteth, and no man openeth, and openeth, and no man slutteth," may be graciously pleased to give us to see, that our whole dependence must be upon him thus revealed; and that, without this key, no access can be had to the riches of his house, nor, for an hour, whatever our past experience may have been. The inspired description of the state of one of the seven churches may afford a salutary warning in this respect. It would seem that in her own apprehension she abandoned in the fruits of the Spirit—she had borne, and had patience, and for Christ's sake had laboured, and had not fainted—she had even tried them, who said, they were apostles, but were not, and had found them liars; and yet her condition was pronounced by Him whose eyes are "as a flame of fire," to be so fallen, that unless she repented, her candlestick would be quickly removed out of his place.

In another land, lamentably has the enemy of all good succeeded in beguiling many unstable professors with us into reliance on their reasoning powers, and a consequent adoption of doctrines utterly at variance with our religious profession—doctrines which are the bitter fruit of that wisdom which is from beneath. There is cause for much thankfulness, that a barrier has hitherto been generally opposed to the introduction of these doctrines among Friends in this land; but is there not danger, that unless we are preserved in abiding watchfulness and deep humility, "our loins girded about, and our lights burning," we may, whilst zealously opposing one error, be entangled in another? In endeavouring to uphold even right principles, there is reason to fear that if we neglect to stand upon our watch, and to set us upon the tower, we shall ourselves be beguiled into a dependence on the form, instead of the power; and if in this way the subtle enemy can but draw us from the pure life, his purpose is as effectually answered as if he had betrayed us into open apostasy.

In days that are past, the Scripture declaration, that Israel should "dwell alone," was often quoted as applicable to our Society. A similar application of it in this day will probably induce considerable censure; nevertheless,

I freely own it to be my conviction, that it always has been and still is an appropriate adaptation. It was when Israel was abiding in his tents, separate from the surrounding nations, that the emphatic exclamation was uttered, "How goodly are thy tents, O Israel! As the valleys are they spread forth; as gardens by the river's side; as the trees of high aloes which the Lord hath planted; and as cedar trees beside the waters." And of this favoured people, it was declared on the same occasion, "Israel shall dwell alone, and shall not be reckoned among the nations."

It may, by many, be deemed presumptuous, to attempt to assign for our Society a similar position in regard to other bodies; but when duly considered, will it not be seen that there is an accordance in the two cases? It is true, we are not an *exclusive* people; but were we not called out of the world to be a *special* people. Peculiar testimonies are committed to our charge; and above all, we specially profess to have our dependence for counsel, under all circumstances, and in all emergencies, on the divine principle of light and life inwardly revealed; and to wait oftener than the day in the silence of all flesh, for its holy illuminations and leadings; and although, in the view of some, it may savour of sectarianism, to suppose that there is danger for the young and inexperienced, indeed for any of us, to associate so intimately as we do, with such as see not eye to eye with us in this respect, as well as in respect to our subordinate characteristic testimonies; there seems to be too much reason for apprehending that such association has often proved a snare to many of our members, and that it is a cunning device of the enemy to draw them away from the simplicity of the truth, and from implicit submission to the teachings of Christ's Spirit within them. Thus, under the specious pretext of liberality, or perhaps even of usefulness, a relaxation in the support of testimonies, for which our worthy ancestors were made willing to suffer the loss of all, has followed in various ways. Is it not sorrowful to observe, that divers, if not nearly all of those precious testimonies, are now, by many amongst us, evaded if not wholly relinquished? Is not the plain language in addressing an individual too often avoided? And when speaking to or of individuals or companies, are not terms customary with the world, and sometimes scarcely consistent with truth, adopted as substitutes for proper names, or for other correct appellations; because these latter might sound uncouthly to those who do not scruple to receive honour one of another? among which terms may be noted as pre-eminently inconsistent with our profession, titles indicative of what are called degrees in divinity. Again, how great is the present deviation from plainness of apparel; also in regard to hat honour, and the adoption of names of days and months derived from heathen idolatry, and the designation of quarter days from popish mass days—in prefixing the term "Saint" to names of places or parishes; and in calling a building appropriated to public worship a church—also so pointedly testified against by our ancestors in the beginning; to which may be added, the attendance by some of missionary meetings, and occasionally, even

of assemblies for worship, in which forms and ceremonies are introduced, against which also our faithful predecessors in the authority of truth testified, and from which they laboured earnestly to draw off the people. In this day, the testimonies committed to our charge are the same. Yet far be it from me to pass censure upon my Christian brethren of other denominations. I believe that there are among them many sincere in heart, according to the degree of light they have received; but if we would point out to them that which they have not yet attained, we must not lower the standard entrusted to us as a people to lift up to the nations, on which is inscribed the essential spirituality of the gospel dispensation, which leads from types and shadows, and lifeless forms, to that worship of the Father in spirit and in truth, in which God, through the revelation of his Son Jesus Christ is pre-eminently the teacher of his people Himself. If it should be suggested that the foregoing are little things, I would remark, that nothing is little which the great Head of the Church condescends to reveal or command; nor can it well be doubted, that while weakness prevails in what we are apt to consider as little, dwarfishness, at least, will ensue in the greater; seeing that the declaration of our blessed Lord himself was, "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much." The example recorded of Saul is awful. He ventured to compromise the Divine command, performing only what he judged to be the material part, and omitting what he deemed comparatively immaterial; but his unfaithfulness cost him the kingdom.

To what source can we trace the above named, and every other of our deviations from ancient simplicity? The casting off, by so many, of badges which heretofore designated us a self-denying people, not conformed to this present world, but transformed by the renewing of our minds from its customs and maxims. Must it not be answered—to a departure from the power of the cross? If any depart from this power, they assuredly depart from the wisdom also, seeing that in the cross the power and the wisdom are united, agreeably to the Scripture testimony. If then we lose the wisdom, and lose the power, the life of our religion is lost also; the notion gets up in place of the reality; and though some leaves of the tree may retain an apparent greenness for a time, a canker is begun in the roots, because they no longer go down to the waters of life, from which alone substantial nourishment can be derived.

Are further symptoms needed of degeneracy amongst us? They are, I apprehend, to be discovered in habitual non-attendance of our week-day meetings; in hurtful discussions now prevalent of doctrinal points; in criticisms, now too common, on the ministry and ministers; in acute investigations regarding those lamentable divisions already adverted to, that have shaken our Society to its centre in a foreign land; divisions which originated in the unhallowed exertion of the natural understanding, incompetent as it is and ever will be to comprehend mysteries revealed to the "babes" and the "sucklings," whose dependance is on

the sincere milk of that word from which only the illumination which subjects and purifies the natural part is derived. Another symptom that has often affected me with sorrow is evident, as I apprehend, in the character of many, if not the generality of our meetings for discipline. These meetings, it will, I expect, be admitted, were established under the immediate guidance of best wisdom. If we admit this, must it not be also necessarily admitted, that their important deliberations cannot be profitably conducted, except under the influence of a measure of the same heavenly wisdom? And if so, does it not equally follow that those only who evince a living concern on their own account, and for the spiritual welfare of the Society at large; and who, among other indications manifest that concern, by a faithful support of our various testimonies, and a regular attendance of meetings for worship on week days, as well as on First days, can be rightly qualified to take an active part in those deliberations, or to fill important offices in those meetings, or in the church by their delegation?

Another thing materially tending, in my apprehension, to our spiritual hurt, is the taking part with the world in contentions regarding public matters, whether ecclesiastical or civil; unfavourable as they are to the quietude essential to the growth of the immortal seed. Our blessed Lord said of his disciples that they were not of this world; neither so are his devoted followers now, for they are still chosen by him *out* of the world.

In reviewing the state of our beloved youth in particular, is there not cause for the inquiry, does the dew of Hermon descend upon them as in former years? Can we say of so many of our sons as formerly, that they are as plants grown up in their youth; or of so many of our daughters, that they are as corner stones, polished after the similitude of a palace? Doubtless there are numerous instances, where this is precisely the case; but must it not be admitted, that our young people are, as naturally might be expected, portakers too generally of the defection that has crept in amongst us, similar to that described in ancient prophecy—"Ephraim he hath mixed himself among the people—Ephraim is a cake not turned—strangers have devoured his strength, and he knoweth it not?" A language, which, if it be at all descriptive of the state of our Society, may profitably tend to arouse us to the consideration, whether there is not danger for the unity of the body, the bond of its peace and prosperity; without which the righteousness of our Zion cannot go forth as brightness, nor her salvation as a lamp that burneth.

In concluding these remarks, originating, I trust, in Christian affection for the welfare of my brethren and sisters in religious profession, I have to express an earnest solicitude, that the spiritual eye in all of us may be enlightened to see how we stand, collectively and individually, in the sight of Him who hath not failed in blessing us ever since we were a people; and who now, as ever, preserves his little ones as under the hollow of his almighty hand. May he be graciously pleased to raise in our souls the reverent and earnest inquiry, "Where is the Lord God of Elijah?" So that, through the abounding of his mercy, we may yet be a

people to his praise; and the lamentation of the prophet never become applicable to our situation, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his foot-stool in the day of his anger?"

Ninth month, 1834.

Interesting Extract from a letter of Daniel Wheeler to a Friend.

Bay of Warmae, Isle of Lussia,
28th of Sixth mo., 1836.

After having visited all the stations on the islands to windwards, as enumerated in my letter to W. M., I found that it would be safest for me to return again to Oahu, in order to have an opportunity with the whole of the members of the mission, (about sixty persons of both sexes,) when assembled at their general meeting held annually at that place. Way was graciously opened for me in this thing by Him who controlleth the hearts and counsels of men. At most of these places we had to struggle with the risk of landing amongst the crags, amidst a breaking surf, sometimes in our own boat, and at others in canoes, which when managed by the natives, are by far the safest, though subject to frequent drenchings by the sea; and a wetting, more or less, is calculated upon generally on these excursions. I brought with me from London (as recommended by a letter from a dear Friend) a patent water-proof belt, or life-preserver, made by Macintosh in Cheapside; but I have been quite ashamed to make use of it on any one particular hazardous enterprise that we have unavoidably had to encounter; and have uniformly on such occasions left it on board the vessel. How could I now begin to doubt the loving kindness of Him whose mercy and goodness hath followed me all my life long? and dare no longer to confide in that never-failing arm of everlasting stretch that hath been so often and so eminently stretched out for my help, preservation and relief, by night and by day, at home and abroad, by sea and by land, among strangers and foreigners, whose language I could not understand, in every post, in every clime, "where no man cared for my soul;" in cold and heat, in hunger and thirst, and weariness, amidst the din of arms, unharmed while others bled; and safe amongst the noisome sweeping pestilence, "and the destruction that wasteth at noon-day," when thousands groaned and died; and how often, from boyhood to the present lengthened day, have I been sheltered from the billow's rage, when surrounded by the angry tempest far at sea! and how was I supported in affliction's iron grasp, when, week after week, heavy ^{burdens} of family distress assailed without the ^{power} to lend a hand of help; the parent stock cut-ten and removed; the branches withering more and more; the partner of my life, and greatest earthly comfort, summoned hence, in matchless mercy, to her blest abode; and after all this, shall I now, when gray-headed, begin to doubt the heavenly source of help that still strengtheneth me to proclaim, again and again, "the unsearchable riches of His love in Christ Jesus," to the wondering tribes which inhabit his possessions in these utermost parts of the

earth, when the feelings of decaying nature are lost sight of; and the inner man strengthened by the might of the Lord's power and sensible presence, to my humble admiration, gratitude, and praise; to whom then shall we go? when He only hath the words of eternal life, and to whom all praise in heaven and earth is given.

D. W.

For "The Friend."

THE PERMANENCY OF FRIENDS.

The celebrated Cotton Mather in his history of New England has this passage:—"There are many grounds of hope, that the days of prevailing Quakerism will be but three score years and ten, and if by reason of weakness they be four score years, yet the strength of it will soon be wasted, it will soon be cut off and fly away." It is very evident that this zealous Puritan knew little of the Society of which he thus wrote. Since this prediction was recorded, almost a century and a half has rolled over, and *Quakerism* still survives. It has not been cut off, neither has the strength of its principles been wasted. The historian, no doubt, imagined that Friends had built upon the sand, and knew not that their foundation was that Rock, against which all storms and tempests beat in vain.

Cotton Mather belonged to a sect that was long and bitterly opposed to Friends, and one that had cruelly persecuted them. It is not therefore surprising, that he should have mistaken his zeal against them, for something like the spirit of prophecy, when he discovered many grounds of hope that they would "soon be cut off." But there are now those amongst us and around us, who also think that they perceive symptoms of decay in the Society. And many of these, with singular inconsistency, profess to believe, that Friends were rightly gathered to be a people, and have been useful in the world; but that they have accomplished the purpose for which they were raised up, and are now to be merged and lost in the professions around them. It is difficult to conceive what ideas of religion such persons can have, but certainly they must be very indistinct and confused. The religion of the New Testament is not a changeable religion. Its doctrines are not for one age, but for all, and are, yea, and amen, for ever. If the principles of Friends were good, and in accordance with the gospel a century ago, they must be so now; and if they then led into the peculiar testimonies of the Society, they must do so still. Whatever is in unison with the Christian religion in one age, must be so in all ages.

As a further evidence that the Society is wasting away, we are told, that one here, and another there are leaving it, and joining themselves to other denominations. And it cannot be denied, that some of the members find the path of our profession, too straight and narrow for them, and therefore forsake it for a broader way. Many dead and fruitless branches are thus lopped from the tree. But is the tree weakened by this? Certainly not. On the contrary it is the stronger, for being relieved from a dead weight, through which the sap had ceased to circulate, and such branches will

occasionally be found on the most flourishing tree.

There can be little doubt, that in most cases, those who have left the Society on the ground of dissatisfaction with its principles, were never well grounded in them; for it is difficult to conceive, how a person who has once been thoroughly acquainted with the doctrines of Friends, can become entirely united to any other society. On this subject, a very popular preacher, and one who has been considered instrumental in drawing off some who were once members of our Society, candidly confessed, that he never knew but one Quaker who had changed his religion that was of any service in the sect which he afterwards joined. And a person who had left Friends, to become a member of the denomination to which this preacher belonged, on being informed of his remark, said, it would hold good, as a general rule, because, in most cases, those who left Friends did it for the sake of greater liberty, and a more fashionable and imposing worship.

To such as these, I have nothing to say. They have made their election, and must abide by it; but the above remarks are worthy the consideration of all who are tempted to seek an easier way to the kingdom, than that which our Saviour has pointed out. Those who wish for a more gorgeous and imposing form of worship than is to be found among Friends, may readily find it; but they who are sincerely seeking to worship the Father in Spirit and in truth, can find no more appropriate place than a quiet meeting of Friends. It is true, there is nothing there to appeal to the eye or the ear of the natural man, and thus kindle a strange fire upon his altar; but the humble worshipper may there wait in the silence of all flesh upon Him, who alone can prepare an acceptable offering.

The testimony of Friends, to the spiritual nature of the gospel dispensation, has been eminently useful in the world. The standard they have been enabled to uphold, has, ever since they were first gathered, rallied around it the sincere seekers after a nearer communion with the source of all good. Many of these who had long felt the bondage of corruption, had been taught to believe that there can be no deliverance from sin in this life. But they gladly united themselves to a people, who not only recognised our Saviour's command, "Be ye therefore perfect;" but who had faith to believe, that whatever He called them to, could be attained. Many of the most distinguished and faithful servants of the Lord, who, within the last fifty years, have been instrumental in spreading a knowledge of our principles, both in this country and in foreign parts, have been drawn to the Society from the various denominations around it. Both Thomas Shillitoe and Daniel Wheeler were of this number, and they were eminently qualified to sow good seed "beside all waters," and who can tell where it may take root, and grow, and bring forth much fruit. There are also many faithful standard bearers still living, who were gathered to Friends by the convicting and convincing power of the Holy Spirit. And I have no doubt that there are now, in various conditions of life, those who are becoming more and more dissatisfied with the dry husks on which they have been feeding, and

are hungering after, more soul-sustaining substance. These, as they are faithful, will naturally be drawn nearer and nearer to Friends. And from among them there will yet be raised up, those who will be qualified to support and adorn our profession, by a life devoted to the service of Him, who is drawing them by his spirit out of the forms and ceremonies, and from the "beggarly elements" in which they have been entangled, to sit under His own immediate teaching.

Although it cannot be denied, that there are those who have been born and educated in the Society, who are Friends only in name, yet it is equally true that there are many others who are endeavouring faithfully to support the doctrines and testimonies of the Society, and who are fruit-bearing branches in it. Friends are still increasing in numbers, and what is of far greater importance, they are in many places increasing in strength. And we may rest assured, that those who are predicting that the Society is to be merged and lost in other denominations, will not soon see it accomplished.

The Society of Friends has not yet finished its work, nor will it be finished, till the kingdoms of this world become the kingdoms of God, and of his Christ. The doctrines it upholds are the doctrines of the gospel, and, being such, they must stand for ever. The Christian church may be again, as it has been, led into the wilderness for a season, but it will never die; for we have the promise, that even in this world the church militant shall become the church triumphant, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea; when "from the rising of the sun to the going down of the same, His name shall be great among the Gentiles, and in every place incense shall be offered unto it, and a pure offering."

E. S.

ON REMOVALS.

From Old Humphrey.

All who are in the habit of observing persons and things with any degree of attention, and reflecting on what takes place around them, must now and then be occupied with odd subjects. This is continually occurring to me, as those must be aware who have read that small part of my observations which has been made public.

There is such a pleasure in giving way to the mood of the moment; such a luxury in indulging one's wandering inclinations in such matters, that I can hardly resist it: and for this reason it is, that the subjects which engage me are so unconnected one with another. Who ever read two papers of Old Humphrey's on the same subject?

The worst of it is, that sometimes I get dozing and prostrating over things which cannot be turned to much account, and then it vexes me. Oh the delight of feeling the heart beat against the bosom, and the pulse thro' quickly with some high and holy, or philanthropic purpose! Those who have ever known what it is to be filled with a glowing desire to glorify God, or to compass some benevolent undertaking for the good of man, will acknowledge that all other designs are poor and

pitiful in comparison. There are glorious moments at times mercifully vouchsafed to us, of this kind, when the lagging pen cannot keep pace with the beating of the heart; and when the beating of the heart is equally far behind the winged spirit, urging its way to the bright end of its high desires. Such seasons as these are the very suburbs of life, the precious gifts of the Eternal.

At the moment I write this, I am seated at the window; it is early. Two vans have been for some time opposite the door of the adjoining house; some hay has been shaken down on the ground for the horses, their bridles having first been unhooked from their collars; and five men are now busily employed in carrying out the furniture from the house, and placing it in the vans; heavy chests, corded boxes, chests of drawers, bedsteads, sofas, book-cases, tables and chairs. As the load gets higher, lighter things are added, cornices, bedding and blankets, carpets, hearth-rugs, and bandboxes tied round with red tape. A large piece of brown matting is now thrown over the loaded van, and the men are cording the whole load. One man is pulling with all his might, setting his foot against the nave of the wheel. Another fat man has taken off his hat to wipe his brows with his blue cotton pocket-handkerchief. Ay! ay! he is now differently employed. It is hard work no doubt; but for all that, it is rather early to pull away at the tankard in that fashion.

There they are, beginning to load the other van. Grates, pots, kettles, and fire-irons are all lying ready, with kitchen chairs, decantables, flat-irons, and successors; tubs, barrels, and crockery. The coal-seutle and some empty hampers came last.

The loaded van is moving, and the other will not be long after it, for it fills apace. How frequently scenes presented to the eye call forth those of the imagination! These vans of household stuff remind me of the command of Pharaoh, king of Egypt, to Joseph. I have just turned to the passage in Genesis: "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you into the land of Canaan; and take your father, and your households, and come unto me: and I will give you the good of the land of Egypt; and ye shall eat the fat of the land. Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones and your wives, and bring your father and come. Also regard not your stuff; for the good of all the land of Egypt is yours."

At this moment I can see in my fancy the venerable Jacob journeying into the land of Egypt, surrounded with his stuff, to fall upon the neck of his best beloved son.

Many a removal have I seen in my time; some that have been pleasant and cheerful, and others that have made my heart ache. Poor mortals as we are, we move about from one crazy habitation to another: we put on a little paint, we patch on a little plaster, we remove our household stuff, and begin, as it were, anew.

We enter a fresh neighbourhood, and form fresh acquaintances; and perhaps years roll on before we feel an inclination, or find a necessity, for another removal.

At last we see some advantage in quitting our habitation for another; or some loss or cross renders it expedient; or some bereavement alters our position, and calls us to perform fresh duties; then again we pack up our household stuff, and pitch our tent on another part of the desert. At every removal we find that some favourite nook, some snug corner to which we have been accustomed, is wanted. Some friend, whose talents, or kindness, or cheerfulness, or integrity, or piety, may have endeared him to us, is no longer in our circle. There are lingerings after what we have enjoyed, yearnings after what we can never more hope to enjoy.

Many years ago some of my relations removed from their native country; they embarked for America, and settled on the banks of the Delaware, in the state of Pennsylvania. There were thousands of uncultivated acres around them when they first set about building their log-house. They had to fell the trees, to clear away the brush-wood, to cultivate the ground, and to produce order from the existing chaos. Industry is seldom without its reward; and in the course of time, comfort smiled around them, the thorn and the brier gave place to the olive and the myrtle; and the wilderness blossomed as the rose.

In that far land they did not forget me. I have seen before now on a seal the impression of two doves flying in different ways, holding in their beaks the opposite ends of a silken cord, tied like a true-lover's knot, so that the farther the doves go asunder, the tighter the knot was tied. It is a pretty device, and I am sure that it aptly sets forth the increase of affection that absence in many cases produces. My relatives corresponded with me, they named a tree after me, and often at sunset took their tea, or a glass of their own wine made from the maple tree, underneath it, and talked of old times, of old friends, and of their fatherland. Sometimes, too, the voice of prayer and psalmody rose from the place, for the head of the family was a patriarch among them.

Often and often has Old Humphrey indulged the thought, that he should like to cross the heaving ocean, and surprise them in their solitude. More delightful to take bales and packages of all sorts of things for their comfort, and to steal upon them when they were assembled under that tree, either refreshing their bodies with sustenance, or their souls with prayer and praise! What idle dreams of joy we indulge in!

While I make these remarks, both persons and things are tugging at my heart. I have hitherto been speaking of the removals that appertain more immediately to the body; what shall I say to the removal of the soul from its earthly, perishable tabernacle, to the glorious mansion prepared for the believers in Christ? That will be something like a removal! It shall have no need to regard our stuff, no necessity to repair or beautify our new abode. There will be no damp walls and smoky chimneys; no ill-natured neighbours, no rent and taxes to pay there! The mansion is fair, and lightsome, and glorious. The rent, as well as the land-tax, is redeemed, and the lease is fully granted, and its term is "for ever and ever!"

Here I have run into a strange mistake in

talking of a lease. No! no! there is no lease at all in the affair. Heaven, and happiness, and eternity, are, through Divine grace, the frechold of God's people; for they are the children of God, "and if children, then heirs; heirs of God, and joint heirs with Christ."

If this be the true state of the case, as undoubtedly it is, then may we patiently endure the temporary changes that take place in our worldly affairs. Our household stuff may begin to look a little old-fashioned. The tenement to which we have removed may not be so commodious as the last; our funds may be diminished, and our friends fewer than before, but let not these things trouble us. Those who are heirs of the eternal things of heaven, should not value too highly the transitory things of earth. It may be well to be able to say, in a worldly sense, "By-and-by I shall remove to the house yonder on the hill, which is larger, and better, and pleasanter than this which I now inhabit in the valley; but it is much better to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

While I have been thus musing and noting down my thoughts, the last van has moved away.

The butcher has been to the vacant tenement, and has gone back again, finding no one to give him an order. The brewer's cart has arrived with a barrel of ale: it is too late; the gate is shut, and the brewer has doubtless lost a customer; the house is empty, the household stuff is removed. The tenant is gone, and Old Humphrey, having mused so long on removals, must now go too.

Prevention of Accidents by Fire—A correspondent of the *Corrier* recommends, that after apparel, bed-furniture, &c., is washed, it be rinsed in water in which a small quantity of saltpetre has been dissolved. This, he says, improves the appearance of the article, and should it come in contact with the fire, prevents its bursting into flame, so that the fire may be extinguished with ease.

The Creole Case has been brought before the House of Lords. The law authorities and public men on all sides, agreed that there was no authority to surrender the fugitives, nor hold in custody the alleged mutineers; and Lord Aberdeen distinctly stated that orders had been sent out to Nassau to set at liberty those of the Creole's revolted slaves who had been detained in custody.

Lord Campbell is reported to have ^{visited} the whole length against remuneration. ^{He} said:—"With regard to the claim for compensation, as slavery was not recognised by the law of England, the slave was free, ^{is} ^{the} ^{facto}, as soon as he had set foot on the British territory, and America had no claim for compensation."

Phila. Gazette.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, THIRD MONTH, 26, 1842.

NO. 26.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 194.)

Leaving Carmel they descended rapidly into the desert. In two hours they were in a country whose soil was limestone and flint, and whose surface was covered with naked conical hills and ridges, from 200 to 400 feet high, running down mostly to the sea. By noon they were in the "wilderness of En-gedi"; where David and his men lived among "the rocks of the wild goats"; and where the former cut off the skirts of Saul's robe in a cave. The whole scene is drawn to the life. On all sides the country is full of caverns, which might then serve as lurking places for David and his men, as they do for fugitives at the present day.

After seven hours toilsome travel, "turning aside a few steps to what seemed a small knoll upon our right, we found ourselves on the summit of a perpendicular cliff overhanging 'Ain Jidy and the sea, at least 1500 feet above its waters. The Dead Sea lay before us in its vast deep chasm, shut in on both sides by ranges of precipitous mountains; their bases sometimes jutting out into the water, and again retreating, so as to leave a narrow strip of shore below. The view included the whole southern half of the sea, quite to its extremity; and also, as we afterwards found, the greater portion of the northern half; although the still higher projecting cliff el-Mersed intervened on our left, to prevent our seeing the extremity of the sea in that direction.

"One feature of the sea struck us immediately, which was unexpected to us, viz: the number of shoal-like points and peninsulas which run out into its southern part, appearing at first sight like flat sand-banks or islands." One peninsula, on the eastern side, seemed almost to cut off a considerable portion of the southern end of the sea. Quite at the south end "a long low mountain" projecting into the water was a prominent object. The Arabs called it Hajr Usdum, "a Stone of Sodom"; and said it was composed wholly of rock-salt, too bitter to be fit for cooking, and only used sometimes as a medicine for sheep." Beyond the peninsula, "towards the southeast we could

look up along a straight ravine descending from the eastern chain of mountains; at the head of which Kerak with its castle was visible, situated on a high precipitous rock. At the foot of these mountains, there is a passage along the eastern shore for the whole distance on the south of the peninsula; but further to the north, this would seem to be impossible." On this side, from 'Ain Jidy south, there was likewise a passage at the foot of the cliffs along the shore.

"The whole southern part of the sea had the appearance, not of a broad sheet of water, but rather of a long winding bay, or the estuary of a large river, when the tide is out, and the shoals left dry. Our Arabs knew of no place where it could be forded. As we looked down upon it from this lofty spot, its waters appeared decidedly green, as if stagnant; though we afterwards saw nothing of this appearance from below. A slight ripple was upon its bosom; and a line of froth was seen along and near the shore, which looked like a crust of salt.

"We remained half an hour on the cliff, and then began to work our way down the terrific pass. This was no easy labour. The path descends by zigzags, often at the steepest angle practicable for horses, and is carried partly along ledges or shelves on the perpendicular face of the cliff, and then down the almost equally steep debris. Much of the rock is a compact rose-coloured limestone, smooth as glass, yet with an irregular surface. Looking back upon this part from below, it seemed utterly impossible that any road could exist there; yet by a skillful application of zigzags, the path is actually carried down without any insuperable difficulties; so that even loaded camels often pass up and down. My companion had crossed the heights of Lebanon and the mountains of Persia, and I had traversed the whole of the Swiss Alps; yet neither of us had ever met with a pass so difficult and dangerous.

"As we were descending, we saw an optical illusion which may serve to explain the supposed appearance of islands in the sea, remarked by some travellers. In the direction east from us, near the opposite shore, we saw what seemed to be another long dark-coloured shoal or sand-bank. On looking further, however, it proved to be a spot of calm smooth water, around which the rest of the sea was covered with a ripple; and the dark brown eastern mountains being reflected in this mirror, gave to it their colour. Yet for the moment the illusion was complete, that a long dark yellow sand-bank or island lay before us.

"After a descent of 45', we reached the beautiful fountain 'Ain Jidy, bursting forth at once a fine stream upon a sort of narrow terrace or shelf of the mountain, still more than 400 feet above the level of the sea. The stream

rushes down the steep descent of the mountain below; and its course is hidden by a luxuriant thicket of trees and shrubs, belonging to a more southern clime. We stopped at the fountain, expecting to continue our descent, and encamp on the shore; but here we learned with dismay, that in order to proceed northward, it would be necessary to climb again the whole of the fearful ascent; since all passage along the shore was cut off by a projecting cliff not far remote. Till now we had always understood the Arabs that there was a path below; but they had probably spoken at random, as is common, and meant nothing more than a path along the cliffs and table-land above. Under these circumstances, we thought it best to encamp by the fountain, and visit the shore at our leisure during the afternoon.

"Here are the remains of several buildings apparently ancient; though the main site of the town seems to have been further below. The fountain itself is limpid and sparkling, with a copious stream of sweet water, but warm. The thermometer stood in it at 81° F. Kept in vessels over night, we found it delightfully cool and refreshing. Issing from the limestone rock, it is of course strongly impregnated with lime, and does not take soap well.

"Among the trees below the fountain were the Seyal, producing gum-arabic, our old acquaintance of the southern deserts; the Semr, *Mimosa Unguis Catæ*, and the thorny Nubb (lote tree) of Egypt; the Osher, and another large tree with long beautiful clusters of whitish blossoms, supposed to be *Pistacia Vera*. Not a palm tree now exists there; though the place seems anciently to have been famous for them. The thicket is rendered almost impenetrable by a regular cane-brake, flourishing luxuriantly along the water course. Of smaller plants, the egg-plant night shade, or mad-apple, was growing here in abundance, (*Solanum Melongena*), and also occasionally an herb, called by the Arabs Hubeikheh, with a smooth shining reddish stalk, and small glass-like leaves, the ashes of which are called el-Kuli, (Alkali) from their peculiar alkaline properties.

"We set off for the shore about five o'clock, and reached it in some 25', descending along the thicket by the brook. The whole of this descent was apparently once terraced for tillage and gardens; and on the right, near the foot, are the ruins of a town, exhibiting nothing of particular interest." From the base of the declivity, a fine rich plain slopes off very gradually, nearly half a mile to the shore. The brook runs across it directly to the sea; though at this season its waters were absorbed by the thirsty earth long before reaching the shore. So far as the water extended, the plain was covered with gardens, chiefly of cucumbers.

"The approach to the sea is here over a bank of pebbles, six or eight feet higher than

the level of the water as we saw it. These are covered with a shining crust, as of salt, or rather of an oily appearance. The water has a slightly greenish hue, and is not entirely transparent; but objects seen through it, appear as if seen through oil. It is most intensely and intolerably salt; and leaves behind a nauseous bitter taste, like Glauber's salts. It is said that common salt thrown into it will not even be dissolved; we did not try the experiment, but such would seem very likely to be the fact. The water is exceedingly buoyant. Two of us bathed in the sea; and although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water, without difficulty. The shore in this part shelved down very gradually; so that we waded out eight or ten rods before the water reached our shoulders. The bottom was here stony, but without mud or slime. After coming out, I perceived nothing of the salt crust upon the body of which so many speak. There was a slight pricking sensation, especially where the skin had been chafed, and a sort of gassy feeling, as of oil upon the skin, which lasted for several hours. The bath proved exceedingly refreshing, after the heat and burden of the day.

"We row measured a base upon the plain near the shore, extending five hundred yards," and took the bearings of several prominent points.

"We returned much exhausted to our tent; and spent the evening, until quite late, in writing up our journals on the spot. The beams of the full moon lay upon the sea below us, diffusing a glow of light over the darkness of death.

"During the day, as we travelled down the declivity of the eastern slope, we had found the heat continually to increase; and here, in the chasm of the sea, we encountered an Egyptian climate and Egyptian productions. At Carmel the thermometer had stood at sunrise 51° F.; at 2 o'clock p. m., near the brow of the cliffs, it stood at 82°; and at sunset, on the shore, at 80°. Indeed, shut in as this deep cañon is, between walls of rock, the heat of the burning summer sun cannot be otherwise than very great. And such is the richness of the soil, both along the descent below the fountain, and on the little plain, and such the abundance of water, that nothing but tillage is wanting, to render this a most prolific spot.

"We had no question at the time, nor have we any now, that this spot is the ancient Engedi. With this name the present 'Ain Jidy' of the Arabs is identical; and like it also signifies the 'Fountain of the Kid.' The more ancient Hebrew name was Hazezon-Tamar. As such it is first mentioned before the destruction of Sodom, as being inhabited by Amocites, and near to the cities of the plain. Under the name Engedi, it occurs as a city of Judah in the desert, giving its name to a part of the desert to which David withdrew for fear of Saul. At a later period, bands of the Moabites and Ammonites came up against king Jehoshaphat, apparently around the south end of the Dead Sea, as far as to Eng-edi; by the very same route, it would seem, which is taken by the Arabs in their marauding expeditions at the present day, along the shore as far as to 'Ain

Jidy, and then up the pass and so northwards below Tekoa. According to Josephus, Engedi lay upon the lake Asphaltis, and was celebrated for beautiful palm trees and opobalsam; while its vineyards are likewise mentioned in the Old Testament. From it, towards Jerusalem, there was an ascent 'by the cliff Ziz,' which seems to have been none other than the present pass. 2 Chron. ix. 16. In the days of Eusebius and Jerome, Eng-edi was still a large village on the shore of the Dead Sea.

"In constructing a new map of this region, a minute and very careful comparison of all the bearings taken by us at various points along the whole western coast of the Dead Sea, as well as of the distances travelled upon our several routes, has resulted in fixing the breadth of the Dead Sea at 'Ain Jidy at about nine geographical miles. The same minute comparison and cautious construction, gives likewise for the length of the Dead Sea about thirty-nine of the like miles; 'Ain Jidy being situated nearly at the middle point of the western coast.

"There will therefore be no very essential error in estimating the whole length of the Dead Sea at thirty-eight or forty geographical miles. My own estimate of its length at the time, founded on various data, was about fifty common English miles. The length appears to vary not less than two or three miles in different years or seasons of the year, according as the water extends up more or less upon the flats towards the south.

"From the same point on the shore, we estimated the height of the western cliffs at 1500 feet, and that of the highest ridges of the eastern mountains lying back from the shore, at from 2000 to 2500 feet above the water.

"Burckhardt relates, that 'the mountains which enclose the Ghor or valley of the Jordan, open considerably at the northern extremity of the Dead Sea, and encompassing it on the west and east sides, approach again at its south extremity, leaving [afterwards] only a narrow plain between them.' This account is not correct; that intelligent traveller did not himself visit the sea, and was probably misled by the information of the Arabs. The bed of the Dead Sea is only a portion of the Ghor or great valley, which here retains its usual breadth, and does not spread out into an oval form, or to a larger compass, as is the case around the lake of Tiberias. Its breadth at 'Ain Jidy is much the same as opposite to Wady Musa, [Petra,] certainly not greater. Around Jericho indeed the mountains do thus retire on both sides; so that the valley at that point is not less than eleven or twelve miles wide; but they again approach each other before they enclose the sea."

(To be continued.)

On Begging, Borrowing, and Stealing.

From Old Hierarchy.

Though begging is a bad trade, and a beggar by profession, at best, is but an unworthy example, yet there are times when a-begging I must go.

Do not imagine that I tie up one of my legs, and hobble along on crutches, as some beggars do; or, that buttoning myself in a blue jacket, I pass myself off for a one-armed sailor. No!

no! I do neither the one nor the other, not even so much as slinging a wallet over my shoulder; and yet, as I said before, often and often do I go a-begging. Let me advise you to do the same.

If, by accident or design, you have injured or wronged any of your fellow-sinners, be not ashamed to beg their forbearance and forgiveness. If you have the opportunity of doing good, beg of the abundance of the rich to relieve the necessities of the poor; and when kneeling at a throne of mercy, beg humbly and heartily for God's grace and every Christian affection, that you may live to increase the comfort of all around you, and the glory of the Redeemer.

I cannot get on at all without borrowing, and though in money matters there is no gausying the truth, "He who goes a-borrowing goes a-sorrowing;" yet it is not exactly the same in all other cases.

I find that the more I borrow of some things, and the more I owe, the richer I get; so much so, that if I had borrowed more largely than I have done, during my life, I should now be abundantly better qualified to write for your edification.

Whenever I meet with a striking thought on any subject better than my own,—and if it be not better it must be bad enough,—whenever I fall in with a valuable thought, I invariably borrow it, and make as good use of it as I can. Not that I wish to show off in the gifts of another, like the jackdaw decked with peacock plumes, but that I am more anxious to be a useful letter-carrier than a useless letter-writer.

If I cannot play "the first fiddle" in a good cause, I am very willing to play the second; and if I have no edifying remarks of my own to bring forward, I am anxious to lay before you some that I have borrowed from my neighbours.

But if you have thought it at all strange that I should beg and borrow, what will you say when you know that I now and then steal, or try to take away from others, what is their own, and not mine? Though I pick no man's pocket, and filch away no man's purse, yet I do try to deprive many of their bad habits and propensities. I try to take from them against their own consent, that which they too dearly prize. I take away, without permission, when I can, one man's folly and pride, and another man's bitterness and infidelity. I would not willingly have the things I steal found in my possession, for they would do me more mischief than good: but I would, if I could, deprive old and young, simple and sage, friends and enemies, of every evil thought, and word, and deed.

ON HUMILITY.

From the same.

I have observed, in passing through life, and I dare say that you have observed the same thing, not only among men of the world, but also among Christians, that where one man has been disposed to practise humility, twenty have been ready to defend their own dignity.

If you offend a man, ay, and a good man too, such is human infirmity, that it is ten to one but he thinks more about the respect that is due

to him, and the enormity of your offence, than he does of the opportunity of showing his humility, and of excusing forgiveness. Now, I read often enough in Scripture, that we should be "clothed with humility," and forgive our enemies, even those who trespass against us seven times a day, and repent; but, in no one part of the Bible have I yet found, that we are exhorted to stand up in defence of our dignity.

Think not, my friends, that I am making these observations to you more than to myself. No! no! Old Humphrey has as proud a heart as any one among you, and requires to be reminded of it as often as you do; a little humility is of more value than a great deal of dignity; and what is the use of bristling up like a hedgehog at every little injury we receive? He that punishes an enemy, has a momentary pleasure; but he that forgives one, has an abiding satisfaction. Pride is an unchristian quality, yet how many Christians appear proud! Humility is a Christian grace, yet how few Christians are truly humble! Shame betide us when we are proud! there is a rod in pickle for our high-mindedness; for "who-soever exalteth himself shall be abased." Let us be humble, for "he that humbly himself shall be exalted." One clear view of the cross of Christ will do more towards killing pride, than a hundred proud resolutions to be humble.

ON INFIDELS.

From the same.

In moving among mankind, I have now and then met with infidels, who have not only declared their disbelief of the Bible, but endeavoured, also, to destroy the faith of others in that blessed book. The way in which they have always begun their attack, is to higgel and wriggle about some disputed point of little importance, with as much confidence as if they were on the very point of overturning the whole truth of Scripture by their silly pretar. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years' growth, by burrowing under one of the least of its roots.

If ever you fall in with any of these unhappy beings, do not be drawn into cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle, if they like, by themselves.

Tell them that if there be any thing good, and pure, and holy, and heavenly in the world, the Bible exhorts us to practise it; and if there be any thing that is evil and base, and vile in the world, the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the other books that were ever printed put together; and that those who believe its promises, and obey its commandments, have peace, and hope, and joy in the cares of life, and the trying hour of death. That will be a poser too.

Tell them that the Bible has been loved and believed by the wisest and best of men from generation to generation, as the inspired words of the living God; and that it makes known to a sinner the only way of salvation through the

merits and death of a crucified Redeemer. That will be another poser.

And then, ask them, before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth, and in guiding them in the way to heaven; and that will be the greatest poser of all to them.

Depend upon it, this course will be better than wrangling and jangling about sucks and straws, losing your temper, and feeling yourself outwitted into the bargain by the borrowed conceits of silly coxcombs, whose hearts and whose heads are equally empty.

I hardly know if I have written this in a Christian temper, and manifested a proper degree of forbearance. The burden carried by the infidel is heavy enough as it is, and, by and by, it will grow heavier; let me, therefore, accost him with kindness.

Repeat thee, sinner! at a wiser part,

For sin has sorely burdened thy poor heart:

Make for the cross, and keep the gospel track—

Haply thy load will tumble from thy back.

I know well enough that neither my poor prose nor poetry of itself can be useful, but if the High and Holy One, the Heavenly Archer, pleases, he can make both the one and the other polished arrows, sending them direct to the heart of the infidel. To his mercy and grace I would humbly leave the matter, with the prayer that all infidels and Jews, and Turks and heathens, may become Christians in heart, in spirit, and in truth, and be made partakers of the glorious inheritance, prepared through Jesus Christ, for the people of God.

A WARNING.

From the same.

Yes! tell me that I am homely, and abrupt, and rude in speech. I know it well, and why should it be otherwise? Why should I not be abrupt, if I cannot, otherwise, secure your attention? Is not the sun setting before your eyes, the ground crumbling from beneath your feet, and your latter end stealing upon you unawares? I will be abrupt enough to break my neighbour's slumber, if his house be on fire. I will be rude enough to seize him by the hair of his head, if I see him drowning. I will restrain, bind, and enchain him, if his hand be raised against his own life; and why should I be silent, when a mightier voice than mine is needed as a warning?

To the young, I cry aloud, Is not the early bud often nipped by the frost? to the mature, Are not the full-blown blossoms frequently scattered by the storm? to the aged, Does not the mere breeze shake the ripe fruit from the tree?

Art thou young? Dost thou bloom as the rose?

Hast thou number'd the years of a man?

Art thou aged in years and in woes?

Remember, thy life is a span!

I must, I will direct you to the clock of existence: the yearly pendulum has given another swing; the youngest and the strongest have but fourscore strokes to come, and thousands have not one. The wheels of life are moving fast; the weights of health and strength, with some of us, are almost down; the fingers of

time are pointing to futurity, and the voice of the Eternal will proclaim the hour of death.

Happy those who are united to Christ; for he holds in his hand the key of death; he openeth and no man shutteth, he shutteth and no man openeth. Rev. i. 18; iii. 7.

From the Nantucket Inquirer.

THE MYSTERY OF WHALING.

Several sketches, descriptive of the process of taking whales, and of the operations on board ship connected with that gigantic sport, have from time to time been given to the public, per newspaper and pamphlet. We have seen no one, however, which for minuteness and fidelity of detail, surpasses the following:—

"There she blows—there she blows—the she blows," repeated at intervals of half a minute, is a cry often heard, and oftener wished for, from the mast-head of a whale-ship in whaling waters. And quickly is that cry from aloft followed by the question of "Where away?" from the deck. "Two points off the lee bow, sir." "How far off?" "Three miles, sir." "What do you call him?" says the captain. "A Sperm whale, sir," roars out the man aloft; and again he gives the cry of "There she blows," with a noise that wakes the sleepers below, and puts to flight the dreams that have doubtless been coursing through their brains—for most people dream at sea, whether they do on shore or not—and many of the dreamers have full faith in them, too, and can tell to a certainty, by the dream of the previous night, whether the day will bring forth whales; whether they will be obtained if seen; whether there will be one seen or many, and whether they will behave civilly, or show fight. The cry is given, and vivid excitement pervades all on board. But the captain exhibits no hurry. He turns perhaps to the cabin gangway, and says, "steward." The word is followed at the instant by an emphatic "Sir," from below. "Pass up the glass." "Ay, ay, sir," is the response. A second more and the crisped locks of the sable steward emerge from the stairway. He presents the glass, an unequivocal smile separating his lips, and his eyes rolling with joy, though trying to preserve his dignity and imitate the coolness of the captain.

With the spyglass on his shoulder, the captain goes aloft, and looks through his tube to determine whether it is sperm whale or some other kind, of which there are several; and, although the appearance of their spout is somewhat different, they cannot always be distinguished by even a practised eye at any great distance. If the captain is satisfied of its being a sperm whale, he calls out, "get the boats ready." "Ay, ay, sir," answers the mate from the deck. The watch below are called up; the boatsteerers look to the boats to see that every thing is in its place; superfluous clothing is thrown aside; belts are buckled on and suspenders thrown off. The cooper must stop working, (in some ships,) lest the noise should reach the whales and alarm them. The boys are strung out on the lower yards, and have just caught sight of the spout. "There she blows—blows—blows," becomes more frequent and less loud. Now they are seen from

the deck. A few minutes have elapsed, and the captain is coming down. He passes aft to the quarterdeck. The whales are getting near—perhaps within a quarter of a mile. The mate is standing by the captain. The latter speaks, "Let the main-yard come aback, Mr. A." "Haul the main-yard aback," says the mate. It is done, and the ship is stationary. "Stand by the boats." The crews group about their several boats, ready to jump in. The three mates are in the sterns of their different boats, with a boat-steerer in the head of each. Six men are at the different falls, ready to lower. The captain gives the word, "Now lower away gently." One after the other the boats drop into the water, and are cleared from the tackles. The crews tumble in as they may, and shove off.

As it is barely possible that there are persons who have never seen a whale-boat when rigged for service, let us occupy a moment in looking at one. A whale-boat is about twenty-five feet long, six feet wide in the centre, sharp at both ends, clinker built and light. It is pulled (handsmen ignorantly say rowed) by five oars—three on one side, two on the other. It is steered with an oar similar in shape to those used in pulling, but of two or three times the size. A boat's crew consists of six, viz: a boat-steerer, who pulls the first or harpoon oar; one man to pull the next, or bow oar; one at the next, or midship oar, which is the heaviest, and requires a strong pair of arms; one at the tub oar, which comes next; and one at the after oar, which is the last and lightest, and is generally pulled by the smallest of the crew. The mate has the steering oar, and is commander. The boat-steerer, whose title would indicate the steering oar as his place, does not have charge of it until the whale has been struck with the harpoon, when he changes place with the mate, who finishes the performance with a lance.

The person who is steering stands up. There are paddles in the boat, to be used when the noise of oars might frighten the whales. There is generally a mast that can be hoisted or taken down at leisure, with a goodly sized sail to aid in propelling the boat; and sometimes two masts and sails, and a jib beside, making three sails. The line, coiled in a tub pierced with augur holes, is placed between the seats or thwarts of the tub and after oarsman. When the whale is struck, and runs out line, the tub-oarsman seizes a small bucket, placed at hand for the purpose, and douses water in the tub to keep the line wet, and prevent the rapid friction causing fire. In the stern of the boat is a keg containing a lantern, a tinder-box, matches and candle. A keg of water, one or two buckets, a boat hook, and five paddles are stowed under the seats. Along the sides are tied up spars, harpoons, lances, and a large instrument called a spade. It is used for cutting holes in the whale's head when dead, for ropes to pass through. Spare tholepins are tied to those already in use, to supply the place should any of them break. They form the rowlocks for the oars. In the head of the boat are two harpoons ready for immediate use. A hatchet and boat-knife are also there, secured in convenient places, to be at hand if needed.

The line is passed from the tub round a stout piece of timber near the stern, called the log-

ger-head, and thence forward to a grove in a head called the checks. A small wooden pin keeps the line from jumping out of the checks. A sufficient length of line is drawn through and coiled down to throw out with the harpoon. The end is made fast to one iron, (harpoons are so called,) and the other attached to the same line by a piece of rope or short warp.

Thus prepared, the sails are hoisted, the oars are peaked, and the men, seated on the sides or gunwale of the boat, add the force of the paddles to the assistance of the wind. Carefully avoiding to pull on the whale's eye, they get directly behind him, taking a wide circuit to do so if necessary, and keep as much so as possible, until the head of the boat is nearly up with his flukes, (tail.) The mate then sheers out and runs the boat up alongside, calling out at the same time to the boat-steerer, "stand up." The boat-steerer, drops his paddle and seizes the harpoon. "Dart," says the mate. The men drop their paddles, jump to their seats, and take the oars. The iron flies—it is fastened; the second iron follows quick as thought—the whale is struck. With a start and lash of his huge tail he makes a hillock of foam. "Stern all!" is the word, and the boat is backed off by the oars.

But all this is the work of a moment, and the whale has disappeared. He is going down, and the line is whizzing round the logger-head and through the checks. The tub-oarsman throws water on the line; the mate goes in the head; the boat-steerer goes aft; the bowman clears away the lance for the mate. The line all this time has been left to run free, but it begins to go out with less velocity. "Take a turn," says the mate. The boat flies through the water, throwing a sheet of foam from either bow as she follows the course of the whale; for he is now running parallel to the surface of the water though a long way down. He may run in this way a mile or two, but generally comes up sooner. When he first comes to the surface he will likely flounce and thrash about for a few minutes, and then be quiet before he takes another start. Now is the time to go up to him. "Haul line," says the mate, "haul hard boys, there he lies like a log." By hauling in the line, the boat is drawn up near enough to the whale for the mate to throw a lance in some vital part. Very often the whale is killed with a few well directed lances, or even one; but sometimes it is a more serious affair. To get near enough to reach the whale with a lance, and still to avoid getting hit by him, requires quick work and cool judgment. When the animal is *kind*, it is easy enough; but when it is an *ugly* whale, when there is a tossing, broken sea, rendering it difficult to work the boat quick, then it is that strong arms, cool heads, and bold hearts are needed.

Boats are often knocked to pieces by the whale's flukes, or bit in pieces when he is gnashing his teeth in his agony; but comparatively few persons are killed, or even hurt, when such occurrences do take place. Two or three boats will be destroyed, partially or entirely, without an individual being hurt. When a lance has taken much effect, he spouts out blood with his breath. This is a welcome sight to all concerned, and is hailed with noisy

manifestations of joy, "There's blood,"—"There he spouts thick blood!"—"There he rolls it out, thick as tar." After spouting out an immense quantity of blood, and bleeding from all the lance holes, his giant strength begins to fail. He breathes slower, and lashes the water with less force. Presently he stops blowing, but his strength is suddenly renewed. He starts off with a speed equal to his most successful efforts in his palmiest days of health and strength. He does not go in a straight line, but describes a circle. Now slack line and give him room. Keep out of his way, for he no longer sees or heeds boat, harpoon or lance—mate, friend, or enemy. Onward he plunges, with the energy of delirium. "Slack line—pull out of his way—pull hard—there, let her run, he'll go clear," are the successive orders of the mate, as he puts the sheath on his lance, knowing that *its* work is done. The whale has circled round once, twice, and perhaps again; but his race is never run—the stops—he raises his monstrous head as if trying to escape from his native element—he sinks back and turns upon his side—he shows the corner of his fluke—he is dead.

Glee now takes the place of anxiety in the countenance of the timid, and quiet satisfaction in that of the resolute. Now haul in your slack line and coil down. It comes in merrily. No urging is now needed. The boat is by the whale's head. The spade is cleared away, with which the mate is cutting a hole to pass a rope through. The bow-man is holding the boat up with his boat-hook. The hole being made the rope is passed. "Give us the waif," says the mate, briskly. A small flag is handed out and stuck on a pole. It is the signal to those in the ship that the whale is dead.

Let us go to the ship. She is four miles off to windward. The other two boats within a mile of her, chasing whales, but cannot get up to them. The captain is on the fore-top-gallant-cross-trees with his spy glass. He sees the waif. It is near night. "On deck," he calls out, "Sir," answers one on deck. "Run that signal up at the mizen peak." "Ay, ay, sir," says the man. The signal haliards are brought in, the flag made fast and run up. It is the signal for the two near boats to come aboard. They see it, and relinquish the chase. They are soon alongside and hoisted up; the sails are filled, and the ship is running down to the dead whale. But it is getting dark; the wind is light, and the whale is four miles off.

The captain has lost sight of the whale and boat, and is running by guess. Presently a small light is seen for an instant on the surface of the water, and disappears. It is enough—the boat is there. "Keep off another point," is the order from aloft. "Keep off another point, sir," is repeated from the deck, and the ship is again headed for the whale. The light of the boat's lantern is visible or hidden as she rises and falls with the swell of the sea. It becomes more and more constant, and soon ceases to disappear.

While the ship is drawing down, preparation is made for securing the whale to the ship. A stout cable is strung along the deck to be passed round his flukes. One end of this cable, or fluke rope, has an eye, formed by unlaying the strands, doubling back, and splicing in; while

the other end is whipped up snug to be rove through the eye. A small line with a buoy at one end, is fastened by the other end to the eye of this fluke rope. A lead sinker is attached to the line at the distance of two or three fathoms from the buoy. As the light becomes visible from the deck, those on the look-out aloft have come down and are leaning over the rail, still watching its position. When nearly within hail of the boat, some of the sails are clewed up, and the ship's headway sufficiently diminished for getting the whale to the ship. This is effected by various manœuvres, and he is placed alongside; the small line that is fast to his head having been handed on deck, by which he is now held. The buoy rope with the lead attached is dropped in the water between the whale and ship.

A slanting direction is given to the sinker to carry it under and outside of him. The lead is heavy enough, with the momentum it acquires in dropping, to carry the buoy down and under the whale, when it rises on the outside, and is hooked up with the line hook from the deck. The eye of the fluke rope being fast to the other end, is immediately drawn round and hauled up to the rail. The free end is then rove through and bowed up taut, thus bringing the eye down to the small of the whale (which is the part just before his flukes) and jamming up tighter the more he is pulled upon. Now pass the end over the side again and forward to the hawser-hole in the bow—pass it in and stream across deck. "Hook on every body, and slew the whale round." Round he comes—his flukes are drawn forward, and the head goes aft, abreast of the main chains. "Make fast all," says the captain. The fluke rope is secured by repeated turns round the bits (or timbers at the heel of the bowsprit) and stoppered together with spun-yarn; parcelling is put round where it runs through the hawser-hole, and well smeared with slush, to prevent chafing. Another stout rope is made fast to the short warp in his head, and secured on the quarter deck. The first act is finished. He is ready to be cut in on the morrow.

INCONGRUITIES OF SLAVERY.

Our readers need not be startled, we are not about to deliver a lecture on abolition—to urge the dissolution of the Union—or to cast forth a blazing shaving—we are not so ambitious as to suppose we could wield a fire-brand among the gunpowder institutions of the south. We only wish to call attention to the fact, that the existence of slavery in this republic—the different laws of the United States, and in the different states, in regard to the blacks—and the various views policy compels the general government to take of them, have had a tendency rather to confuse men's ideas, and give an interesting variety to the meaning of language. The blacks are rather a Protean class of beings it must be confessed, and change nature and character with almost every degree of latitude. In old England, a coloured gentleman rides and dines with the nobility, walks arm in arm with peeresses, and takes wine with dukes. In New England, a worthy old black man was very nearly chosen a member of the state legislature. South of the Potomac, slaves ride *inside*

of stage-coaches with their masters and mistresses:—north of the Potomac they must travel on foot, in their own hired vehicles, or in the "Jim Crow" car. In Hayti, the dark skinned man is uppermost—in Georgia he is undermost. In one state he holds property and wills it to his heirs. In another state he is property, and by the last testament is bequeathed to the nearest kindred of the man who bought or raised him. In Massachusetts, he can testify, and may be hung. In South Carolina, he may be hung, but cannot testify. On one side of a line he is a slave, and must not learn to read. On the other side of the same line, he is free, and flourishes a vote for the governor. In one law he is a chattel:—in another law, he is one of the people, and counts in making up a district to send a representative to Congress. Nay, in Secretary Webster's late letter to our Ambassador Everett, the black man appears in a different character in almost every line. Now he is freight—so set down in the "bill of lading;" then this *freight* is guilty of *mutiny* and murder; next he struts a freeman in one of the British islands—and afterwards his restitution to his owner is demanded because he is *property*, on legs. The Moor of Venice married the gentle Desdemona. If he had lived in these days, in our old Bay State, he could not have done any such thing, and the poor girl would have escaped suffocation. *What* a black man is, depends upon *where* he is. He has no nature of his own; that depends upon his location. Moreover the contradictions that appertain to him, produce corresponding contradictions in the white man. We will not have a slave in this commonwealth, and yet, they say, we must fight to protect slavery south of Mason & Dixon's line. We must not move a finger to loosen the chains of the captive on our own soil, but we must catch with our cruisers, and consign to the hangman all rovers on the high seas, whose cargoes are coloured people, with two feet, two hands, and five senses. The Amistad negroes are sent home. The mutineers of the Creole are demanded by the Secretary of state.

Seriously, very seriously—do not the incongruities, the strange anomalies, in the condition of the coloured race, clearly show there is terrible wrong somewhere? Is not the position of this country, in relation to a black man, a position that may well cause anxiety? Philanthropy and patriotism, law and humanity—our duty to the North and our contract with the South—all are appealing to us, with different voices. The confusion of tongues is terrible: the confusion of ideas is worse. It is a time, and this is a topic, for *thought* and not for *passion*.—*Mass. Spy*.

Napoleon's Sacrifice of Human Life.

Never was there a conqueror that fired more cannon, fought more battles, or overthrew more thrones than Napoleon. But we cannot appreciate the degree and quantity of his glory without weighing the means he possessed, and the results which he accomplished. Enough for our present purpose will be gained, if we set before us the mere resources of flesh and blood, which he called into play from the rupture of the peace of Amiens in 1804, down to his

eventful exit. At that time, he had as he declared to Lord Wentworth, an army on foot of 480,000. Here follows a detail of the different levies made from 1804 to 1814. [Total of men, 2,965,965.] This detail, which is derived from Napoleon's official journal, the *Moniteur*, under the several dates, is deficient in the excess which was raised beyond the levies; but even if we deduct the casualties as well as the 300,000 men disbanded in 1815, we shall be under the mark in affirming that he slaughtered 2,500,000 human beings, and those all Frenchmen. But we have to add thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans, Illyrians, whom he forced under his eagles, and at a moderate computation those cannot have fallen short of 500,000. It is obviously just to assume that the number who fell on the side of his adversaries was equal to that against which they were brought. Here then are our data for asserting, that the later years of his glory were purchased at no less expense than 6,000,000 of human lives. This horrible inroad on the fairest portion of the population of Europe, resulted in the abandonment of every conquered territory, the bringing of foreign enemies, twice within twenty-four months, under the walls of Paris, and the erasure of his name from the records of dominion.—*Paris paper*.

Chemical Process of Petrifying Human Flesh.

The most novel and piquant treat of all others to me in the beautiful capital of Florence, was my several visits to Signor Sigate, a scientific gentleman possessed of a wonderful art unique and unknown to all the world beside. Incredible, if not marvellous, as it may seem, he had discovered a chemical process by which he could actually *petrify*, in a very short time, every animal substance, preserving permanently, and with minute accuracy, its form and internal texture, and in such a state of *stony hardness* that it could be *sawed* into slabs, and elegantly polished!

He had in this way formed a museum of various animals, such as frogs, fishes, toads, snakes, and a great variety of parts of the human body in a natural and diseased state. In my presence, he threw the human liver, lungs, heart, and other parts thus petrified, about the floor with perfect impunity, and without the least injury being done to them. Still more curious, he had, with Italian taste, cut them into small polished squares, and arranged them into complete tables of mosaic work! so that it gave him as much delight as it did me astonishment, to find that I could with my finger designate to him, on this precious centre-table for a surgeon's drawing-room, the appropriate name and character of each individual object thus spread out before me in a pathological chart of real specimens. Thus a pulmonary tubercle or ulcer here, a hydatid of the liver there, a cicatrix in the brain in another compartment, and a calculus in the kidney, or ossification of the heart's auricles and valves, in a fourth. It struck me that, for all anatomical and surgical purposes, and all objects of natural history, this was an art of inappreciable value, and the most

desirable ever discovered; and with that view I conversed with him relative to a visit to our country, believing it would be of national importance if we could have the benefit of his services.

I even entered into some preliminaries of a negotiation with the design of obtaining him for my own purposes, but I found him sadly involved in debt, and that his demands were too exorbitant to be complied with. I, however, made him liberal offers, and did not entirely despair that he would have acceded to them, when, to my regret, about three weeks after we left Florence, I was informed by letter, that he was suddenly attacked with a violent inflammation of the lungs, which proved fatal, and, what is as much to be deplored, that his unprecedented discovery died with him. He never would divulge the least part of his marvellous process, but when pressed by me on the subject, hinted that he had acquired it in his various journeys in remote eastern countries; and it is fondly to be hoped that some one may ere long appear who, in pursuing this inquiry, will be enabled to recover the art among those people from whom he intimated he had obtained it. It is worthy of observation, how, in this extraordinary process, art accomplishes in so brief a time, what nature requires so long a period to effect, and then never with any thing comparable to the perfection, we may say almost identity, with which this mode preserves an exact *fac simile* of the original; in truth, the *original itself*. In this surprising and almost magic art, not only as we have said, the precise exterior outline is faithfully and exactly represented, but also the most minute and delicate interior arrangement of structure admirably perpetuated; as, for example, the entire viscera of the chest and abdomen, with all their varied and beautiful convolutions, were clearly exhibited, retaining even the colours of the blood-vessels, in preparations of frogs, birds, and other animals, besides the human body.—*Dr. Mott's Travels.*

EDWARD COBB.

Testimony of Falmouth Monthly Meeting, concerning Edward Cobb, late of Portland, Maine.

We deeply feel that in this instance of mortality, our Society is deprived of an exemplary and useful member, of one who felt a lively interest in the advancement of the cause of righteousness, and a deep rooted love for that spiritual worship which the Lord requires of all his devoted followers. But though called hence to be seen of men no more, his example and his precepts still live in the hearts of his friends, a bright memorial of the blessed effects of yielding obedience to the inward teaching and purifying power of the spirit of our dear Redeemer, which only is able to build us up in the most holy faith, and to make our hearts a fit temple for himself to dwell in. The following account which he gave of himself was found among his papers, and refers to the state of his mind, previous to his becoming a member of the Society of Friends.

"I was born the 4th of Fifth month, 1775, of parents professing with Congregationalists, in the town of Falmouth, Maine, and was the

eldest of five children, all sons. My father died when I was about nine years old, and my mother when I was about sixteen, when, not having many near relations, we were put at various places. In the course of my growing up, I often had serious considerations, and, at times, desires were raised in me to know what was the good, acceptable, and perfect will of God concerning me. But while I wished so to conduct myself as to give no offence to any, I often gratified my propensities to levity. One of my favourite amusements was dancing, in which I often indulged, as I grew to man's estate, and for which I often felt reproof, and so severely towards the close of my practising this amusement, that after indulging in it perhaps half the night, would be afraid of taking my rest the remainder, until wearied out, would fall asleep. And oh, how would I engage at such seasons never to give way again, but finding only my own strength (in which these engagements were in some measure made) to fail, I could hardly look with any degree of confidence to Him whose power alone could enable me to withstand the temptation, until I saw that nothing would do for me but yielding all up to Him who had thus been striving with me for good, and affording power and ability to choose the good and refuse the evil. I had serious religious considerations, as I have observed, from early life, or more particularly after my mother's death, and kept closely and conscientiously to meetings.

"Sometimes my desires became intensely kindled after that which would satisfy the hungry and thirsty soul, and sometimes to that degree, that I could hardly keep about my work; but would leave it, and seek solitary places, where no human eye could see, nor ear hear, to pour out my distresses to Him who sees in secret, craving of him that he would direct my course aright before him, and show me who were his people, and who worshipped him aright. And sometimes I would return to my work, relieved from my burthen. I would often go mourning to meeting, and think that, like a door on its hinges, I came as I went. And most earnestly did I desire that if there was any thing undissolved in the worship I attended, that my mind might be anointed to see it.

"I did not at this time confine my attention to the religious sect with which I was educated, but occasionally met with others. When quite young, I learned the rules, and was very fond of what is called sacred music, sparing no pains to attend school for that purpose, and the prayer of my heart to be directed aright regarding worship, seemed to receive the first intelligible answer by the way of reproof in this exercise, and when at the head of a choir of singers, words have occurred, that through the enlightening influence of heavenly goodness (which had long been operating on my mind) appeared evidently inconsistent with my own state. I have often, to be unobserved by the company, kept the tune along, while I feared that taking the words into my mouth and uttering them as worship to him, who requires worship of his creature man in spirit and in truth, could be nothing short of solemn mockery from that mind which had been so far enlightened as to believe that nothing could be acceptable worship to Almighty God, but what came from

him, and through the medium of his own spirit, was breathed out to him again as that spirit should dictate, whether in prayer or in praises to his great name."

By continuing to live in accordance with these views of worship, and seeking instruction from his heavenly guide, he became established in some of the fundamental principles of the Society of Friends some time before he knew what doctrines they professed, particularly in the inconsistency of war, and the taking of the life of our fellow-beings in any way, and came to the conclusion, to suffer bonds and imprisonment, even if it should be for life, rather than carry his gun into the field as he before had done. His natural disposition led him into much lively company, and caused his society to be much sought by the gay and fashionable. But he now felt that the spirit of truth required him to take up the daily cross of Christ, and to withdraw from the vain company, customs, and fashions of the world; and being faithful, he was supported under his various trials, and enabled to bear the scoffs of his former associates, some of whom thought him insane, others called him a fool; thus verifying the truth of the saying, "The wisdom of God is foolishness to the worldly wise."

But some were so awed by his serious deportment, that after calling on him to join their gay circles, they left him without asking his attendance, saying, he is too religious, he will not go.

After seeking among various denominations for a spiritually minded people, without feeling a full unity with any, his mind was turned (much in the cross to his own will) towards the Society of Friends. The first three of our meetings which he attended were held in silence, and in them his mind was so overshadowed by Divine Goodness, that he could do no less than inwardly exclaim, this is what my soul wanted, and without hearing any vocal preaching, he became fully convinced of the correctness of our principles, and was received a member of our Society the 21st of Sixth month, 1797.

From this time he was a diligent attender of our meetings, and manifested a living desire that we might, as a people, live up to our high and holy profession. And after some time, as he abode under the forming hand of Divine Goodness, which only can rightly prepare any to publish the glad tidings of the gospel of Christ, he believed it to be his duty to engage in that great work, and in it he was an example of watchfulness, being very careful not to utter words in his own wisdom, which rendered his communications, though generally short, acceptable and edifying.

He several times travelled with the unity of his friends, under a religious concern, for the promotion of truth within the limits of our yearly meeting, and once in several others; and on his return produced certificates from the meetings he attended, expressing their unity with his company and labours.

He greatly desired that the youth in our Society might be trained up in the nurture and admonition of the Lord, that the Scriptures of truth might be frequently read, and that we might keep to our primitive simplicity, and was

careful to be exemplary in these important testimonies in his own family.

About ten months before his death, he took a heavy cold, which appeared to settle on his lungs, and soon so affected him that he became impressed with the belief that his dissolution was near. He was confined to his house several months, and to his bed about six months; and though he suffered much bodily distress, he was favoured with patience, resignation, and great calmness of mind, saying, "I feel no controversy with the divine will; I can do nothing of myself, my dependence is on Him in whom I have trusted, and if I can be admitted into his kingdom, it is all I ask." At one time being very ill, and his family and some others sitting in silence in his room, he repeated the following lines with much energy and feeling:—

"O where is peace, for thou her paths hast trod?
In poverty, retirement, and with God."

"Jesus can make a dying bed
As soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

The morning of his exit, he requested his family to assemble around his bed, and administered solemn counsel to them individually, thus preparing their minds for the change, which he seemed fully aware was near, and which, through the mercy of his dear Redeemer, he was prepared to meet. He requested his family to give him up, twice repeating the words, "don't hold me," and being answered, we do not wish to hold thee, but can freely give thee up into the arms of thy Saviour, who we believe is ready to receive thee, he said, "I trust he is," and added, "come, welcome death, the end of fears, thy terrors all are gone: although I walk through the valley of the shadow of death, I fear no evil, for thou art with me; and thy rod and thy staff they comfort me;" and in a few moments, after a solemn composure, indicative of his happy close, he quietly departed this life on the 3d of Eleventh month, 1832, aged fifty-seven years and six months.

Read and approved, by Falmouth Monthly Meeting of men and women Friends, held Second month 27th, 1834.

JOHN WINSLOW, } Clerks.
MARIA W. JONES, }

DORCAS PECKHAM.

Testimony of South Kingstown Monthly Meeting, concerning our beloved friend Dorcas Peckham.

Dorcas Peckham, daughter of Paul and Rachel Gardner, was born at Nantucket, in the state of Massachusetts, on the 8th of Sixth month, 1767, of religious parents, and being early instructed in the way of self-denial, her mind became impressed with the necessity of dedication of heart to her dear Lord and Master, and to render him the first fruits of the increase.

But He who condescended thus to visit her, and make known from time to time the manifestations of his holy will, suffered her to pass through various and severe conflicts, which tended to the further refinement of her mind.

Apprehending if she was faithful to the pointings of truth, it would be her lot to speak to others of the loving kindness and tender dealings of the Most High with her, she was deeply humbled under the prospect. But He who brought Israel through Jordan, was not unmindful of her tried state, and enabled her to bow in resignation to his blessed requirements. She appeared in the ministry about the thirty-first year of her age, to the satisfaction of Friends, and her own peace. After she was recommended in 1801, she visited many meetings in the New England states, likewise New York, Virginia, North Carolina, and Tennessee, and more than once was engaged in family visits among Friends of her native island.

She married, about the 49th year of her age, William Peckham, a member of South Kingstown Monthly Meeting, and removed to his residence, where she became a valuable and useful member, being diligent in the attendance of meetings, and a faithful labourer for the promotion of good among us; and in gospel love she visited the families of this and Greenwich Monthly Meeting to the satisfaction and comfort of many.

Her health gradually declined for several years previous to her dissolution, during which time she was often deprived of the privilege of attending meetings. While thus confined to her house, she remarked, that being now prevented from assembling with her friends, the reflection was pleasant, that she had always attended meetings when her health would admit. "For," said she, "be assured that if we grow negligent in the attendance of our religious meetings both for worship and discipline, lukewarmness and weakness will ensue."

Many times, after recovering from those trying ill-turns to which she was subject, she would say, "I know not why I am continued in mutability, my sufferings are so great," and pausing, would further remark, "I believe it is to answer some good end, and if rightly improved, may serve to do away the dross, tin, and reprobate silver that may remain, and, finally, prepare me for that Heavenly Kingdom, into which nothing that is impure can enter; but this will be by the sure mercies of my Redeemer, and not from any merit of my own."

On the evening of the 13th of Fourth month, 1831, reviving from a period of great suffering, she gave directions concerning some matters that had been on her mind, observing that it would make no difference about her stay in this world, but that she was now easy; and then expressed herself to those around her in this wise: "My dear children, you have always felt very near to me; we have spent many pleasant hours together, but none ever seemed more so than the present, and my desire for you, my children, is that you may be found faithful to manifested duty; let obedience keep pace with knowledge, although discouragements may prevail, though it is indeed a sifting time to many, and their faith tried as to an hair's breadth, on account of their weakness, and the many deviations and devastations in our highly favoured Society, yet to those who remain faithful, and continue to keep their ranks in righteousness, their afflictions will

work for them a far more exceeding and eternal weight of glory, a treasure in the Heavens that fadeeth not away. Zion will yet arise and shake herself from the dust of the earth, and put on her beautiful garments and become a praise in the earth."

Her disposition was cheerful and instructive, it being refined by the operation of the ever blessed truth. She was an example of humility, piety and patience, and often craved the latter might be her portion to the end, which seemed mercifully granted. Nearly her last expressions were, "I have nothing to boast of, I continue to trust in the merits of my Redeemer, and feel nothing in my way."

She was seized the following morning with a paralytic fit, which deprived her of the use of one side, and almost of articulation; on the 15th, she had another shock, which she survived until the following evening, when she quietly passed away like one falling into a sweet sleep, on the 16th of Fourth month, 1831. Her remains were interred on the 17th, after a solemn meeting of Friends and others on the occasion.

Thus closed the life of one, who, through the adorable goodness and tender mercies of God in Christ Jesus, has, we doubt not, become an heir of eternal salvation.

Signed on behalf, and by direction of South Kingstown Monthly Meeting, held at Western the 23d of Fourth month, 1832, by

TIMOTHY C. COLLINS, } Clerks.
ELIZABETH PECKHAM, }

Congeniality of a Country Life with Quakerism.

The third chapter of the second volume of Clarkson's Portraiture of Quakerism relates to the occupations generally followed by Friends. Of course he has reference chiefly to those residing in Great Britain and Ireland. There has been, however, too much of a disposition in this country among our members to forsake their quiet rural employments, and in the flatterer, but often delusive, hope of bettering their condition, resorting to towns and cities. It therefore may not be out of place in "The Friend" to insert the following extracts from that chapter:—

Several of the Quakers follow agriculture. But these are few, compared with the rest of the Society, or compared with the number of those who formerly followed a rural life. Almost all the Quakers were originally in the country, and but few of them in the towns. But this order of things is reversing fast. They are flocking into the towns, and are abandoning agricultural pursuits.

[The author here offers some reasons by way of accounting for this change—and then proceeds.]

But whatever reasons may have induced them to quit the country, and to settle in the towns, no temporal advantages can make up to them, as a temporary, the measure of their loss. For when we consider that the Quakers never partake of the amusements of the world; that their worldly pleasures are chiefly of a domestic nature; that calmness, and quietude, and abstraction from worldly thoughts, to which

rural retirement is peculiarly favourable, is the state of mind which they themselves acknowledge to be required by their religion, it would seem that the country was peculiarly the place for their habitations.

It would seem also as if, by this forsaking of the country, they had deprived themselves of many opportunities of the highest enjoyment of which they are capable as Quakers. The objects in the country are peculiarly favourable to the improvement of morality in the exercise of the spiritual feelings. The bud and the blossom, the rising and the falling leaf, the blade of corn and the ear, the seed time and the harvest, the sun that warms and ripens, the cloud that cools and emits the fruitful shower; these, and an hundred objects, afford daily food for the religious growth of the mind. Even the natural man is pleased with these. They excite in him natural ideas, and produce in him a natural kind of pleasure. But the spiritual man experiences a sublimer joy. He sees none of these without feeling both spiritual improvement and delight. It is here that he converses with the Deity in his works: it is here that he finds himself grateful for his goodness—that he acknowledges his wisdom—that he expresses his admiration of his power.

The poet Cowper, in his contemplation of a country life, speaks forcibly on this subject.

"O friendly to the best pursuits of man,
 Friendly to thought, to virtue, and to peace,
 Domestic life, in rural leisure pass'd!
 Few know thy value, and few taste thy sweets;
 Though many boast thy favours, and affect
 To understand and choose thee for their own.
 But foolish man foregoes his proper bliss,
 Ev'n as his first progenitor, and quits,
 Though plac'd in Paradise (for earth has still
 Some traces of her youthful beauty left.)
 Substantial happiness for transient joy.
 Scenes form'd for contemplation, and to nurse
 The growing seeds of wisdom, that suggest
 By every pleasing image they present,
 Reflections, such as meliorate the heart,
 Compose the passions, and exalt the mind."

William Penn, in the beautiful letter which he left his wife and children before his first voyage to America, speaks also in strong terms upon the point in question.

"But agriculture, says he, is especially in my eye. Let my children be husbandmen and housewives. This occupation is industrious, healthy, honest, and of good example. Like Abraham and the holy ancients, who pleased God, and obtained a good report, this leads to consider the works of God, and nature of things that are good, and diverts the mind from being taken up with the vain arts and inventions of a luxurious world." And a little farther on, he says, "Of cities and towns, of concourse beware. The world is apt to stick close to those, who have lived and got wealth there. A country life and estate, I like best for my children. I prefer a decent mansion of a hundred pounds a year, to ten thousand pounds in London, or such like place, in the way of trade."

To these observations it may be added, that the country, independently of the opportunity it affords for calmness and quietude of mind, and the moral improvement of it in the exercise of the spiritual feelings, is peculiarly fitted for the habitation of the Quakers, on account of their peculiar love for the animal creation. It

would afford them a wide range for the exercise of this love, and the improvement of the benevolent affections. For tenderness, if encouraged, like a plant that is duly watered, still grows. What man has ever shown a proper affection for the brute creation, who has been backward in his love of the human race?

TO THE INFIDEL.

By Margaret M. Davidson. Written at the age of Eleven.

Behold, thou daring sinner! canst thou say,
 As rolls the sun along its trackless course,
 A God has never form'd that orb of day,
 Of life, and light, and happiness the source?

Who made you dark blue ocean? Who
 The roaring billow and the curling wave,
 Dashing and foaming o'er its coral bed,
 Of many a hardy mariner the grave?

Who made you dazzling firmament of blue,
 So calm, so beautiful, so brightly clear,
 Deck'd with its stars and clouds of fleecy white,
 Like the bright entrance to another sphere?

Who made the drooping flow'ret? Who
 The snowy lily and the blushing rose,
 Emblem of love, which sheds its fragrance round,
 As with the tints of heaven it brightly glows?

Who rais'd the frowning rock? Who made
 The moss and turf around its base to grow?
 Who made the lofty mountains, and the streams
 Which at their feet in rippling currents flow?

Say, was it not a God? and does not all
 Bear the strong 'impress of his mighty hand?"
 Oh yes—his stamp is fix'd on all around—
 All spring to being at our Lord's command.

Oh, ask the mind!—oh, ask the immortal mind,
 And this will be stern reason's firm reply—
 'Twill echo o'er old ocean's swelling tide;
 The hand that form'd us was a Deity!

1834.

House-ly.—The eye of the common housefly is fixed so as to enable its prominent organs of vision to view accurately the objects around in every direction; it is furnished with 8000 hexagonal faces, all calculated to convey perfect images to the optic nerve, all slightly convex, all acting as many cornea—8000 included within a space no larger than the head of a pin! all hexagonal—all of the best possible form to prevent a waste of space! This is so wonderful, that it would stagger belief, if not vouch'd for by being the result of the microscopic researches of such men as Leuwenhoeck, and others equally eminent.

THE FRIEND.

THIRD MONTH, 26, 1842.

A thin octavo, of about 130 pages, has been kindly sent us from Rhode Island, containing memorials of deceased Friends, twenty-nine in number, of New England Yearly Meeting, printed under direction of the Meeting for Sufferings pertaining to that body; to which is appended "The Testimony of the Society of Friends on the Continent of America, put forth by the General Committee appointed by the several Yearly Meetings of Friends on the American Continent in 1829." These me-

morials, generally of moderate length, are, as might be expected, fraught with matter instructive to survivors, as prompting to piety and virtue. Two of them we have placed on our pages of to-day. Without the least disposition to overstep the limits of our proper vocation, we may perhaps be allowed to inquire, how it is that a minute of our own yearly meeting several years ago, respecting unpublished memorials, on the files of our meeting for sufferings, has not yet been acted upon?

WEST TOWN SCHOOL.

The committee charged with the care of the Boarding School at West Town, will meet there on Sixth day, the 8th of next month, at 10 o'clock in the morning.

The committee on Instruction to meet the preceding evening at half past seven o'clock. The semi-annual examination is to commence on Third day morning, the 5th of the month, and to continue till Fifth day afternoon, when the session will close.

The scholars to be dispersed on Sixth and Seventh days—such as desire it can be conveyed to Philadelphia in suitable carriages provided for the purpose.

THOMAS KIMBER, Clerk.
 Philadelphia, Third month 26th, 1842.

Haddonfield Boarding School for Girls.

Should Friends, or others, in the city or elsewhere, wish to place their children in this Seminary at any time during the spring or summer, they will please apply early by writing to the proprietors; as they wish their classes to be filled by the 1st of Fifth month, and there will at that time be eight vacancies.

AMY EASTLACK,
 SARAH EASTLACK.

MARRIED, at Friends' Meeting, Woodstown, N. J., on the 10th instant, DAVID ALLEN, son of Samuel Allen, to SARAH ANN ALLEN, daughter of Joseph Allen, deceased, of the former place.

DIED, at his residence, near Millville, Orleans county, N. Y., on the 10th of Second month, 1842, of scarlet fever, ROBERT HAINES, son of Reuben and Ann Haines, in the 26th year of his age. It is believed that it may be said of him in truth, that he "feared God and eschewed evil" from his youth; and it would seem as though the commandment to "honour thy father and mother" might have been ever present to his view, as no instance can be recollected of his having demeaned himself in a manner inconsistent with its sacred and perpetual, but much neglected requirements. Self-denial, patience, meekness, temperance and sobriety, and active co-operation in the leading movements of the age, to meliorate the condition of man, and to promote the claims of justice and humanity, were prominent characteristics of this beloved youth.

On the 15th instant, after a short illness, at her residence in Cheltenham, MARGARET SHOEMAKER, relic of the late Charles Shoemaker, in the 67th year of her age. She was an elder, and well beloved member of Abington Monthly Meeting. Her life was characterized by kindness and benevolence—her love for the truth, as it is in Jesus, was conspicuous, and her close was easy and peaceful.

PRINTED BY HASWELL & JOHNSON,
 Carpenter street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FOURTH MONTH, 2, 1842.

NO. 27.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 502.)

"The phenomena around the Dead Sea are such as might naturally be expected from the character of its waters, and of the region round about—a naked solitary desert. It lies in its deep caldron, surrounded by lofty cliffs of naked limestone rock, and exposed for seven or eight months in each year to the unclouded beams of a burning sun. Nothing therefore but sterility and death-like solitude can be looked for upon its shores; and nothing else also is actually found, except in those parts where there are fountains or streams of fresh water. Such is the *Ain Jidy*, in the Ghor, near the southeast corner of the sea, and on the isthmus of the peninsula; to say nothing of the Jordan and the fountains around Jericho on the north. In all these places there is a fertile soil and an abundant vegetation; nor have I ever seen a more luxuriant growth than at *Ain Jidy*. Here too were birds in great numbers in the thicket, and we saw them frequently flying over the sea. The fountain of *Ain Jidy* appears to be the main source of sweet water upon the western coast; but further towards the north are three brackish fountains in the midst of marshy ground along the shore covered with canes and reeds, and furnishing a retreat to an abundance of frogs. The coasts of the sea have also been inhabited from time immemorial, and are yet so in a degree; and if now less the case than formerly, the cause is to be sought rather in the altered circumstances and relations of social life, than in the nature of the country or the sea.

"I have adduced all these particulars to show, that the stories so long prevalent of the pestiferous nature of the Dead Sea and its waters are a mere fable. We were for five days in the vicinity of its shores, and nowhere perceived either noisome smell or noxious vapour arising from its bosom. Our Arabs too had never seen or heard of any such appearance. Smoke indeed we had often seen on the high ground above, proceeding from Arab encampments, or the preparation of charcoal. There must also naturally be an immense evaporation from the sea itself, in consequence of its low position

and exposure to the summer heats; and this again cannot but occasionally affect the clearness of the atmosphere around. But the character of this evaporation cannot well be different from that of the sea, and hence the same circumstances."

This account differs widely from the descriptions of the old writers. Brocardus speaks of it, as that sea always yielding smoke and cloud, like an infernal fire; whence a deadly vapour ariseth, which, like a blasting frost, kills all the products of the earth; and Willeb. at Oldenburg, as a most fetid pool, of infernal blackness, having a stinking smell.

"The Egyptian heat of the climate which is found throughout the whole Ghor is in itself unhealthy; and, in connection with the marshes, gives rise in summer to frequent intermittent fevers; so that the Ghawarneh, or proper inhabitants of the Ghor, including the people of Jericho, are a feeble and sickly race. But this has no necessary connection with the Dead Sea, as such; and the same phenomena might probably exist in at least an equal degree, were the waters of the lake fresh and limpid, or even were there here no lake at all.

"The mineral productions around the sea have often been described. The body of the mountains is every where limestone, excepting Usdum, which is rock salt, and will be hereafter described. I am not aware that the dark basaltic stones, so frequent around the lake of Tiberias, have ever been discovered in this vicinity. There is, however, a black shining stone, found at the northern extremity of the sea, which partially ignites in the fire, and emits a bituminous smell. It is used in Jerusalem for the manufacture of rosaries and other little articles. Sulphur is found in various parts; we picked up pieces of it as large as a walnut near the northern shore; and the Arabs said it was found in the sea near *Ain el-Feshkah*, in lumps as large as a man's fist. They find it in sufficient quantities to make from it their own gunpowder. Near Usdum we afterwards picked up small lumps of nitre. All these circumstances testify to the volcanic nature of the whole region; and this is also confirmed by the warm fountains of *Ain Jidy* and *el-Feshkah* on the west, and the hot sulphur springs of the ancient Callirhoe on the eastern coast. Three weeks before, one of our friends had picked up a large piece of pumice-stone on a small knoll near the mouth of the Jordan.

"One of the most singular circumstances in the character of the Dead Sea, is the deep depression of its level below that of the Mediterranean. This has been detected only within the last few years. Moore and Beeke were the first to detect it in 1837, by means of the boiling point of water; in this way they found the depression to be about 500 feet. A month or two later, the careful barometrical measure-

ments of Schubert gave the depression of the sea at 644 feet. The very great descent which we found from Carmel to the cliffs over *Ain Jidy*, and the immense depth of the sea below, gave a like result. And so great is the uncertainty in all such partial measurements and observations, (as evinced in the like case of the Caspian sea), that the question can never be decided with exactness, until the intervening country shall have been surveyed, and the relative level of the two seas trigonometrically ascertained. To such an undertaking too great obstacle would probably exist.

"In the case of the Caspian sea, eleven different series of observations between A. D. 1732 and A. D. 1836, gave for its depression below the sea of Azof, results varying from 100 Paris feet to 366. The true depression determined by geometrical survey in 1836 is 76 feet.

"The buoyancy of the waters of the Dead Sea is occasioned by their great specific gravity, arising from the heavy solution of various salts. The weight and proportions of these would seem to vary somewhat in different parts of the sea, and at different seasons of the year. A portion of water taken from near the mouth of the Jordan, might be expected to be at all times less strongly saturated, than another from the vicinity of *Ain Jidy*; and during the winter season, when the sea is filled by the rains, and its level raised several feet, its waters are naturally more diluted than in autumn, after having been for months subjected to the process of evaporation under a burning sun.

"Of the seven analyses of the water, which have hitherto been published those of Dr. Marcet, in 1807; Gay Lussac, about 1818; Professor C. G. Gmelin of Tubingen, 1826, and Dr. Apjohn, 1839; seem to deserve the preference. The amount of salts, except in Dr. Apjohn's experiment, is nearly the same. The water analyzed by Dr. A. was taken from near the mouth of Jordan, and shows a lower specific gravity, and much less amount of salts. His returns give—specific gravity 1153. Magnesia $7\frac{1}{2}$ per cent.; sodium 7 per cent.; other salts about $4\frac{1}{2}$; the others give, specific gravity 1211 to 1228; magnesia $11\frac{3}{4}$ to $15\frac{1}{2}$; sodium $7\frac{1}{2}$ to 10 $\frac{1}{2}$. The standard of comparison for the specific gravity, is distilled water at 1000; and the density of the water of the Dead Sea is supposed to be greater than that of any other natural water known.

"According to the testimony of all antiquity, and of most modern travellers, there exists within the waters of the Dead Sea, no living thing—no trace indeed of animal or vegetable life. Our own experience, so far as we had an opportunity to observe, goes to confirm the truth of this testimony. We perceived no sign of life within the waters. Yet, occasionally, travellers have seen shells upon the shore, which has led to the supposition, that small

muscles or periwinkles may after all exist in the sea. But the shells found may have come from the Jordan, or have been dropped by some Arab or pilgrim, or, if they actually belonged to the lake, they probably have existed in it only near the mouth of the Jordan, where there is a large intermixture of fresh water, or in the vicinity of the various fountains that enter the sea.

“Our Arabs picked up along the shore small pieces of bitumen, asphaltum, which we brought away. Our Sheikh told (as a report) the same story of its origin which was heard by Seeetzen and Burckhardt, viz: that it flows down the face of a precipice upon the eastern shore, until a large mass is collected, when, from its weight or some shock, it breaks off and falls into the sea.

“More definite and trustworthy was the account which the Arabs gave us of its appearance in the sea. They believe that it only thus appears after earthquakes. They related that after the earthquake of 1834, a large quantity was cast upon the shore, of which the Jehalini brought about sixty Kuntars [of 48 lbs.] into market. My companion also remembered, that in that year a large amount had been purchased by the Frank merchants at Beirut. During the last year also, after the earthquake of January 1st, 1837, a large mass of bitumen (one said like an island, another like a house) was discovered floating on the sea, and was driven aground. The people swam off to it, and cut it up with axes, so as to bring it ashore. It was carried off by camel-loads, partly up the pass 'Ain Jidy, and sold by the Arabs for four piastres the *Ruth* or pound. The share of one party brought more than \$500; while others sold to the amount of \$2,000 or \$3,000. Except in those two years, the Sheikh of the Jehalini, a man fifty years old, had never known of bitumen appearing in the sea.

“The above information may serve to illustrate the account of Josephus, that ‘the sea in many places sends up black masses of asphaltum, which float on the surface, having the form and size of headless oxen.’ Diodorus Siculus also relates, that the bitumen is thrown up in masses, covering sometimes two or three *plethra*, and having the appearance of islands.

“One of the first objects which attracted our attention on arriving at 'Ain Jidy, was a tree with singular fruit; which, without knowing at the moment whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits

* Which grew
Near that bituminous lake where Sodom stood.”

“This was the 'Osher of the Arabs, the *Asclepias gigantea vel proceera* of botanists, which is found in abundance in Upper Egypt and Nubia, and also Arabia Felix; but seems to be confined in Palestine to the borders of the Dead Sea.

“We saw here several trees of the kind, the trunks of which were six or eight inches in diameter, and the whole height from ten to fifteen feet. It has a grayish-cork-like bark, with long oval leaves, and in its general appearance and character, it might be taken for a gigantic perennial species of the milk-weed or

silk-weed found in the northern parts of the American states. Its leaves and flowers are very similar to those of the latter plant, and when broken off, it is like manner discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible.

“The most definite account we have of the apples of Sodom, so called, is in Josephus, who, as a native of the country, is a better authority than Tacitus, or other foreign writers. After speaking of the conflagration of the plain, and the yet remaining tokens of the divine fire, he remarks, that ‘there are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in colour; but on being plucked with the hands, are dissolved into smoke and ashes. In this, after due allowance for the marvellous in all popular reports, I find nothing which does not apply almost literally to the fruit of the 'Osher, as we saw it. It must be plucked and handled with great care to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success.”

(To be continued.)

THE BATHS OF PFEFFERS.

I shall here give a short description of one of the most curious localities which I have ever beheld in all my perambulations, the Baths of Pfeffers, in the Grison Country, not far from the Lake of Wallenstadt, which in itself presents most stupendous scenery.

Having procured five small and steady horses accustomed to the locality, a party of five started from the little town of Ragatz on a beautiful morning in August, and commenced a steep and zigzag ascent up the mountain, through a forest of majestic pines and other trees. In a quarter of an hour we heard the roar of a torrent, but could see nothing of itself, or even its bed. The path, however, soon approached the verge of a dark and tremendous ravine, the sides of which were composed of perpendicular rocks several hundred feet high, and at the bottom of which the Tamina, a rapid mountain torrent, foamed along in its course to the valley of Sargans, there to fall into the upper Rhine. The stream itself, however, was far beyond our view, and was only known by its hollow and distant murmurs. The ascent, for the first three miles, is extremely fatiguing, so that the horses were obliged to take breath every ten

minutes. The narrow path (for it is only a kind of mule-track) often winded along the very brink of the precipice on our left, yet the eye could not penetrate to the bottom of the abyss. After more than an hour of toilsome climbing, we emerged from the wood, and found ourselves in one of the most picturesque and romantic spots that can well be imagined. The road now meanders horizontally through a high but cultivated region, towards the village of Valen z, through fields, gardens, vineyards, and meadows, sudded with chaumiers and chalets, perched fantastically on projecting ledges of rock, or sheltered from the winds by tall and verdant pines. The prospect from Valenz, or rather from above the village, is one of the most beautiful and splendid I have anywhere seen in Switzerland. We are there at a sufficient distance from the horrid ravine to contemplate it without terror, and listen to the roaring torrent thundering unseen along its rugged and precipitous bed. Beyond the ravine we see the monastery and village of Pfeffers, perched on a high and apparently inaccessible promontory, over which rise Alpine mountains, their sides covered with woods, their summits with snow, and their gorges glittering with glaciers. But it is towards the east that the prospect is most magnificent and varied. The eye ranges, with equal pleasure and astonishment, over the valley of Sargans, through which rolls the infant Rhine, and beyond which the majestic ranges of the Rhetikon Alps, ten thousand feet high, rise one over the other, till their summits mingle with the clouds. Among these ranges the Scesa-plana, the Angstenberg, the Flesch, (like a gigantic pyramid,) and in the distance the Alps that tower round Feldkirk, are the most prominent features. During our journey to the baths, the morning sun played on the snowy summits of the distant mountains, and marked their forms on the blue expanse behind them in the most distinct outlines. But on our return in the afternoon, when the fleecy clouds had assembled in fantastic groups along the lofty barrier, the reflections and refractions of the solar beams threw a splendid crown of glory round the icy heads of the Rhetikon Alps—changing that ‘cold sublimity’ with which the morning atmosphere had invested them, into a glow of illumination which no pen or pencil could portray. To enjoy the widest possible range of this matchless prospect, the tourist must climb the peaks that overhang the village, when his eye may wander over the whole of the Grison Alps and valleys, even to the Lake of Constance.

From Valenz we turned abruptly down towards the ravine, at the very bottom of which are the Baths of Pfeffers. The descent is by a series of acute and precipitous tourniquets, requiring great caution, as the horses themselves could hardly keep on their legs, even when eased of their riders. At length we found ourselves in the area of a vast edifice resembling an overgrown factory, with a thousand windows, and six or seven stories high. It is built on a ledge of rock that lies on the left bank of the Tamina torrent, which chafes along its foundation. The precipice on the opposite side of the Tamina, and distant about fifty paces from the mansion, or rather hospital, rises five or six hundred feet, as perpendicular

as a wall, keeping the edifice in perpetual shade, except for a few hours in the middle of the day. The left bank of the ravine, on which the hospital stands, is less precipitous, as it admits of a zigzag path to and from the baths. The locale, altogether, of such an establishment, at the very bottom of a frightful ravine, and for ever chafed by a roaring torrent, is the most singularly wild and picturesque I had ever beheld; but the wonders of Pfeiffers are not yet even glanced at.

From the western extremity of this vast asylum of invalids, a narrow wooden bridge spans the Tamina, and by it we gain footing on a small platform or rock on the opposite side. Here a remarkable phenomenon presents itself. The deep ravine, which had hitherto preserved a width of some 150 feet, contracts all at once into a narrow cleft or crevasse, of less than twenty feet, whose marble sides shoot up from the bed of the torrent to a height of four or five hundred feet, not merely perpendicular, but actually inclining towards each other, so that, at their summits, they almost touch, thus leaving a narrow fissure through which a faint glimmering of light descends, and just serves to render objects visible within this gloomy cavern. Out of this recess the Tamina darts in a sheet of foam, and with a deafening noise reverberated from the rocks within and without the crevasse. On approaching the entrance the eye penetrates along a majestic vista of marble walls in close approximation, and terminating in obscurity, with a narrow waving line of sky above, and a roaring torrent below! Along the southern wall of this sombre gorge, a fragile scaffold, of only two planks in breadth, is seen to run, suspended, as it were, in air, fifty feet above the torrent, and three or four hundred feet beneath the crevice that admits air and light from heaven into a profound abyss. This frail and frightful footpath is continued (will it be believed?) nearly *half a mile* into the marble womb of the mountain! Its construction must have been a work of great difficulty and peril; for its transit cannot be made even by the most curious and adventurous travellers without fear and trembling, amounting often to a sense of shuddering and horror. Along these two planks we crept or crawled, with faltering steps and palpitating hearts. It has been my fortune to visit most of the wonderful localities of this globe, but an equal to this I never beheld.

"Imagination," says an intelligent traveller, "the most vivid, could not portray the portals of Tartarus under forms more hideous than those which nature has displayed in this place. We enter this gorge on a bridge of planks sustained by wedges driven into the rocks. It takes a quarter of an hour or more to traverse this bridge, and it requires the utmost caution. It is suspended over the Tamina, which is heard rolling furiously at a great depth beneath. The walls of this cavern, twisted, torn, and split in various ways, rise perpendicularly, and even incline towards each other in the form of a dome: while the faint light that enters from the portal at the end, and the crevice above, diminishes as we proceed: the cold and humidity augmenting the horror produced by the scene. The fragments of rock sometimes overhang this gangway in such a manner, that

the passenger cannot walk upright; at others, the marble wall recedes so much that he is unable to lean against it for support. The scaffold is narrow, often slippery, and sometimes there is but a single plank separating us from the black abyss of the Tamina. He who has cool courage, a steady eye, and a firm step, ought to attempt this formidable excursion in clear and dry weather, lest he should find the planks wet and slippery. He should start in the middle of the day, with a slow and measured step, and without a stick. The safest plan is to have two guides supporting a pole, on the inside of which the stranger is to walk."

We neglected this precaution, and four out of the five pushed on, even without a guide at all. At forty or fifty paces from the entrance the storm increases, while the roar of the torrent beneath, reverberated from the sides of the cavern, augments the sense of danger and the horror of the scene. The meridian sun penetrated sufficiently through the narrow line of fissure at the summit of the dome to throw a variety of lights and of shadows over the vast masses of variegated marble composing the walls of this stupendous cavern, compared with which, those of Salsette, Elephanta, and even Staffa, shrink into insignificance. A wooden pipe, which conveys the hot waters from their source to the baths, runs along in the angle between the scaffold and the rocks, and proves very serviceable, both as a support for one hand while pacing the plank, and as a seat, while the passenger wishes to rest, and contemplate the wonders of the cavern. At about one third of the distance inward I would advise the tourist to halt, and survey the singular locality in which he is placed. The inequality of breadth in the long chink that divides the dome above, admits the light in very different proportions, and presents objects in a variety of aspects. The first impression which occupies the mind is caused by the cavern itself, with reflection on the portentous convulsion of nature which split the marble rock in twain, and opened a gigantic aqueduct for the mountain torrent. After a few minutes rumination on the action of subterranean fire, our attention is attracted to the slow but powerful operation of water on the solid parietes of this infernal grotto. We plainly perceive that the boisterous torrent has, in the course of time, and especially when swelled by rains, caused wonderful changes both in its bed and its banks. I would direct the attention of the traveller to a remarkable excavation formed by the waters on the opposite side of the chasm, and in a part more sombre than usual, in consequence of a bridge that spans the crevice above, and leads to the convent of Pfeiffers. This natural grotto is hollowed out of the marble rock to the depth of thirty feet, being nearly forty feet in width by twenty-six feet in height. It is difficult not to attribute it to art; and as the whole cavern constantly reminds us of the Tartarean regions, this beautifully vaulted grotto seems to be fitted for the throne of Pluto and Proserpine; or, perhaps, for the tribunal of Rhadamanthus and his brothers of the bench, while passing sentence on the ghosts that glide down this Acheron or Coeetus.

One of the most startling phenomena, however, results from a perspective view into the

cavern, when about midway, or rather less, from its portal. The rocky vista ends in obscurity; but gleams and columns of light burst through in many places, from the meridian sun, through this "palpable obscurer," so as to produce a wonderful variety of light and shade, as well as of bas-relief, along the fractured walls. While sitting on the rude wooden conduit before alluded to, and meditating on the region upon which I had entered, I was surprised to behold, at a great distance, the figures of human beings, or thin shadows, (for I could not tell which,) advancing slowly towards me—suspended between heaven and earth—or at least, between the vault of the cavern and the torrent of the Tamina, without any apparent pathway to sustain their steps, but seemingly treading air, like disembodied spirits! While my attention was riveted on these figures, they suddenly disappeared; and the first impression on my mind was, that they had fallen and perished in the horrible abyss beneath. The painful sensation was soon relieved by the reappearance of the personages in more distinct shapes, and evidently composed of flesh and blood. Again they vanished from my sight; and, to my no small astonishment, I beheld their ghosts or their shadows advancing along the opposite side of the cavern! These, and many other optical illusions, were caused, of course, by the peculiar nature of the locality, and the unequal manner in which the light penetrated from above into this sombre chasm.

Surprise was frequently turned into a sense of danger, when the parties, advancing and retreating, met on this narrow scaffold. The "laws of the road" being different on the continent from those in Old England, my plan was to screw myself up into the smallest compass, close to the rock, and thus allow passengers to stand by without opposition. We found that comparatively few penetrated to the extremity of the cavern and the source of the Flerma—the majority being frightened, or finding themselves incapable of bearing the sight of the rapid torrent under their feet, without any solid security against precipitation into the gulf.

Advancing still further into the cavern, another phenomenon presented itself, for which we were unable to account at first. Every now and then we observed a gush of vapour or smoke (we could not tell which,) issue from the farther extremity of the rock on the left, spreading itself over the walls of the cavern, and ascending towards the crevice in the dome. It looked like an explosion of steam; but the roar of the torrent would have prevented us from hearing any noise, if such had occurred. We soon found, however, that it was occasioned by the rush of vapour from the cavern in which the thermal source is situated, every time the door was opened for the ingress or egress of visitors to and from this natural vapour-bath. At such moments the whole scene is so truly Tartarean, that, had Virgil and Dante been acquainted with it, they need not have strained their imaginations in portraying the ideal abodes of fallen angels, infernal gods, and departed spirits, but painted a Hades from nature, with all the advantage of truth and reality in its favour.

Our ingress occupied nearly half an hour,

when we found ourselves at the extremity of the parapet, on a jutting ledge of rock, and where the cavern assumed an unusually sombre complexion, in consequence of the cliffs actually uniting, or nearly so, at the summit of the dome. Here too, the Tamina struggled, roared, and foamed through the narrow, dark, and rugged gorge with tremendous impetuosity and deafening noise, the sounds being echoed and reverberated a thousand times by the fractured angles and projections of the cavern. We were now at the source of the THERMÆ. Ascending some steps cut out of the rock, we came to a door, which opened, and instantly enveloped us in tepid steam. We entered a grotto in the solid marble, but of what dimensions we could form no estimate, since it was dark as midnight, and full of dense and fervid vapour. We were quickly in a universal perspiration. The guides hurried us forward into another grotto, still deeper into the rock, where the steam was suffocating, and where we exhaled at every pore. It was as dark as pitch. An owl would not have been able to see an eagle within a foot of its saner eyes. We were told to stoop and stretch out our hands. We did so, and immersed them in the boiling—or, at least, the gurgling, source of the PEFTERS. We even quaffed at this fountain of Hygeia.

Oftea had we slept in damp linen while travelling through Holland, Germany, and Switzerland. We had now, by way of variety, a waking set of teguments saturated with moisture *ab interno*, as well as *ab externo*, to such an extent, that I believe each of us would have weighed at least half a stone more at our exit than on our entrance into this stepwan of the Grison Alps.

On emerging into the damp, gelid, and gloomy atmosphere of the cavern, every thing appeared of a dazzling brightness after our short immersion in the Cimierian darkness of the grotto. The transition of temperature was equally abrupt as that of light. The vicissitude could have been little less than fifty or sixty degrees of Fahrenheit in one instant, with all the disadvantage of dripping garments! It was like shifting the scene, with more than theatrical ceremony, from the Black Hole of Calcutta to Fury Beach, or the snows of Nova Zembla. Some of the party, less experienced in the effects of travelling than myself, considered themselves destined to illustrate the well-known allegory of the discontented—and that they would inevitably carry away with them a large cargo of that which thousands come here annually to get rid of—RHEUMATISM. I confess that I was not without some misgivings myself on this point, seeing that we had neither the means of changing our clothes nor of drying them—except by the heat of our bodies in the mountain breeze. No bad consequences, however, of these abrupt vicissitudes followed.

We retraced along the narrow plank that suspended us above the profound abyss with caution, fear, and astonishment. The Tamina seemed to roar more loudly and savagely beneath us, as if incensed at our safe retreat. The sun had passed the meridian, and the gorge had assumed a far more lugubrious aspect than it wore on our entrance. The

shivered rocks and splintered pinnacles that rose on each side of the torrent, in Gothic arches of altitude sublime, seemed to frown on our retreating footsteps—while the human figures that moved at a distance along the crazy plank, before and behind us, frequently lost their just proportions, and assumed the most grotesque and extraordinary shapes and dimensions, according to the degree of light admitted by the narrow fissure above, and the scarcely discernible aperture at the extremity of this wonderful gorge. The Tamina, meanwhile, did not fail to play its part in the gorgeous scene—astounding the eye by the rapidity of its movements, and astonishing the ear by the vibrations of its echoes. It seemed to grow more furiously as we receded from the depths of the crevasse.

At length we gained the portal, and, as the sun was still darting his bright rays into the deepest recesses of the ravine, glancing from the marble rocks, and glittering on the boiling torrent, the sudden transition from Cimierian gloom to dazzling daylight appeared like enchantment. While crossing the tumbling bridge, I looked back on a scene which can never be eradicated from my memory. It is the most singular and impressive I have ever beheld.

I have seen a lark rising from its bed of grass and soaring upwards, singing as he rose, and in hopes to climb above the clouds; but the poor bird was beaten back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibration of his wings served to exalt him, 'till the little creature was forced to sit down and pant, and stay until the storm was overpast: then it made a prosperous flight, for it did rise and sing as if it had learned music and motion from some angel as he passed sometime through the air. So is the prayer of a man when agitated by any passion: he fain would speak to God, and his words are of this earth, earthy: he would look up to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised, and the man over-ruled; his prayer was broken, and his thoughts were troubled; his words ascended to the clouds, but the wanderings of his imagination recalled them, and in all the fluctuating variety of passion, they are never likely to reach God at all. But when he sits him down, and sighs over his infirmities, and fixes his thought upon things above, forgetting all the little vain passages of this life, and his spirit is becalmed, and his soul is even still, then it softly and sweetly ascends to heaven, and is with God 'till it returns like the useful bee laden with a blessing and the dews of heaven.

J. TAYLOR.

Industry will make a man a purse, and frugality will find strings for it. Neither the purse nor the strings will cost him anything. He who has it, should only draw the strings as frugality directs, and he will be sure always to find a useful penny at the bottom of it. The servants of Industry are known by their livery, it is always whole and wholesome.

'Thus, when in changeful April snow has fallen,
And fields are white, if from the sullen north
You walk conduct you hither, ere the sun
Hath filled his noontide height, this church-yard,
filled

With mounds transversely lying side by side,
From east to west, before you will appear
An unillumined, blank, and dreary plain,
With more than wintry cheerlessness and gloom
Seducing the smart, and green, and look-back;
Look from the quarter whence the ard of light,
Of life, of love, and gladness doth dispense
His beams; which, unexhaled in their fall,
Upon the southern side of every grave
Have gently exercised a melting power,
Then will a verbal prospect greet your eye,
All fresh and leafy, and green, and look-back;
Hopeful and cheerful—vanished is the snow,
Vanished or hidden; and the whole domain,
To some too lightly-minded might appear
A meadow carpet for the dancing hours.
This contrast, not unsuitable to life,
Is to that other state more opposite,
Death, and its two-fold aspect; wintry—one,
Cold, sullen, blank, from hope and joy shut out;
The other, which the ray divine hath touched,
Replete with vivid promise, bright as spring."

WORDSWORTH.

Departed this life, Third month, 13th, 1842, of pulmonary apoplexy, ELY WELING, aged 69 years. He was exemplary through life for integrity, moderation, and temperance; and we humbly trust that his purified spirit has been admitted to an inheritance with the just.

—, at the residence of his grand-father, Isaiah Tilsom, Ulster county, New York, ISAIAH MERRITT son of Daniel and Hannah Merritt, in the eighth year of his age.

—, at Marlborough, Ulster county, New York, on the 17th of Third month, 1842, MURSE, wife of Uriah Coffin, in the 53d year of her age. This dear Friend has left a large circle of relatives and friends to mourn her loss, but through Divine mercy she was favoured with an assurance of entering a glorious immortality.

—, at his residence in Stockport, England, on the 30th of Twelfth month last, GRACE JONES, a valued and approved minister of the great author and saviour of the world, in the 70th year of her age. This beloved friend was well known to many in this country, having accompanied his wife, Ann Jones, in a religious visit to the churches in some parts of America several years ago. He was much devoted to the promotion of the blessed cause of truth and righteousness in the earth, labouring therein with zeal and diligence, and cheerfully devoting his time and talents, and his money for this noble purpose. He was an example of simplicity and self-denial, of humility and watchfulness in his conduct and conversation, evincing an abiding concern that whatever he did might tend to the honour and glory of the great author and saviour of the world. He was clear in the faith of the gospel of our Lord Jesus Christ, and strongly attached from deep and thorough conviction to those spiritual views of it, which our worthy predecessors were divinely led into, as well as to the precious testimonies which they were called to uphold, labouring earnestly with his brethren to incite them to faithfulness in maintaining them inviolate. Some months previous to his decease, he seemed aware that his time would be short, and was diligently engaged in doing, with his might, what his hand found to do, expressing his "desire to be prepared to go home." On First day, the 10th of Twelfth month, he was at meeting twice, and in the evening complained of indisposition, which gradually increased upon him for several days; when his strength sunk rapidly, and he expired in great peace and sweetness, like one falling into a gentle slumber, about four o'clock on the afternoon of the 30th. He observed during his illness, what a favour it would be to be gathered to his "mansions in heaven," and the consistency of his life with the doctrines and precepts of the gospel, together with the calm and peaceful composure of his redeemed Spirit, and the peaceful serenity which pervaded his chamber, leave no doubt, but that through the mercy of our God in Christ Jesus, he is now joined to the just of all generations, in celebrating the praises of redeeming love.

RACHEL CULLINGWORTH.

Rachel Cullingworth was born at Darley, near Pateley Bridge. The last place at which she lived was with a family near Bradford, Yorkshire, where she was in the station of housemaid, nearly nine years, and where also she died. The following memorandums were preserved for the comfort and instruction of some near but absent relatives, who were prevented visiting her during her long illness. A testimony to her worth may be comprised in few words—that during her services in the family alluded to, and where she was much respected, she was never known to deceive in the smallest transaction, or to grieve her employers. She was a member of the Wesleyan Society, and adorned her profession by uniform piety and integrity.

Her conversation during her protracted illness, was often very instructive. She was naturally of a very diffident, retiring disposition, and not at all in the practice habitually of expressing her religious feelings; the fruits of her piety being much more apparent in her actions than words. She was diligent in reading the Holy Scriptures, and was frequently seen in some obscure corner, or by the faint blaze of a winter fire, reading in the sacred volume, which was also the companion of her private retirements. On the 11th of the fourth month 1837, she went to pay a short visit to a brother and sister, a few miles distant, and being of a weakly constitution, took cold on her return, which soon assumed the appearance of a prevalent disease, the influenza. She had early medical advice, fever succeeded with almost immediate prostration of strength, so that she took at once to her bed, and her delicacy was so great, that for the following four months she never once raised her head from the pillow, and for eight weeks seemed unable to be moved to have her bed made, which when done, was accomplished with considerable effort—yet she was favoured to be so free from restlessness as never to appear uncomfortable.

In conversation she remarked, "Below, and keep so,—we have nothing to boast of,—I am clothed with mercy and goodness, as with a garment." She very frequently quoted passages from the Bible, and stanzas of hymns; and on a friend remarking one day, how striking was her knowledge and adaptation of Scripture, remembering the difficulty she had some years since in reading the Bible, she said she could now read the New Testament easily,—that it was not human wisdom that could comprehend it, or she should not have such an understanding of it,—that people might read the Bible from beginning to end without benefit, unless the truths of Divine revelation were sealed by the Holy Spirit on the mind,—and that many passages were brought to her remembrance as she lay on her sick bed. And speaking of the divisions in her own and other societies, she quoted in a very impressive manner, the Scripture passage, "By this shall all men know that ye are my disciples, if ye have love one to another."

She one day remarked, that she had never had one wearisome day or night, that many would ask the time, and when it was night wish for morning; but with her, she thought time passed more swiftly than when in health

—at which a little surprise being expressed, she said—"I think it is the peace of mind that I feel."

In the earlier part of her illness, experiencing a great change in her bodily feelings, she sent for an absent member of the family, to whom she said, "I think I am now going," and addressed several individuals in a very impressive and striking manner. "To one she said, "prepare to meet thy God,"—to another, "you are in the vigour of life, but must soon be brought to these circumstances—be diligent to seek an interest in Christ, and a change of heart—I hope God will save you, I believe he will." She said, Christ was all her hope, "I the chief of sinners am, but Jesus died for me." When, contrary to her expectation, she was able again to take some nourishment, she said, "My Lord delays his coming," and seemed to expect that if she had been dying, she should have more of an evidence and a foretaste of Heaven, than had been granted her. About this period, though very serene, she appeared under desolation of mind, and said, "He (meaning her Saviour) hides his face from me for a while, and the enemy is permitted to try me a little more. He only hides his face to make the promise more sweet." On enquiring if there was any one she wished to see, she replied, "No one in particular, only Jesus—I shall see him by and by, face to face, now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as also I am known; I know that my Redeemer liveth, and ever pleads for me."

"To one who assisted in nursing her, she said, "I feel weak in body, but I hope that I shall grow stronger in faith, so that I shall be able to cry victory, victory, through the blood of the Lamb—I believe that my God has not left me for ever, but that he will appear to me soon again. Give my dear love to my brothers and sisters;—I hope my death will be a warning to them all."

She was anxious to avail herself of a little ability, to direct the distribution of her money and clothes, in allusion to which engagement she remarked, "I hope I have done my duty, and shall now leave all, and fix on the one object before me; I wish all to be settled in peace about me, I feared I had left it too late." At another time, alluding to her sense of desolation before adverted to, she said she had looked to the strong for strength, for that, without divine assistance, she knew she could not bear up—adding, "I wish the Lord to finish the work in me," and speaking with lively interest of one for whose spiritual welfare she seemed tenderly alive, she said, "Prayer can effect great things—the Lord hears the prayer of the faithful." Taking leave of one with whom she had lived, on her leaving the room, she said, "Martha may take courage, they that trust in the Lord, never want any good thing—I have never wanted any thing all my life long to the present day; I am lost in wonder and astonishment, that the Lord should stoop so low as to regard such a worthless one as me." Reviving from an exceedingly sunk state, she said, "There is no telling how soon a change may come—it is no matter as long as I am in the hands of my Saviour. I must not give up breathing out my soul in prayer as long

as I live, else the enemy would soon come and rob me of my peace;—I must not let go my hold."

On the nineteenth of the fifth, month, her mistress being called to her bed side, her voice, which had scarcely been intelligible, became quite audible, and she poured forth effusions of praise, &c., some of which were as follow:—"No guilt, no condemnation, I have got the victory, the work is done—I have fought the good fight, henceforth there is a crown of righteousness laid up for me, and not for me only." Glorious crown!—glorious crown! I shall see the King in his beauty, by and by, and the Lamb. Oh! Lord, delay not thy coming. He has said, "I will come and will not tarry, where I am, there shall thou see my face." How can I bear to stand before thee and see thee as thou art, and be with thee? I shall be with thee? He shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it." I knew thou would'st come. I have had a struggle all night and day with the enemy—now I have done with him, I trust, for ever. Let all the earth praise my God—let every living thing praise him—my tongue cannot sufficiently celebrate his praise. "When He who is my life shall appear, then shall I also appear with him in glory." Oh! what excellent power—glorious hope! Death will be swallowed up in victory; Oh! death where is thy sting? Oh! grave where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Come, Lord Jesus, I long to see thee in thy kingdom—it is almost done—sing hallelujah, hallelujah, for ever and ever! I could almost sing now:—

'There is my house and portion fair,
My treasure and my heart are there;
And my abiding home:
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.'

Adding, I have often sung this, now I feel it. She said, that though she had previously been under such a cloud, and the enemy had been permitted to buffet her, she had tried to resist him, and her Saviour only knew her conflicts, and was near her all the time—repeating, "Fear not, worm Jacob, I am with thee"—and though darkness may be for a while, yet I shall see the light of the glory of God in the face of Jesus Christ, shine brighter and brighter, through a dark cloud—I have verified every promise. "All are yours, and ye are Christ's!"—*mind if ye are in him*: he strengthens me, to show forth his gospel: I have no power of myself—I know what Paul meant, when he said, "I can do all things through Christ that strengtheneth me," all through faith—wings of love and arms of faith, shall bear me conqueror through." "I am a new creature—old things are passed away, and all things are become new, and all of Christ." Again, "Lord when art thou coming to take my ravished soul—let me not be impatient, but wait thy command, which will be given by and by; what I know not now, I shall know hereafter. He has watched my steps, and guarded me from manifold evils, which I might have fallen into, but for his mighty power. I know I have grieved him, and done despite to his Spirit, but he has blotted out all my transgressions,

through his precious blood—all within me says, I have got the victory."

"Oh! to grace how great a debtor."

Alluding to a member of the family who was absent, who had, she said, been as a father and friend to her, she said, "I trust we shall meet, and our robes be washed in the blood of the Lamb, and praise him to all eternity in that kingdom where all is love, no aching breasts—no conflicts to endure—no disease—all is peace and joy, and rest day and night, for ever and ever: who would not be desirous of coming to this blessed kingdom? The blood of Jesus was spilt that all should come to this blessed place. He has heard all my groanings, he has not forgotten my tears. He has made all my bed in my sickness—I have not had one day too much. He has been strength in all my weakness. I thought the Lord would not take me under that dark cloud, I prayed him not to—I durst not believe that God who had redeemed me, would forsake me, his promises are firm as a rock, He is plenteous in grace, strong to redeem. My soul is full of glory, singing praises to Jesus—there is no fear in love, perfect love casteth out fear." Oh! for this love—the power of grace, what it can do in a dying hour." During this effort to express what she had to say, she frequently asked for a little water, and once said, "what a mercy that I am not calling for a cup of cold water in that place where hope never comes." And alluding again to the atonement, said, "Jesus suffered all this for me, to redeem my soul, that I might have a place in his kingdom, what a mercy! Oh praise, praise him all ye people—praise Him all ye saints—Angels in heaven are tuning their harps on my account—I shall soon be with Jesus—Oh, follow me to this city.

"My soul would leave this heavy clay,
At that transporting word;
Run up with joy the shining way,
To see and praise my Lord."

On the following morning, a Friend remarking that she looked a little brighter, after a very sinking night; she answered, "It is the Lord who strengthens my infirmities—God is the strength of my life, and shall be my portion for ever. It seems that the Lord has not quite finished the work in me—it was a memorable season last night." The same individual saying to her, that she appeared as on the confines of heaven, she replied, "Yes, I had a glimpse of his glory, and have now—my soul is in his hands, he will keep it."

After this she continued some weeks. She was delighted when able to hear the Bible read, or some hymns. The fourteenth and fifteenth chapters of St. John afforded her much comfort, as well as the eighth chapter of Romans.

At another time, she said, "I should like my death to be a warning to others; and, addressing one present, continued, "Oh, keep your heart with all diligence. I am a child of mercy—it is written, 'My Spirit shall not always strive with man.' He tries them to the uttermost first, then gives them up to the hardness of their hearts. Only repent and confess thy sins, and thou shalt come to the adoption of a son."

At another time, "I have done, I am wait-

ing His coming—I have nothing to do but to die, what a mercy! My dear love to all my friends who have called to see me, tell them I have got the victory."

On another occasion, she remarked, "The temple of the Lord is the heart, and when all evil is rooted out. He dwells in it—He has made my heart his temple—an inward temple—He has set up his kingdom in my heart—He has granted every request, what can I wish for more?"

Fifth month, twentieth, she said to one who called to see her, she had neither doubt nor fear, that for her "to live was Christ, but to die was gain," repeating,

"When I can read my title clear,
To mansions in the skies;
I'll bid farewell to every fear,
And wipe my weeping eyes."

On the evening of this day, she appeared very earnest to be released, saying, she was ready to go, if consistent with her heavenly Father's will, "for thou art with me: thy rod and thy staff they comfort me."

She often feared she was too anxious to go; and repeated, "Though I walk through the valley of the shadow of death, I will fear no evil." I want but one thing, the command. And taking a little nourishment, said, "I shall feast with God and the Lamb."

"Perhaps I shall fall asleep when the time comes."

Sixth month, twenty-first, she said, "How sweet to have communion with the Father, and the Son, and the ever blessed Spirit—all is well."

She told the friend with whom she often conversed, that she had been serious sixteen years, and on reminding her that she must have been so at the age of fourteen, she was asked if it was by any outward means she had become so; she said, no; that she was one of nine children, and that her mother kept them in, and made them do as she desired. She remembered being much impressed with that portion of Holy Scripture, where our Saviour says, "Ye must be born again," but like Nicodemus, she had queried how can this be. She earnestly desired that she might experience the new birth. At another time, she said, she had had many manifestations of the glory of God, but she should see more—the nearer she got, the clearer the view. "It may well be said, 'marvellous are thy works, and thy ways past finding out!' and with tears, added, "my cup has been often made to overflow."

She evinced much sympathy for others, and if she thought any were under trial, would, without any allusion, express something of a consolatory or instructive nature; this was remarked on one occasion, when she said how desirable it was that we should not carry our burdens about with us, but, "cast them upon the Lord who would sustain;" and alluding to some, she sweetly said, "I have desired for—the consolations of the spirit which I also feel."

She would often speak of the need of faith and patience, and these graces were indeed requisite, seeing how long it pleased infinite wisdom to prolong her life under circumstances of peculiar suffering. One day a Friend remarking to her, that she seemed to have arrived at

the substance of all shadows, she replied, "never so fully as now, we see only dimly." Again, "what a comfort that I shall not always be here, I am not murmuring, my tears are not tears of sorrow." She often alluded to practical Christianity, saying, it was no easy thing to be a Christian—the name was nothing without the life. Why her Lord delayed his coming, she knew not, but desired the work of sanctification might be thoroughly perfected, and patience have her perfect work—adding, "Not my will, but thine be done." Her gratitude for mercies and favours was often expressed; she said she wanted no good thing, that both spiritual and temporal blessings had been showered down—and in conversation with a stranger who visited her, repeated these lines:—

"Behind a frowning providence,
He hides a smiling face."

A few days previous to her death, for a short interval, she seemed transported with joy, and said, "I believe I shall be happy," when a heavenly smile brightened for the last time her worn countenance. She had for a long time declined having any one to sit up, having the constant care of an affectionate sister, whose attentions were unemitting, and who slept in the room, and often when taken leave of, she would make some remark, in allusion to the best of friends, whose support she experienced both night and day.

On the nineteenth of the 8th month, she evidently changed, and for several days there were indications of approaching dissolution. During the morning, she several times raised her hands and eyes towards heaven, and prayed to be released, and as long as consciousness was granted, (which was till within a few minutes of her close,) her lips moved as in the exercise of prayer—her last intelligible words were, "Praise God—praise God—praise God," and soon after, she breathed her last, aged thirty years.

For "The Friend."

FREE GOSPEL MINISTRY.

The essay inserted in "The Friend" a few weeks since, advocating the right of women to exercise the office of the ministry, contains a good explanation of the texts usually resorted to by hiring ministers, to debar them from the use of this gift. The author possessed an uncommon share of Christian courage in complying with the requisitions of her Divine Master, in an capacity which exposed her to the reprehensions of a mercenary priesthood, and to the invidious remarks of the prejudiced among her own sex. At her death, however, many were willing to honour her for the reputation which her straightforwardness gained for her. It is no uncommon thing for mankind, then, to be willing to participate in the high repute which vital Christianity gives its possessor, though they stand aloof while the faithful soldier of Christ is passing through evil report, and the floods of scorn and reproach cast upon him for his steady allegiance to the Captain of his Salvation. But, when the battle is fought, the victory obtained, and the crown about to be placed upon his head, then they can speak well of his firmness, his courage, and his indifference to

the smiles or the frowns of open enemies or pretended friends, as he followed the Redeemer in the way which he led him.

Could we have the secret history of the female from whose writings the remarks alluded to were taken, we should probably find that her faith was often closely proved; but knowing in whom she believed, she found him all-sufficient to enable her to do those things that he required, and that his faithfulness never varied in the hour of greatest need. It is for want of keeping the faith and despising the shame, which even the pretended believer casts upon the true follower of Christ and the path of thorough dedication, that so few realise and show forth the power and glory of the Gospel. It is much easier to be very precise in ceremonial performances, which do not mortify pride nor lay the axe to the root of the corrupt trees, than to take up the cross in performing those duties which the world deems too little or too spiritual for man to be employed in, but which are designed to humble and bring him into communion with God his creator.

The office of a gospel minister is of no small moment in the church of Christ. Those who occupy it are messengers and delegated shepherds to his flock. They are mediums through which he rebukes, warns, exhorts, instructs and comforts, according to the respective needs of the people; of which, as he is the alone Judge, so he is the supplier of the food he appoints for each of them. From the very nature of the office, it is plain that no man can qualify himself for it, neither can all his fellow members in the church constitute him a minister of Christ. "No man taketh this honour unto himself except he be called of God as was Aaron." Paul declares he received his ministry neither of nor by man, but by the revelation of Jesus Christ in him. Not all the successors of the apostles can make a single minister of the Lord Jesus. All the authority and claim to the office derived merely from the succession of ecclesiastics down, is an imposition upon mankind, which places power in the hands of the clergy, who exercise it for their own aggrandisement and profit. The opposition to women's preaching is founded in the desire to engross the emoluments of a paid ministry, and is connected with the design to prevent others in the congregation from exercising the gift upon whom the Great Head bestows it, whenever he shall ordain.

Let the Christian principle once obtain throughout all the churches, that all may prophesy as the Lord will, and that no others should preach, and hiring priests with their ceremonial religion would soon come to an end; or adopt the command, "Freely ye have received, freely give," withholding all pay for preaching, and the church would soon be cleared of college-bred and letter-learned divines. They would find another mode to get their living; silent inward spiritual worship would prevail, and men and women whom Christ selects, teaches in his school, and ordains by his Spirit for the work of the ministry, would come forth in the churches, and occupy the gifts which he dispenses, to his honour and the edification of his household. This would be restoring primitive Christianity, when the true ministers followed some useful trade to obtain a livelihood, like Paul, the tent-maker, and Peter, James and

John, the fishermen, whose hands ministered to their own necessities, and who would not make the gospel chargeable. Their call from place to place was not a salary bid over the hire which they were already receiving. A dispensation of the Gospel was committed to them, and we was into them if they preached it not. There is no such idea contained in the New Testament, that I am aware of, that the primitive ministers of Christ studied to qualify themselves to make a trade of preaching on the same principle that another studies law to qualify himself to practise at the bar, neither of whom will preach or plead unless his price is paid down or secured to him.

No,—it was love to God and to the souls of men, kindled in their hearts by Him who ascended up on high and gave gifts to them, that was the motive and object which engaged them in the work of the ministry. They coveted no man's silver nor gold, neither did they count their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the Gospel of the Grace of God. Let this free and unadulterated Gospel be restored to the church, and I believe that signs and shadows would soon be abandoned for the substance. Instead of pleading for sprinkling a little water in the face and calling it Christian baptism, but which Christ never commanded, there would be a deep heartfelt concern to partake of the one baptism which now saves, and which the Lord himself administers, that of the Holy Ghost and fire. Not material fire, any more than by material water; but by the operation of the Divine Word, which is like a fire, and a hammer to break in pieces the flinty heart, and burn up the dross and the tin. Christ in his baptism "is like a refiner's fire and like fuller's soap; he sits as a refiner and purifier of silver, and purifies the sons of Levi, and purges them as gold and silver, that they may offer unto the Lord an offering in righteousness." No outward elementary substance can possibly effect this, neither soap nor water. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." The spirit of judgment and of burning which destroys the drossy and chafy nature with unquenchable fire, is the means employed by the great spiritual Baptiser to cleanse and sanctify the vessel and make it meet for his use. His process is also sometimes figuratively spoken of as the washing of regeneration, the washing of water by the Word, being born of water and of the Spirit which are all one thing, and indicate the tendering contriving influences of the love of God in the soul, bringing it under a sense of its sins, and of his unutterable condescension, in which the gift of repentance, sometimes called the baptism of repentance, is received, and the humbled and prostrated creature is enabled to pour forth his tears, and his prayers, and his thanksgiving for the mercy thus extended to him, unworthy as he feels, of the least of the Lord's favours. This is a watering, cleansing, and regenerating baptism indeed, by which preparation is witnessed for being grafted into Christ, and being truly made a member of his body, the Church. And, "if any man be in Christ, he is a new creature; old things have passed away,

and all things have become new, and all things of God, who hath reconciled us to himself by Jesus Christ." Such have come beyond all signs and shadows, and sit down in heavenly places in Christ Jesus; and they know to what to attribute this great change; not in the smallest degree to any rite or ceremony, either sprinkling or dipping in water, for thousands have experienced it who never submitted to either. They give the glory to their Saviour who has thus appeared in their heart, and by the working of his mighty power, has broken the bands of sin, and brought them out of bondage into the liberty of the sons of God. These can truly call him their Lord and Saviour, not only because he suffered, and died for them and rose again, but also because he has broken up the habits of sin, destroyed the strong holds and the works of the devil, and introduced in place thereof the kingdom of heaven in their hearts.

As long as the system of hiring men to preach exists, sprinkling or dipping in water will probably continue. Persons who receive large sums of money, know they must do something to satisfy those who pay, and if sprinkling with water and furnishing them with a little consecrated bread and wine, will induce the persuasion that by these ceremonies they are initiated members of Christ's Church, and partake of the communion of his flesh and blood, it will be easy for the preachers to please the people, and the rites will be observed. But, were the Christian nations to become nations of Christians, they would withdraw their dependence from man, however talented or learned, and come to Christ himself; and having come to the substance, the shadow would vanish; their worship would be in spirit and in truth; ministers of Christ's providing would be constrained by his Spirit to lift up their voices in the congregations; women would receive the gift, and sons and daughters would prophesy. By one Spirit would all be baptised into one body, and drink into one Spirit. They would open the door of the heart and let the King of Glory come in, who would sup with them, and they with him; and thus the stone cut out of the mountain without hands, representing the kingdom of Christ, would destroy the images which man has set up, and it would grow and increase until it fills the whole earth. May the Society of Friends faithfully keep to their ancient testimonies, and their plain way of preaching, and their plain way of living, that they may be instrumental in the Lord's hand in putting an end to priestcraft to the end of the world.

A.

At the Annual Meeting of the Tract Association of Friends, held 3d month 16th, 1842, the report of the proceedings of the managers for the past year was received and read; which is as follows:

To the Tract Association of Friends.

The Managers submit the following summary of their proceedings.

From 4th month 1, 1841, to 3d month 1, 1842, inclusive a period of eleven months 209,199 tracts, have been printed, and during the same time, 139,814, averaging 1½ pages each, have been taken from the Depository for

distribution, being a larger number than ever distributed in one year. The stock on hand, which includes nearly or quite all of our publications, amounts to 125,906.

Of the tracts distributed, our auxiliaries have taken 13,376, and the New England Tract Association of Friends 22,925. Managers, members of the Association, and others, have distributed to various parts of Pennsylvania 19,095, New Jersey 3,206, Ohio 1,666, Indiana 3,861, New York 4,458, Illinois 175, Massachusetts 3,399, New Hampshire 150, Connecticut 400, Maine 182, Rhode Island 220, Delaware 394, Maryland and Virginia 588, North Carolina 1,400, Arkansas 219, Canada 120, New Holland and Van Diemen's Land 842. To seamen and others in the Navy Yard and on board the receiving ship, 3,635 tracts have been furnished to steam boats and vessels on the Delaware; 4,554, to seamen, boatmen, and other persons on the Delaware and Schuylkill 4,491, and to various first day schools in the city and liberties 3,965. The usual care has been taken to supply our almshouse, prisons, &c., and in other modes place the tracts within reach of those to whom it was apprehended they might be profitable. In addition to these means of distribution, a large number has been taken from the Depository by members and other friends, with the ultimate destination of which we have not been made acquainted. By these various modes, a wide spread, and we hope useful circulation of our tracts has been effected.

An edition of 7,500 copies of the Moral Almanac has been published and principally disposed of. The favourable reception which this Almanac has met with, induces us to believe that its continued publication by the Association will be found advantageous.

Orders have been drawn upon the treasurer to defray the cost of publication and incidental expenses, to the amount of \$943 18.

Since last report four new tracts containing 80 pages, have been added to the series, viz. No. 70, Individual Influence, 12 pages; No. 71, Brief Memoir of Joseph Pike, 12 pages; No. 72, Brief Memoir of William Edmundson, 24 pages; No. 73, Sketch of the Life and Character of Wm. Penn, 32 pages.—No 70, is an abridgement of an Essay by Mary Ann Kelly, the object of which is to show the great importance of individual example and influence. Nos. 71, 72, 73, are short memoirs of some of the early members of our religious society. In preparing these we have been influenced by the belief that the doctrines and principles of Friends, the promulgation of which was a primary object in the establishment of the Tract Association, are forcibly recommended by the lives of these faithful men.

We continue to be impressed with the great importance of the aid of auxiliary associations, especially in securing the most effective distribution of our publications. Efforts have accordingly been made to incite to renewed interest those who have ceased to co-operate with us, and though we have not as yet much evidence of the success of our endeavors in this respect, the hope is still cherished that those Friends who have heretofore participated in this work of Christian benevolence, will not entirely withhold their assistance. We are

aware that in some situations but few persons may feel disposed to engage in the work, and that these may be discouraged on account of the smallness of the aid they can render. But we would affectionately remind such, that the aggregate of many contributions, though each may be but small, would afford important assistance to the Association.

The income, derived from the annual subscriptions of members and sales to auxiliaries, having been found quite inadequate to defray the expenses consequent upon the increasing demand for tracts, it became necessary for the managers again to appeal to the kindness and liberality of Friends for the needful pecuniary aid. The cheerfulness and promptitude with which this was rendered, afforded gratifying evidence of the continued interest they feel in the important objects we are endeavouring to promote, and encourages the belief that they will not permit the association to be circumscribed in its field of usefulness by the want of the requisite means. It may be proper to state that a number of members have agreed to increase their annual contributions to five dollars, and to suggest that if this was generally done, a material and very desirable addition to the permanent income of the association would be the result.

In conclusion, the managers may acknowledge that the small sacrifices of time required for the performance of the duties assigned them, have been more than compensated by the hope that their labours were tending in some small degree to the benefit of their fellow creatures, and to the promotion of true religion.

Signed by direction and on behalf of the managers.

JOSEPH SCATTERGOOD, Clerk.

James Kite, No. 129 Walnut street, Philadelphia, is appointed Corresponding Clerk of the Board of Managers.

The annual Meeting is held in the Arch Street House, on Fourth-day evening, preceding the third Sixth-day in the Third month.

Form of a Bequest.—"I give and bequeath to A. B. and C. D. and the survivor of them, and the executors and administrators of such survivor, the sum of _____ in trust for the use of an institution in Philadelphia, known by the name of 'The Tract Association of Friends of Philadelphia,' and to be paid by the said trustee to the treasurer for the time being of the said institution."

THE FRIEND.

FOURTH MONTH, 2, 1842.

We have transferred to our columns of this week, the greater part of the contents of a small pamphlet published at Bradford, England, containing, as we think, an interesting account of the last illness of one, who, though occupying a humble station in life, gave proof that she had sought and obtained the true riches "the pearl of great price."

These evidences of the wonderful adaptation of the Gospel to bring salvation to all, be their

outward condition in life what it may, and we think should animate and encourage each individual to press forward for the mark of the prize which is set up before them.

The Report of the Tract Association of Friends speaks for itself. We have on a former occasion expressed our views of the benefits resulting from this interesting concern, and we would further suggest, that, as numerous extensive manufacturing establishments are scattered over our country, whether much good might not be effected, by Auxiliaries and Friends in their respective neighbourhoods, taking pains to distribute the valuable tracts now in print among the numerous operatives employed therein.

Affliction by death in the family of the Editor, which prevents his attention to the paper, must be the apology, if any is needed, for the want of the usual variety in its columns.

A Meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held at 7½ o'clock, on Second-day, the 4th of 4th Month.

JOSEPH KITE, Clerk.

HATFORD SCHOOL.

The Semi-Annual Examination of this institution will commence on Fifth-day, the 7th inst., and terminate on the Third-day following. Parents and others interested in the School are invited to attend.

Copies of the Order of Examination may be had at this office. 4mo., 2.

WEST TOWN SCHOOL.

The committee charged with the care of the Boarding School at West Town, will meet there on Sixth day, the 8th of next month, at 10 o'clock in the morning.

The committee on Instruction to meet the preceding evening at half past seven o'clock.

The semi-annual examination is to commence on Third day morning, the 5th of the month, and to continue till Fifth day afternoon, when the session will close.

The scholars to be dispersed on Sixth and Seventh days—such as desire it can be conveyed to Philadelphia in suitable carriages provided for the purpose.

THOMAS KIMBER, Clerk.

Philadelphia, Third month 26th, 1842.

Departed this life, suddenly, at the residence of her brother, Joseph Hartsborn, Newburgh, Orange county, New York, on the 26th of First month, 1842, GULIELMA HARTSBORN, in the 55th year of her age. She was a member of Marlborough Monthly Meeting.

— at Poughkeepsie, New York, after a short but severe illness, BENJAMIN GRIFFIN, in the 63d year of his age, for many years Superintendent of Friends' Boarding School Nine Partners. The removal of this valuable friend will be deeply felt.

— on the 12th of Third month, 1842, at his residence New Platz, Ulster county, New York, JAMES MERRITT, aged about 60 years.

PRINTED BY HASWELL & JOHNSON,

Carpenter street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FOURTH MONTH, 9, 1842.

NO. 23.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

GEORGE W. TAYLOR,

NO. 53, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

ELLIOTT'S TRAVELS.

C. B. Elliott, whose work is noticed in the extracts from "Wyllies' Modern Judea, Edom," &c. in the 24th number of "The Friend," after travelling in Austria, Russia and Turkey, &c., visited Syria, Palestine, and the country east of the Jordan. The account he gives of these places, of the inhabitants, &c. are quite interesting. Some extracts are made from the second volume, commencing with his departure from Cyprus for Syria.

He travelled in 1836.—"After enjoying a little intercourse with some Franks at Larnaca, almost the only ones we had seen since leaving Smyrna, and experiencing the luxury of a bed on shore, we embarked once again on the Panagia, and encountering a fifth storm, during which, happily, the wind was not directly adverse to us, described the shore of Syria on the second day. The distance from Cyprus is little more than 100 geographical miles; but the gales and calms which a voyager in these seas encounters, especially in winter and the early spring, sometimes extends the passage to a fortnight.

The first town on the shores of Syria of which we obtained a distinct view was Saide, the ancient Sidon, south of which is the hilly line of coast extending to Acre and Mount Carmel; while on the north are seen the snow-capped summits of Lebanon.

It were difficult, if not impossible, to describe the sensations experienced when the eye first rests on that land emphatically called by Christians "The Holy Land," of which Sidon is the northern boundary.* These will vary with the character, temperament, and state of mind of the spectator; but in most cases they probably partake more of sadness than of joy. There is something in the present condition of the country, gazing under the tyranny of a rebel pasha, which contrasts painfully with the glory that invested it in the days of David and Solomon; and something in the moral degradation of the people, sunk in the darkest errors of the Greek and Romish heresies, which contrasts yet more sorrowfully with that Divine light once enjoyed by its favoured inhabitants."

* From Josh. 19. 28, it appears that "Great Zidon" was the northern boundary of the tribe of Asher, who occupied the northern post on the sea-side.

The author was compelled to land at Beyroot and perform quarantine. "Beyroot stands on the site of the ancient Berytus, of the same or very inconsiderable ruins exist on the sea-shore. It is a town rising in importance, as its port and surrounding territory are the only rich territory. The population of the town and its suburbs may be estimated at 15,000. The houses are built of a porous stone that quickly imbibes moisture; and hence, as they are only white-washed, they soon become discoloured. Nearly all are constructed on the same plan. A flight of steps leads to a terrace, part of which is open, the other part covered in and protected by a wall on three sides. This is used as a summer-house or tea-room in hot weather. Most of the apartments open on the terrace on the level of which they are built; their sole decoration is a light wooden arch spanning them, and forming a recess usually fitted up with a divan, or a side-table, or some other convenience; this would work, prettily carved, and sometimes inscribed with Arabic sentences from the Koran, gives an air of elegance to the rooms. It would seem as though there were something in this style of decoration peculiarly suited to the simple character of mountaineers, for it is found alike in the vicinity of the Norwegian Handlager, the Swiss Alps, and Lebanon. In some of the larger dwellings the principal apartment is provided with a gallery like an orchestra, and with a raised alcove adapted for a sofa and table. The huts of the peasants are built either of mud or bricks burnt in the sun.

"A favourite food with the natives is a sort of molasses prepared by boiling the juice of the grape, which is left to cool, when it assumes the consistency of treacle. It is called *dibash*, a name originally Hebrew, which is translated 'honey' in those passages of the Pentateuch that describe the promised land as 'flowing with milk and honey'; and, inasmuch as the production of grapes is a surer sign of fertility than the abundance of the wild herbs and flowers that yield honey, it is far from improbable that this very article may be that more immediately referred to in Scripture. Moreover, *dibash* is to be found in great plenty throughout the whole of Syria; whereas the plain of Jericho is the only part of Canaan where much honey is produced."

"Accompanied by an Arab boy, called in quarantine language 'a guardian,' we were permitted to walk daily on the coast and in the plain between the sea and Mount Lebanon. The country is pretty, and the soil fertile. Palms and cactuses are the vegetable productions which most attract the eye of a European. The former are tall and straight, somewhat resembling the cocoa-nut tree, with naked stems, and crowns not unlike a bunch of feathers; the leaves are long and uniform. The flowers spring out under the branches, one within an-

other, adhering by very delicate membranes to the same pedicle. They are succeeded by the fruit, which is the common date. At first this is sour; but it becomes sweeter as it ripens and dries, and is a favourite food of the Arabs. The date is of the plain of Jericho are the finest in Syria; but those of Samarand are superior; and so much are they esteemed that when the Persians wish to represent an object as possessing the highest degree of excellence, they do so by comparing it with the 'dates of Samarand, and the apples of Bokhara.' The wood of the palm is used in building; the leaves for making baskets; the kernels are manufactured into ornaments; and lastly, a liquor is distilled from the tree.

"As the staple commodity of the district is silk, and as this had doubled its price within the last ten years, the mulberry is cultivated almost to the exclusion of every other tree, and the culture of even garden produce is neglected; so that all vegetables are necessarily brought from Saide. The mulberry plants are set in rows, distant from each other six or eight feet, cut off at a corresponding height, and suffered to retain only the fresh twigs. Under this system a given plot of ground produces more foliage than one of equal size in which fewer trees are allowed to attain their natural dimensions, and all the leaves can be gathered which is impracticable when the branches exceed a certain growth. Every year, in the month of June, the trees are topped, having been previously stripped of their foliage; and none but the first fresh leaves are given to the silkworms. Here and there, in the plantations, a solitary house, consisting of two rooms, one above another, occupied by the cultivator, reminds a stranger of the scriptural allusion to a 'lodge in a garden of cucumbers.'"

"No fact connected with the moral state of this country is more remarkable than the variety of creeds professed. There probably is no portion of the world of equal size in which such a diversity of religionists are to be found as in Syria. The Mohammedans are divided into five sects; the Jews into three, including the Samaritans, who ought more properly to be ranked as a distinct class; and the Christians into twelve.

"The congregation which met in the house of the American consul was truly Pentecostal. There were not indeed 'Parthians and Medes and Elamites'; but there were 'dwellers in Judea and in Asia, strangers of Rome, Jews and Proselytes and Arabians.' Among the number, which scarcely exceeded fifty, we enumerated natives of England, Scotland, America, Germany, Russia, Syria, Palestine, Malta and Italy; converts from Judaism, the Druse religion, the Papal heresy, and the Greek

and Armenian schisms; members of the Church of England, baptists, presbyterians, congregationalists, and Lutherans; seven ministers of religion; namely, an Armenian bishop, a baptised and unbaptised rabbi, with four protestant ministers of three different nations, and four different sects; a lay missionary, and three ordained missionaries from the old and new worlds. The costumes displayed as singular a variety as the assembly. The hoary head of the aged bishop; the black and bushy beard of the Jew; the curling mustaches of many, and the tanned faces of others; the Turkish fez-turbans, of divers forms and colours; the uncovered heads of the Franks, with the European fashions of their ladies; and the Arab costume of several boys and girls; all these united to form as picturesque and interesting an assembly as was perhaps ever exhibited by so small a number of persons. It was a moment of no ordinary interest when the first clergyman of the Church of England was permitted, without fear or hindrance, to proclaim the truths of the gospel to such a congregation at the foot of that 'goodly mountain' Lebanon, within twenty miles of the heritage of Israel!

"Our arrangements were made for departing a day before we succeeded in quitting Beyroot. The cause of detention was the arrival of Sultan Pasha, which had induced the mulctees to fly from the town for fear of being pressed into his service at a lower rate than would remunerate them.

"Provided with the requisite number of mules for ourselves, our servants, and baggage, and having exchanged the worse than useless Ibrahim for a clever Maltese, named Angelo, we wound our way between high hedges of cactus till we had cleared the suburbs of the town; then, crossing a plain, commenced the ascent of Lebanon. In the road we met several of the Druses who principally people the mountainous district between Beyroot and Baalbec; while the sea-coast is about equally divided between Christians and Mohammedans.

"As it leaves the valley, the road becomes more rocky and perilous; till, as we proceeded towards the top of the second range of Lebanon, which we attained after an ascent of three hours, the track ceased to be a road, and our course was almost a scramble over rocks.

"There is but one mode of travelling in Syria, carriages and carriage-roads are unknown, and the sure-footedness of the asinine race, points out mules and donkeys as preferable to horses, on the dangerous heights and almost impassable tracts which form the only communication between distant spots.

"Our route lay directly across Mount Lebanon, the chief part of which was at that season quite barren: almost the only tree it nourishes is the fir; consequently, the view is not of a character to interest a lover of scenery; from the sea and from the plains the mountain forms a noble object for the eye to rest on; but when once the ascent is begun, few of the component elements of a beautiful prospect are discernible; there are neither glaciers nor water-falls; neither lakes nor rivers; no verdant fields nor smiling valleys; no widely extended forests nor attractive distant objects; no floral richness and no rural villages; even the

cedars that were once the glory of Lebanon had deserted it, and are replaced by the large umbrella-topped fir. In one spot only, called Besharry, nearly opposite to Tripoli, called gigantic trees, and a few smaller ones attest the splendour of their by-gone race; in their desolation and solitary dignity they seem like veteran warriors, spared to proclaim to future generations the enterprise and 'bloodless war' of Solomon and his 'thirty thousand.' The large ones measure about 36 feet round the trunk, and more than a hundred between the extreme points of the opposite branches; while at the base, or a little above, they send out five limbs, each measuring twelve or eighteen feet in circumference.

"The prevalent rock throughout Syria, as well as Palestine, is very porous, easily acted on by air and water, and rapidly worn into hollows of various shapes and sizes. It is doubtless this soft and porous character that has led to the formation of the unnumbered caves and sepulchres which are peculiar to the countries, where the subterranean cities are more numerous, more densely populated, and some of them more splendid than those now existing above ground."

(To be continued.)

GRACE DARLING.

The name of this heroine will be familiar to most of our readers. She resides with her father in Longstone Light-house, one of the most distant of the Staple Islands, off the northeast coast of England; where they are perpetually surrounded by black rocks, and ever turbulent waters.

On the 7th of September, 1838, the steamer *Forfarshire*, proceeding from Hull to Dundee, was wrecked on these crags, and thirty-five to forty persons perished in the waves. Those who escaped to the rocks, were saved by Grace Darling and her father, at the imminent risk of their own lives; the latter, though an old seaman, hesitating to set out on the expedition, until told by his daughter, that if he would not accompany her, live or die, she would go by herself. Thus, by her own noble and generous intrepidity, saving the lives of nine persons.

William Howitt, in his late works called "Visits to Remarkable Places," gives the following interesting account of this brave girl:—*Standard*.

"Grace Darling is a perfect realization of a Jeannie Deans in an English form, as it is possible for a woman to be. She is not like any of the portraits of her. She is a little, simple, modest young woman. I should say five or six and twenty. She is neither tall nor handsome; but she has the most gentle, quiet, amiable look, and the sweetest smile that I ever saw in a person of her station and appearance. You see that she is thoroughly a good creature; and that under her modest pretensions lies a spirit capable of the most exalted devotion—a devotion so entire, that daring is not so much a quality of her nature, as that the most perfect sympathy with suffering, or endangered humanity, swallows up and annihilates every

thing like fear, or self-consideration—puts out, in fact, every sentiment but itself. The action that she performed was so natural and so necessary to her, that it would be the most impossible of things to convince her that she did any thing extraordinary. The applause which has been the consequence of her truly gallant exploit; the admiration which ran through the civilized world, (for even from Russia there have been commissions for persons to see her, and send accounts of her, and pieces of the rock on which she lives,) the foolish, though natural avidity of the mob of wonder-lovers, who in steamboat loads have flocked thither, filling that tall light-house several stories high; the attentions of the great and titled—none of these things have made her any thing but what she was before. The duke and duchess of Northumberland had her and her father over to the castle, and presented her with a gold watch, which she always wears when visitors come. The Humane Society sent her a most flattering note of thanks, which is in the house, framed; and the president sent her a silver tea-pot—but none of these things, nor the offers of marriage which followed her notoriety, and the little fortune, about £700, which was subscribed for her, or given in presents have produced in her mind any feeling but a sense of wonder and grateful pleasure.

"The house is literally crammed with presents of one kind or another, including a considerable number of books. She was offered £20 a night to appear at the Adelphi, in a scene of the shipwreck, merely to sit in a boat; but this, and all similar offers, which would have enriched her, she has steadily declined. I was afraid I should not see her, as her father said she disliked meeting strangers that she thought came to stare at her; but when the old man and I had had a little conversation, he went up to her room, and soon came down with a smile, saying she would be with us soon. We found Grace afterwards sitting at her sewing, very neatly, but simply dressed in a plain sort of a striped printed gown, with her watch-seal just seen at her side, and her hair neatly braided. She rose very modestly, and with a pleasant smile, said, "How do you do, sir." Her prudence delights one. We are charmed that she should so well have supported the brilliancy of her heroic deed. As I have said, she has had various offers of marriage, but none that were considered quite the thing; and she said *no* to all. One was from an artist, who came to take her portrait. The Duke of Northumberland told her that he hoped she would be careful in such affairs, as there would be sure to be designs upon her money; and she told him that she would not marry without his approbation.

"But the most characteristic thing is, that all the common people about, and particularly the sailors and fishermen, deny her all merit. A young girl whom I once asked about her, said, 'Pooh! Its not worth while going out so far to see Grace Darling. It's all humbug. They pretend to say that Grace and her father saved the nine people from the wreck; they did nothing of the sort; the people saved themselves. They walked across from the vessel at low water to the next island; and the Darlings fetched them off when the water was smooth, and when there was scarcely any water at all.

I wonder they took any boat. I wonder they didn't walk over."

"The men who rowed me, talked in the same style. 'Ah,' said they, 'those stories may do for them as don't know; but we know too well about these things here.' Yet these very same men were those who told me they themselves had to stay at the light-house six days when they went over with the painter; so that it may be supposed that the sea in a gale, is no joke there; and a boat sent off from Sunderland at the same time that the Darlings fetched off the people, could not reach the wreck, but was obliged to be hauled over the rocks. The whole of this detraction is a precious bit of human nature. The people all seem to feel as if Grace's daring deed was a reproach to them, and they envy her the honour and the money she has won by it. But the well-informed gentry say it was a most noble action; that she has done the same sort of thing before, and her father too; but this was so melancholy a catastrophe, and her bravery so conspicuous, that it at once seized upon the public mind. He that goes out and sees the savage and iron nature of those ruthless rocks, the position in which the wreck lay, and the mode by which Darling and his daughter got at the sufferers, will not avoid wondering at the desperate nature of the attempt. The wreck lay on the rocks, a little to the right hand of their light-house, as they faced it, and a long ridge of sharp destructive rocks ran between them and it; so that to reach the place, they had at first to let the boat drift with the wind southward, to the left, to some distance, and then to bring her up under the lee of these rocks. The sea was running mountains high, and heaving up into tremendous breakers all around these black crags; and nothing but the most sublime self-devotion, could persuade two people to hope to be able to return on the other side of this range of low rocks, and make head against the furious winds, so as to bring their boat up at the place of the wreck. The vessel ran on the rocks in the night, and at the first dawn of morning, the Darlings descried the nine people on the crags. In no instance did the English public more rationally give way to the enthusiasm of its sympathy and admiration, than in its applause of this unassuming and heroic girl; nor ever was that applause more entirely justified by the subsequent conduct of its object.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 216.)

"11th.—We rose with the dawn. As we looked down from 'Ain Jidy upon the sea, the sun rose in glory, diffusing a hue of gold upon the waters, now agitated by a strong ripple from the influence of an eastern breeze. We could perceive the dense evaporation rising and filling the whole chasm of the lake, and spreading itself as a thin haze above the top of the mountains. We were also not less surprised than delighted, to hear in the midst of the solitude and grandeur of these desolations, the morning song of innumerable birds. The trees

and rocks and air around were full of the carols of the lark, the cheerful whistle of the quail, the call of the partridge, and the warbling of many other feathered choristers; while birds of prey were soaring and screaming in front of the cliffs above.

"While the rest were busy in packing the tent and luggage and loading the animals, I set off on foot and ascended the pass alone. Three quarters of an hour brought me to the top of the cliff. Here I sat down upon the brink of the precipice, and looked abroad again upon the sea and its wild craggy shores, to fix more deeply the impressions of the preceding day. The ripple on the sea created a gentle surge upon the shore below; the sound of which as it rose upon the ear, was exceedingly grateful in this vast solitude. Lovely the scene is not; yet magnificently wild, and in the highest degree stern and impressive. Shattered mountains, and the deep chasm of the rent earth are here tokens of the wrath of God, and of his vengeance upon the guilty inhabitants of the plain; when, 'turning the cities of Sodom and Gomorrah into ashes, he condemned them with an overthrow, making them an ensample unto them that should after live ungodly.'

"After dwelling for a time on these and the like associations, my attention was particularly directed to the ruin, called by the Arabs, Sebbek, situated towards the south upon a pyramidal cliff rising precipitously from the sea, just beyond Wady es-Seyal. The truncated summit of the lofty isolated rock forms a small plain apparently inaccessible, and this is occupied by the ruin. We had been greatly struck by its appearance; and on examining it closely with a telescope, I could perceive what appeared to be a building on its northwest part, and also other traces of buildings further east.

"This spot was to us for the time a complete puzzle; we thought at first it might perhaps be the ruin of some early convent. But subsequent research leaves little room to doubt, that this was the site of the ancient and renowned fortress of Masada, first built by Jonathan Maccabaeus, and afterwards strengthened and rendered impregnable by Herod the Great, as a place of refuge for himself. Josephus describes it as situated on a lofty rock of considerable circuit overhanging the Dead Sea, surrounded by profound valleys unfathomable to the eye; it was inaccessible to the foot of animals on every part, except by two paths hewn in the rock. One of these, the least difficult, was on the west; the other, on the east, was carried up from the lake itself by zig-zags cut along the crags of the precipice, and was exceedingly difficult and dangerous. The summit was a plain surrounded by a wall seven stadia in circuit. Beside the fortifications, are immense cisterns hewn in the rock for a full supply of water. Herod built here a palace, with columns and porticos, and baths and sumptuous apartments, situated on the west and north of the plain. Here he laid up an immense store, both of arms and provisions, sufficient to supply 10,000 men for many years. Not long before the siege of Jerusalem by Titus, the *Sicarii*, or robbers, notorious in the later Jewish history, had got possession of the fortress and its treasures by stratagem, and laid contribution upon the country far and near,

attacking and plundering among the rest the adjacent town of En-gedi. After the destruction of Jerusalem, the fortresses of Masada, Herodium, and Machaerus, all in the hands of robbers, were the only posts not yet subdued by the Romans. The two latter, afterwards surrendered to the procurator Lucius Bassus, and his successor Flavius Silva, at length laid siege to Masada. Here occurred the last horrible act of the great Jewish tragedy. The whole garrison, at the persuasion of their leader, Eleazar, devoted themselves to self-destruction, and chose out ten men to massacre all the rest. This was done, and 960 persons, including women and children, perished. Two females, and five boys alone escaped.

This description of Josephus corresponds very exactly with the character of Sebbek as seen from a distance; and there is little doubt that future travellers who may visit its site, will find other and more definite traces of its ancient strength. So far as I know, the place is mentioned by no writer since Josephus, either as Masada or Sebbek; though the latter name is found on Setzen's map."

Leaving this spot, the party pursued their journey along the north-western borders of the sea through a barren country, the soil of which in some places resembled ashes, in which the horses hooft were buried at every step, and in others looked very similar to the ruins of ancient brick-kilns. "The earth, as we advanced, was in many places white with a nitrous crust; and we picked up occasionally small lumps of pure sulphur, of the size of a nutmeg or walnut. The tract continued of this character, with a few gentle swells, until we reached the banks of the Jordan, at the lowest spot where the river is ordinarily crossed.

"The upper or outer banks, where we came upon them, are not more than 100 rods apart; with a descent of fifty or sixty feet to the level of the lower valley in which the river flows. There was here no sign of vegetation along the upper banks, and little, if any, in the valley below; except a narrow strip of canes which were occupying a still lower tract along the brink of the channel on each side. With these were intermingled occasionally tamarisks, and the species of willow called by the Arabs *Rishrash* and *Agnes Castus* of Latinists, from which the pilgrims usually carry away branches for staves, after dipping them in the Jordan. Looking down upon the river from the high upper bank, it seemed a deep, sluggish discoloured stream winding its way slowly through a cane-brake. Further up the river, we could see that the high upper banks were wider apart, and the border of vegetation much broader, with many trees.

"We descended the high outer bank some rods above the crossing-place; but found it impossible to reach the channel at that point, partly on account of the thickness of the cane-brake, and partly because the stream was now apparently swollen, filling its immediate banks to the brim, and in some places slightly overflowing them, so as to cover the bottom of the brake. At this point, and as far as we could see, this strip of vegetation was itself skirted by offsets of banks five or six feet high. So that here the river might strictly be said to

have three sets of banks, viz: the upper or outer ones, forming the first descent from the level of the great valley; the lower or middle ones, enclosing the tract of canes and other vegetation; and the actual banks of the channel. Further up the river, it is said, the lower tract of cane-brake disappears; and the stream flows between the middle or second banks just described, which are there covered with trees and bushes.

"We proceeded therefore to the place of crossing, where there was an opening through the canes and trees. Here the low banks of the channel were broken or worn away for the convenience of passing, and were now covered by the water. There was a sill, though very rapid current; the water was of a clayey colour, but sweet and delightfully refreshing, after the water to which we had been confined for the last two days since leaving 'Ain Jidy—either rain water standing in holes in the valleys, and full of animalcules, or the brackish waters of 'Ain el-Feshkah. We estimated the breadth of the stream to be from eighty to one hundred feet. The guides supposed it to be now ten or twelve feet deep. I bathed in the river, without going out into the deep channel; the bottom here (a hollow place in the bank) was clayey mud, with also blue clay. I waded out ten or twelve feet, and thus far the water was not over the hips; but a little further, several of the party who swam across found it suddenly beyond their depth. The current was so strong, that even Komeh, a stout swimmer of the Nile, was carried down several yards in crossing. This place is strictly not a ford; and the Aga of Jericho afterwards told us, that he was accustomed to swim his horse in crossing higher up.

"The present Arabic name for the Jordan is *esh-Sheri'ah*, 'the watering-place,' to which the epithet *el-Kebîr*, 'the great,' is sometimes annexed. The form *el-Urdun*, however, is not unknown among Arabian writers. The common name of the great valley through which it flows below the lake of Tiberias is *el-Ghor*, signifying and depressed tract or plain, usually between two mountains; and the same name continues to be applied to the valley quite across the whole length of the Dead Sea, and for some distance beyond.

"The banks of the river appear to preserve every where a tolerably uniform character. 'It flows in a valley of about one fourth of an hour in breadth, [sometimes more and sometimes less,] which is considerably lower than the rest of the Ghor;' in the northern part about forty feet. This lower valley where Burckhardt saw it was 'covered with high trees and a luxuriant verdure, affording a striking contrast with the sandy slopes that border it on both sides.' Further down the verdure occupies a still lower strip along the river's brink. So we saw it; and so also it seems to be described by Pococke near the convent of St. John.

"The channel of the river varies in different places, being in some wider and more shallow, and in others narrower and deeper. At the ford near Beisan early in the spring, Iby and Mangles found the breadth to be 140 feet by

measure; the stream was swift and reached above the bellies of the horses. When Burckhardt passed there in mid-summer, it was about three feet deep. On the return of the former travellers twelve days later, they found the river at a lower ford extremely rapid, and were obliged to swim their horses. In the first month of the same year, as Banks crossed at or near the same ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses. Near the convent of St. John, the stream at the annual visit of the pilgrims at Easter, is sometimes said to be narrow, and flowing six feet below the banks of its channel. At the Greek bathing-place lower down, it is described in 1815, toward the close of spring, as rather more than fifty feet wide and five feet deep, running with a violent current; in some other parts it was very deep. In 1835, in the middle of spring, my companion was upon the banks higher up, nearly opposite Jericho, and found the water considerably below them. The lower tract of cane-brake did not exist in that part.

"These are the most definite notices which I have been able to find respecting the Jordan and its channel. I have collected them here, because they have a bearing on a question of some interest, viz: the annual rise and supposed regular overflow of the waters of the river. It is indeed generally assumed that the Jordan of old, somewhat like the Nile, regularly overflowed its banks in the spring, covering with its waters the whole of its lower valley, and perhaps sometimes large tracts of the broad Ghor itself.

"It seems however to be generally admitted that no such extensive inundation takes place at the present days; and the testimony above adduced, goes to establish the same fact. It is therefore supposed that some change must have taken place, either because the channel has been worn deeper than formerly, or because the waters have been diminished or diverted. But although at present a smaller quantity of rain may fall in Palestine than anciently, in consequence perhaps of the destruction of the woods and forests, yet I apprehend that even the ancient rise of the river has been greatly exaggerated. The sole accounts we have of the annual increase of its waters are found in the earlier Scriptural history of the Israelites; where, according to the English version, the Jordan is said to 'overflow all its banks' in the first month, or all the time of harvest. But the original Hebrew expresses in these passages nothing more than that the Jordan 'was full (or filled up) to all its banks,' meaning the banks of its channel; it ran with full banks, or was brim-full. The same sense is given by the Septuagint and Vulgate.

"Thus understood, the biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan four days before the passover, (Easter,) which they afterwards celebrated at Gilgal on the 14th day of the first month. Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its

waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its side. Further than this there is no evidence that its inundations have ever extended; indeed the very fact of their having done so, would in this soil and climate necessarily have carried back the line of vegetation to a greater distance from the channel. Did the Jordan, like the Nile, spread out its waters over a wide region, they would no doubt every where produce the same lavish fertility."

"Although therefore the Jordan never probably pours its floods, in any case, beyond the limits of its green border, yet it is natural to suppose, that the amount of its rise must vary in different years, according to the variable quantity of rain which may annually fall. This consideration will account in a great measure for the various reports and estimates of travellers. It may also appear singular, that this annual increase should (so far as we yet know) take place near the close of the rainy season, or even after it, rather than at an earlier period, when the rains are heaviest. This is sometimes referred to the late melting of the snows on Jebel esh-Sheikh or Hermon; but at this season these snows have usually long been melted, and only the mighty head of Hermon is decked with an icy crown. The fact, however, may be easily explained, I apprehend, upon ordinary principles.

"The first rains find the earth in a parched and thirsty state; and among the loose limestone rocks and caverns of Palestine, a far greater proportion of the water is under the circumstances absorbed, than is usual in occidental countries, where rains are frequent. Then too the course of the Jordan below the lake of Tiberias is comparatively short; no living streams enter it from the mountains, except the Yarmuk and the Zurka from the east; and the smaller torrents from the hills would naturally, at the most, produce but a sudden and temporary rise. Whether such an effect does actually take place, we are not informed; as no traveller has yet seen the Jordan during the months of November and December. Late in January and early in March, 1818, as we have seen, nothing of the kind was perceptible.

* The phrase "swelling of Jordan." Jer. xii. 5. xlix. 19. l. 44, should be rendered "pride of Jordan," as in Zech. xi. 3, where the original word is the same. It refers to the verdure and thickets along the banks, but has no allusion to a rise of the waters.

(To be continued.)

Floating Glass Works.—Amongst the strangers that navigate the Ohio, is a floating glass works. A large flat boat is filled up with a furnace, tempering oven, and the usual apparatus proper for such an establishment. It is in full blast every night, melting glass ware, which is retailed all along shore, as the establishment floats down stream. It hails from Pittsburgh, and is owned by Ross & Co.

For "The Friend."

Position of the two Establishments of England and Scotland.

To those who have not read the subjoined correspondence, it may be interesting to learn through "The Friend" the singular movements of the protestant churches of England and Scotland. While one is preparing to place the ecclesiastical government in the hands of the members universally, the other is grasping it for the bishops. The rights of the people are disregarded by the Oxford divines—it is only for the power of the successors of the apostles that they plead. The Scotch profess to regard as of the first consequence in their worship, a simple and unostentatious ministry, but the episcopal church consider rites and ceremonies, and display in dresses, and plate, and statues, pictures, bowings, and music, as of primary importance. If the statement is to be relied on, and we do not doubt it, Protestantism in the English episcopal church must be fast giving way to Popery, and the extraordinary pains used to preach up symbols in this country, indicates that the Oxford standard is obtaining here. The Roman catholics have increased greatly within a few years in the United States, and if the Episcopalians keep an onward course, they may find themselves adding to its number in a few years more.

LONDON, Feb. 3, 1842.

The revolution in Great Britain is rapidly undergoing a metempsychosis, and the spirit of insurrection is manifesting itself in a body which has generally been considered the most conservative in the kingdom. The two establishments of England and Scotland are shaken to their foundations. The Scotch church has declared herself republican, in the ecclesiastical sense, insisting upon universal suffrage amongst communicants in the choice of the clergy; and the English church is rapidly assuming the name of catholic, and reviving so many of the old popish rites and doctrines, as in some measure to justify those who are raising the alarm of "popery amongst the clergy." Nor are these two parties in the churches without support from high quarters. The nobility and aristocracy enumerate many distinguished and influential advocates of both in these lists. This is especially the case in Scotland, where the ecclesiastical movement has made the greatest progress. The duke of Argyll, the marquis of Breadalbane, two of Scotland's most distinguished peers, are both on the side of the new movement; and nobility, clergy, people, and novelty, with a somewhat plausible ground of complaint, are generally considered the essential component elements of a successful revolution. The Scotch church movement has all these, and it makes way with a power and a rapidity which is even alarming to those who conduct it.

The movement in England is of a character the very reverse of that in Scotland; so that the two are calculated to check each other. They also eye each other with great jealousy, and each regards the other as an Anti-Christian power. The Oxford divines regard the Scotch presbyterians as out of the pale of the church,

because they have no bishops lineally descended, by spiritual succession, from the apostles; and the presbyterians, in return, maintain the Anti-Christianity of Oxford, on account of its popish propensities. Yet each party is aiming at the independence of the church—its independence of the civil power—and the establishment of an *imperium in imperio*, which is tantamount in reality, if not in name, to a dissolution of the protestant constitution.

If the movement party in Scotland is maintaining the right of election for the people—that in England is demanding it for the bishops. The electoral rights of the people are never mentioned in the Oxford conclave. There they treat only of the rights of the successors of the apostles, which protestantism has invaded and catholicism is determined to restore. Here the two churches are directly opposed. They are the ecclesiastical counterparts of radicals and Tories—the radicals being the Scotch, and the Tories the English divines.

In perfect harmony with this distinctive character, the Scotch divines are aiming at the most simple and unostentatious *finale* for their ecclesiastical reformation—the *simple preaching of the word!* The English regard the preaching as a matter of minor importance, considering rites and ceremonies, with ostentatious display in dresses, and plate, and statues, and pictures, and genuflections, and music, as the primary, while preaching is only a secondary subject of consideration. In other words, the Scotch are argumentative, and aim at the full establishment of a system which will encourage the exercise of judgment and criticism amongst the people, by constituting them judges of ministers, and umpires in determining the comparative merits of preachers and doctrines. The English would avoid all this critical judgment of individual ministers, by losing the individuality of the minister in the universality of the church, and directing the thoughts of the people to the rites and symbols and standards of the universal church, rather than to the individual peculiarities of the ministering clergyman.

The intention here is evident, and men should be judged by their intentions. Their object is to render the church as independent as possible of the merit, or demerit of a presiding parson, the attraction being placed in the church ceremonial, and not in the manuscript, or elocution of an erring mortal. This is unquestionably their object. Of the system, and its liability to corruption, I now say nothing. My opinion you already have upon record. But this is what is specially meant by a catholic system, whilst an ultra-protestant system, like that in the north, makes the officiating clergyman the sole object of attraction.

The progress of catholic principles in England, within the last eight or ten years, may be imagined from the result of the recent election for the chair of poetry at Oxford, the catholic candidate having 623, (besides seven not in time to be enumerated in the official lists,) and the protestant 921 supporters. It appears from this that the catholics number two-fifths of the whole; and if this be taken as a criterion for the church at large, the knell of protestantism is sounded in England.

It is wrong, however, to suppose that the

Puseyites are Roman catholics. They would willingly enter into communion with Rome, and will, most probably, so soon as they obtain a majority in the church, which they expect, in a few years, make some overtures to the papal see to that effect; but these overtures will be decidedly conditional, insisting upon a reformation of the church of Rome, and therein a confession of her own imperfections. They expect to be able to accomplish this by raising a party amongst the Roman clergy, which will force the see of Rome to submission. These plans are very large, embrace all Christendom, and the times seem favourable for putting them into execution; for politics are becoming daily more chaotic, and the public faith, in scheme and measures of financial regeneration, all but annihilated.

Moreover, these ecclesiastical movements embrace political ones in embryo, but the political have not yet been fully developed to the public. The Oxford divines especially dwell upon the necessity of reducing domestic expenditure in the houses of the rich, and substituting works of charity and labours of love in the moral discipline, training, and feeding of the poor—for the vain glorious extravagance, which hardens the heart, and paralyzes the hand of beneficence, amongst the modern aristocracy. They are thus prepared with a popular doctrine to catch the affections of the masses, so soon as they have made their foundations sure enough amongst the most influential portions of the community. It is a more thorough-going movement than is generally supposed. "Russell's Purge" will seem but a small thing compared to its power and potency. At present the people are not with the Oxford divines. They have not yet been appealed to, and the liberal and radical papers are unanimously opposed to Puseyism. Do not, however, be astonished if you see all this reversed one of these days. There are jesuits in England.—*N. Y. Jour. Com.*

For "The Friend."

The three short articles which follow, forming part of the judicious and instructive selections which constitute the reading matter of the "Moral Almanac" for the current year, it is believed might usefully occupy a place in "The Friend."

S. R.

COURAGE.

Courage, considered in itself, or without reference to its object and motives, and regarded in its common manifestations, is not virtue, is not moral excellence; and the disposition to exalt it above the spirit of Christianity, is one of the most ruinous delusions which have been transmitted to us from barbarous times. In most men, courage has its origin in a happy organization of the body. It belongs to the nerves rather than the character. In some, it is an instinct bordering on rashness. In one man it springs from strong passions obscuring the idea of danger. In another, from want of imagination, or from the incapacity of bringing future evils near. The courage of the uneducated, may often be traced to stupidity; to the absence

of thought and sensibility. Many are courageous from the dread of the infamy absurdly attached to cowardice. One terror expels another. A bullet is less formidable than a sneer. To show the moral worthlessness of mere courage, of contempt of bodily suffering and pain, one consideration is sufficient; the most abandoned have possessed it in perfection. The villain often hardens into the thorough hero, if courage and heroism be one. The more complete his success in searing conscience and defying God, the more dauntless his daring. Long continued vice and exposure, naturally generate contempt of life, and a reckless encounter of peril. Courage considered in itself, or without reference to its causes is no virtue, and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it springs, and with which it is conjoined. There is in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends and the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts life not dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is the courage of a soul which thirsts so intensely for the pure spiritual life, that it can yield up the animal life without fear; in which the vision of moral, spiritual, celestial good, has been unfolded so brightly as to obscure all worldly interests; which aspires after immortality, and therefore heeds little the pains or pleasures of a day; whose whole power and life has been so concentrated in the love of god-like virtue, that it even finds a joy in the perils and sufferings, by which its loyalty to God and virtue may be approved. Can any man, not wholly blinded to moral distinctions, compare or confound with this Divine energy, the bravery derived from constitution, nourished by ambition, and blazing out in resentment, which forms the glory of military men and of men of the world.

THE COURAGE OF A CHRISTIAN.

Basil was assailed by the threatenings, and allured by the promises of a Roman emperor, to abandon the truth of the gospel. Dignities and riches were offered.

"Alas!" said the faithful confessor, "These speeches are fit to catch little children, who look after such things; we are otherwise taught by the sacred Scriptures, and are ready to suffer a thousand deaths rather than forsake the truth of Christ."

"Know ye not who we are that command it?" said the prætor.

"We submit to no one, when they command such things as these."

"Know ye not that we have honours to bestow?" continued the prætor.

"They," said the confessor, "are but changeable, like yourselves." The prætor threatened confiscation, torment, banishment, death.

"As for confiscation, I have nothing to lose; as for banishment, heaven only is my country; as for torment, this body will soon give way; and as for death, that will only set me at liberty."

"Thou art mad," said the prætor.

"I wish I may ever be so mad," said the servant of God. His constancy, his courage, his animation, his undaunted attachment to the cause of his heavenly Master, affected the minds of those who had brought him before their tribunal; and the Emperor Valens, instead of persisting in his intimidation, proffered a present, which the venerable Christian refused.

THE SPIRIT OF PEACE.

There are many instances on record of the restraining influence which a peaceable deportment has exerted over violent men. The following is one which occurred a few years ago in South Africa, and is related on the authority of a member of the Society of Friends, who knew the individual spoken of, Richard Gush, a pious man.

In the late Caffre war, he objected to take up arms, and also to leave his own house and go to Graham's town, as most of the other inhabitants had done, but which appeared to him to imply a want of trust in God, and a leaning rather upon human help. On about three hundred Caffres appearing in the neighbourhood, he thought it his duty to go to them, notwithstanding the dissuasions of his wife and daughter, and accompanied by a person named B. Woest, and followed at a distance by his son-in-law and another young man, he went on horseback, having first put off his coat, that the Caffres might distinctly see that he was unarmed; and in further proof of this, on approaching them, he and his companion held up their hands, and at about one hundred and fifty yards called to them, desiring that if any one among them could speak the Dutch language, he would come down to them with his hands also erect. When the Caffres saw that these intrepid men were unarmed, their captain and one of his men came near. R. Gush then inquired why the Caffres came to seal the cattle of the Salem people, or to burn their village and kill their people. Hearing them speak in Dutch, they replied, that they were not come to hurt the Dutch, but to drive the English into the sea. R. Gush then told them that he was an Englishman, that the village before them was English, and he asked the one who spoke Dutch, "Dost thou know any one amongst the settlers who has taken cattle from the Caffres, or done them any harm?" The man replied, "No." Then pointing to the Wesleyan mission house, R. Gush told him, that five men had gone from that place to teach the Caffres, and pointing to their place of worship, he added, "There the inhabitants of Salem pray for you, that you may become better men." Both the Caffre who spoke Dutch and his captain, stood like men astounded of their conduct; but said it was hunger that drove them out to steal. To this R. Gush answered, "You cannot be hungry now, for you have nearly all our cattle, amounting to about fourteen in the bush behind you. The man then said they had no bread. R.

Gush pointed to the house, at the door of which his wife and children were standing, and said, "If you will send one of your men, my wife will give him some bread and tobacco, and I will stand security for him till he returns." The man replied, "If you will go yourself and bring it, we will go away." R. Gush complied with this request, and added some pocket knives to his gift; and told the captain to take some of them to his chief, and tell him that they were sent by one who could neither steal cattle nor kill his fellow men; but who, with his fellow-settlers, had always been the best friends of the Caffres; and should not cease to pray that God would make them better men; he also expostulated with them at the same time on their great wickedness. The parties then shook hands, and the Caffres went away and were no more seen in the vicinity of Salem, which might justly be regarded as given of the Lord into the hand of one who dared to trust in him.

For "The Friend."

THE YEARLY MEETING.

The annual period for the tribes to come together is approaching, and to the interested observer of events, brings with it feelings of seriousness both on account of the importance of the occasion and the changes which time has been steadily making. Those who were once young and beheld with delight the grave and venerable fathers and mothers in the church occupying their places in the deliberative and worshipping assembly, now find their own position reversed, and involuntarily recur to the character and influence of those they looked up to and for a time mingled with, who have been silently one after another removed to their everlasting reward. The places which knew them, now know them no more, and connected with the evidence that they also have nearly reached the verge of time, the sensations of their comparative loneliness, in the midst of a new generation, brings the mind into mingled gloom and apprehension for the safety of the ark and the right employment of the gifts committed to them. Instead of having counsellors and judges for whose motions and word they watched, they have themselves glided into these stations, and in their turn are regarded by the young as the old and experienced members, whose movements and counsel are expected to controul the decisions of the body. While they feel the absence of the able spirits under whose tutorage they gradually advanced in the Christian warfare, the weight of the charge now devolved upon them increases, and must produce, if properly sensible of their responsibility, strong desires that the Holy Spirit may not be taken from them, but may furnish wisdom and strength to conduct wisely before the people, and to teach them the way of the Lord. This we have the assurance of our Redeemer will be given, if we rightly apply for it. "If ye then being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." David prayed, "Take not thy Holy Spirit from me, but uphold me with thy free Spirit; then will I teach transgressors thy way, and sinners shall be con-

verted unto thee." Nothing else can qualify for the work of the Lord, and when the aged speak with the Spirit and with the understanding also, their words will be as goads, and as nails fastened in a sure place by the master of assemblies.

The natural decline in the physical and mental energies leads to a more sober estimate of human things; and as the grasshopper becomes a burden, the wanted cheerfulness and ardour are sometimes succeeded by depression, which induces a more unfavourable decision, than the true state of things would always warrant. The Grace which the Apostle was told upon the highest authority was sufficient for him, and the strength that is made perfect in weakness, will furnish a regulating power, which counteracts this downward tendency of the mind, and at seasons lights it up with a holy assurance that from generation to generation, there will be the Lord's host to maintain his cause, both in the defence and confirmation of the gospel, and in gathering others to the true sheepfold. It is encouraging to see the aged faithful Christian cheered in beholding with the eye of faith the onward movement of the kingdom of the Blessed Redeemer, and by the vivifying power of his Spirit, triumphing over his own infirmities and the assaults of Satan, who is constantly seeking to destroy, either by exalting or depressing beyond the true medium.

Scarcely any thing earthly, we should suppose would more contribute to cheer old age, than the society of the young and the strong, who are learning to handle the weapons of the spiritual warfare, whose countenances and speech betray them that they have been with Jesus, and whose spirits, seasoned by his Grace, conduce to the religious weight of a meeting, as they are exercised before the Lord for the spreading of his presence and power in it. If they are not yet prepared to be much used as counsellors, they may be of essential service by their reticence and fervency of soul, giving firmness and stability to the body, and thus administer strength by that which every joint supplieth. Even the children who are walking in the Truth give delight to their fathers and mothers, and their elder brethren and sisters. Their early love to the Redeemer and to his cause, gladdens the heart of the Christian soldier, retiring from the field of many an arduous conflict, and while it promises future usefulness, confirms his faith, that generations yet unborn shall rise up and call their Lord and Master blessed. They shall speak well of his excellent name, and through the might of his power, nobly contend for the faith, which their forefathers in the Truth held dear and sacred, and were not ashamed to suffer for. May crowds of this description older and younger be drawn to our solemn feasts, quarterly and annually, and to our weekly assemblies, for worshipping and honouring the Lord our Maker. B.

THE TEMPERANCE CAUSE.

From the commencement of the system of effecting temperance reform by associations and pledges of abstinence from alcoholic drinks, we

have noted the progress of the work here and abroad, and have from time to time chronicled its triumphs. At no period, however, since the foundation of temperance societies, has the advance of the cause been so rapid and so manifest as during the last few months. It is operating powerfully in regions and among classes where it had before struggled in vain to find a foothold. Its champions have raised the standard in the National Capital supported by the chief magistrate and united representatives of the people. In Maine, the Governor and all his Council, with the exception of a single member, are subscribers to the Pledge. In New York, Governor Seward and a great portion of the members of both branches of the Legislature have taken measures to establish a Legislative Temperance Society. In New Orleans, where licentious drinking has constituted a characteristic of social customs, the advocates and disciples of Temperance are rapidly advancing their doctrines. Newspapers from all parts of the country tell the same welcome story. In the remote towns of Illinois, the press is constantly recording the success of their efforts. Upwards of thirty thousand names are registered on the great temperance list, west of the Ohio. In Hamilton county, Ohio, in which Cincinnati is situated, there are eighteen thousand members of the Washington Temperance Society. The whole population of the county does not exceed eighty thousand. We remember four or five years ago to have seen it stated that the number of grog shops in Cincinnati was two or three hundred. The decrease in the manufacture of ardent spirits is noted every where, and is another index to the change which has taken place in the habits of the county at large.

It appears to us, that the state and city governments of the Union, have not properly seconded the Temperance Societies in their example and labours. The system of licensing taverns is not, to our knowledge, any where established with a just regard to the morals of the community. No more tipping houses should be permitted to exist under any form, and petty taverns, with perhaps a single bedroom for the doubtful accommodation of travellers, might well come under the same law of suppression. We believe that the public voice is now prepared to sustain the state legislatures generally, in restricting the sale of ardent spirits by any feasible plan. One step on the part of county or city governments, would be to separate as far as possible political elections from taverns. The amount of money paid for *drams* in one general election would go far towards the expense of erecting in every township or ward a suitable building for public meetings.

One of the surest grounds, however, for the future support of the principles of the Temperance party, is the fact, that the use of ardent spirits is beginning to be regarded, as not only dangerous to good morals, but unbecomingly a respectable man. There was a time, not long elapsed, when it was no reproach to drink moderately—when it was sufficient for a man's reputation if he kept sober. But most men, who regard their reputation, are now ashamed to be seen drinking, or to exhibit the effect of

even a temperate use of intoxicating drinks.—Suspicion at once rests upon every one who is seen at a bar, no matter what pretensions the house may have to respectability or fashion. This fact is more than any other in favour of Temperance Reform. Popular sense and feeling go with it, and individual inclination is too weak to resist the opposition.—*North American.*

THE COMANCHE PEAK.

This curious eminence is situated near the Brazos, on the west side; and is about one hundred and fifty miles north northwest from the Great Falls, and near four hundred from the mouth of that stream. Its summit, as near as could be judged from ocular observation, is about two thousand feet above the surface of the river. Its sides are very precipitous, and in many places projecting; there being only one or two places at which it can be ascended. On almost every side it presents a front of rugged crags and frightful precipices. Little or no vegetation is to be found in its immediate vicinity, excepting dwarf cedars and brambles, which grow upon its bow and sides; and a coarse rank species of grass upon its summit. It is of an oblong form, and at a distance, presents the appearance of a roof of an extensive barn. Its entire length is about one mile, and its width varies from a thousand to twelve hundred yards. Notwithstanding its bow and sides present so sterile and rugged an appearance, its summit is but little broken, and is susceptible of being cultivated to advantage. In order to render this romantic spot a fit abiding place for that wild and adventurous race of people (the Comanche) who once resided in its vicinity, and made its bleak summit a kind of observatory, nature has provided a large and beautiful spring of the clearest and purest water, immediately at its base. This spring is about sixty feet in circumference; and is the only fresh water in the summer season, within twelve miles of the Peak, the water of the Brazos being salt, and consequently totally unfit to drink.

One of the most wild, grand, and varied views in Texas, and perhaps in America, can be obtained from this prodigious observatory. As far as the power of vision can extend, the eye rests upon some object of admiration. Mountains, and lesser mounds of earth, of various heights, dimensions, and colours, form the most prominent, though not the most beautiful feature in the landscape. The grandeur and sternness of the mountain scenery, is most enchantingly blended with extensive valleys, whose tranquil bosoms are variegated and perfumed with flowers of every hue and odour.

From the appearance of the Indian trails that lead to the Peak, (which are worn to a great depth in the earth) this mountain must have been used as an observatory by the red man for hundreds of years. Many a toil-worn warrior has watched with sleepless eye for the distant war-fare of his subtle foe, from the high uplifted and tempest beaten summit of the Comanche Peak.—*The Texian.*

For "The Friend."

HOW THE WORLD VIEWS US.

The following communication from an English paper, dated 9th mo. 3d, 1784, should awaken serious inquiries how far we are answering the expectations of others; and cause us strictly to examine whether in anything we are banking our testimonies.

"The Annual Meetings of the Quakers in London at Whiteside, are productive of various advantages to the metropolis. They set laudable examples of neatness in dress, modesty in manners and purity in conversation, well worthy the attention of our young men and women in general; they also annually at this period compose a simple but judicious literary admonition, which they cause to be printed for public perusal. In this tract is contained a strict investigation of the decline or *rise* [rise] of religion and morality, of happiness and commerce, among their countrymen. They point out the reason of our successes and misfortunes; shewing wherein we have been right and wherein we have been wrong; advising us to adhere to the paths of piety and prudence, while they warn us against straying into those of infidelity and dissipation.

"A people so disposed and so conducting themselves, must attract, as they certainly challenge, universal admiration. They are blessings to the state where they dwell, correcting the manners of the people, diffusing the spirit of peace and happiness among the human race, and promoting commerce and industry upon the most equitable and just terms between buyer and seller, master and servant, and all the private and social connections which should unite and bind mankind."

This is the testimony of a disinterested observer of what our Friends were sixty years ago; and perhaps it is in the general applicable at the present time. May we never become a stumbling block to the serious seekers who are openly or covertly inquiring, 'What is Truth?' But be what our forefathers were, a people "fearing God and loving covetousness;" "that others seeing our good works may glorify our Father who is in heaven;" and none on our account have cause to say "aha! aha!"

Secret of Domestic Enjoyment.—One great secret of domestic enjoyment, is too much overlooked: it lies in bringing our wants down to our circumstances, instead of toiling to bring our circumstances up to our wants. Wants will always be ahead of means and there will be no end to the race if you set the latter to chasing the former. Put the yoke of self-denial to desire, apply the spur of industry to energy, and if the latter does not overtake the former, it will at least keep in sight of it.

Grapes.—We are pleased to see that the culture of that delicious fruit, the Grape, is gaining that attention by our citizens it so richly deserves. Dealers in the article inform us, that the demand for Grape vines this year has increased ten-fold. The varieties most esteemed are indigenous to North America,

and the three, the best that have been cultivated here, the Catawba, the Isabella and the Scuppernon are natives of North Carolina, and we have been informed that several still better kinds are found growing abundantly along the borders of the prairies and rivers of Texas. Two or three of the best varieties of these have lately been brought from that country by our friend, Dr. Mosher, to whom we are under obligations for a great variety of the choicest fruits that have been introduced among us.

A few of the Texas Grape, as well as a great variety of fruit trees can be obtained by calling on the Doctor, at the corner of Vine and Third streets.—*Cincin. Republican.*

Amber.—Amber is a beautiful yellow and, generally, transparent substance, found principally, in the form of small lumps, roundish, and like birds' eggs, on the shores of the Baltic. Pliny speaks of this substance 1800 years ago, and poetically supposes they may be the crystallized tears of men and animals who are wandering in sorrowing grief. Amber is one of the most ancient of all the substances noticed by early writers. It frequently contains small insects, completely surrounded and thus preserved to the most distant age. Thus have lost species of insects been preserved by specimens being included in Amber.—*P. Trans.*

THE FRIEND.

FOURTH MONTH, 9, 1842.

Those there are, no doubt, who are ready to hail the announcement below as good news; the happy result of persevering and skillful diplomacy. On the contrary in our thoughts it is associated with a feeling of unmitigated and deep melancholy, as another instance of ever grasping and unsatiated avarice, exercised over a simple, a too credulous and greatly abused race,—doomed, it would seem, to perpetual molestation, while retaining a single rod of the vast plains and magnificent mountain ranges, over which they or their ancestors once reigned in undisputed sovereignty. Alas! alas! for the poor red man!!

A Treaty with the Wyandot Indians.—We learn by a letter from Colonel John Johnston, United States Commissioner, published in the Ohio State Journal, that on the 9th inst. he concluded at upper Sandusky (Ohio) a treaty of cession and emigration with the Chiefs and Counsellors of the Wyandot nation of Indians, by which the chiefs are to remove their people to the southwest of Missouri in 1843 at their own cost, and without the usual agency on the part of Government of superintendents, conductors, teamsters, &c.—the Indians furnishing their own transportation and subsistence on the journey, and finding themselves provisions at their new home. By this treaty the Wyandots cede to the United States without any reservation all their land, consisting of about one hundred and fifteen sections, said to be amongst the best in Ohio, and much of it in a state of cultivation.—*Nat. Intelligencer.*

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street; and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, Jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the month.—Thomas P. Cope, No. 272 Spruce street; Mordecai L. Dawson, Spruce above Broad street; James R. Greaves, Schuylkill Eighth, below George street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

A stated annual meeting of "The Bible Association of Friends in America," will be held in the Committee Room, Mulberry-street Meeting-house, on the evening of Second day, the 18th of Fourth month, at 7½ o'clock.

SAMUEL MASON, Jr., Sec'y.

An annual meeting of "The Institute for Coloured Youth," will be held on Third day evening, 19th instant, at 8 o'clock, in the Committee Room, Mulberry-street Meeting-house.

SAMUEL MASON, Jr., Sec'y.

Erratum.—In the extract from Wordsworth last week, 22d line, for opposite read *opposite*.

DIED, in this city, at the residence of her father, on the morning of the 27th ult., ELIZABETH BACON SMITH, daughter of Robert Smith, aged 32.

—, on the 29th ult., at the residence of his father in this city, ALBANS SMITH, son of John J. Smith, in the 19th year of his age.

—, on the 29th ultimo, at his residence in the city of Burlington, N. J., NATHANIEL COLEMAN, in the 77th year of his age.—Educated among those of another religious denomination, on coming to years of maturity, he became a member of the Society of Friends, on the ground of conviction; and in reference to him, it is believed, the language applied to Nathaniel of old, may with much truth and fitness be used—"Behold an Isaacite indeed in whom is no guile." Of a kind and gentle temperance in his intercourse with others, he was always seropulously cautious to avoid giving the least cause of offence to any, and ever more ready to extenuate than to censure.

—, at her residence, Gwynedd, Montgomery, county, Pa., on the 1st of the second month last, SUSAN FORTLE, in the sixtieth year of her age. "Blessed are the pure in heart for they shall see God."

—, at Worcester, Massachusetts, on the evening of the 25th ult., ANNA E. COLTON, wife of Samuel H. Colton, and daughter of Timothy Earle, formerly of Leicester, deceased, aged 55. Euphuistically may it be said, "None knew her but to love her," and the esteem which acquaintance soon won for her was always strengthened by subsequent intercourse. Of the Society of Friends she was a consistent and beloved member.

PRINTED BY HASWELL & JOHNSON,

Carpenter street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FOURTH MONTH, 16, 1842.

NO. 29.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 220.)

"But a more important, and perhaps the chief cause of the phenomenon, lies (I apprehend) in the general conformation of the region through which the Jordan flows. The rains which descend upon Anti-Lebanon and the mountains around the upper part of the Jordan, and which might be expected to produce sudden and violent inundations, are received into the basins of the Huleh and the lake of Tiberias, and there spread out over a broad surface, so that all violence is destroyed, and the stream that issues from them can only flow with a regulated current, varying in depth according to the elevation of the lower lake. These lakes indeed may be compared to great regulators, which control the violence of the Jordan, and prevent its inundations. The principle is precisely the same (though on a far inferior scale) as that which prevents the sudden rise and overflow of the magnificent streams connecting the great lakes of North America.

"These circumstances, the low bed of the river, the absence of inundation and of tributary streams, combine to leave the greater portion of the Ghor a solitary desert. Such it is described in antiquity, and such we find it at the present day. Josephus speaks of the Jordan as flowing 'through a desert'; and of this plain as in summer scorched by heat, insubrious, and watered by no stream except the Jordan. The portion of it which we had thus far crossed has already been described; and we afterwards had an opportunity to overlook it for a great distance towards the north, where it retained the same character. Near the ford, five or six miles above Jericho, the plain is described as 'generally infertile, the soil being in many places enrusted with salt, and having small heaps of a white powder like sulphur scattered at short intervals over its surface; here too the bottom of the lower valley is generally barren. In the northern part of the Ghor, according to Burekhardt, 'the great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many

places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedawin.' So too in the southern part, where similar rivulets or fountains exist, as around Jericho there is an exuberant fertility; but these seldom reach the sea, and have no effect upon the middle of the Ghor. Nor are the mountains upon each side less rugged and desolate than they have been described along the Dead Sea. The western cliffs overhang the valley at an elevation of 1000 or 1200 feet; while the eastern mountains are indeed at first less lofty and precipitous, but rise further back into ranges from 2000 to 2500 feet in height.

"Such is the Jordan and its valley, that venerated stream, so often celebrated in the Old Testament as the border of the Promised Land, whose floods were miraculously 'driven back,' to afford a passage for the Israelites. In the New Testament it is still more remarkable for the baptism of our Saviour, when the heavens were opened, and the Spirit of God descended upon him, 'and lo, a voice from heaven saying, This is my beloved Son!' we now stood upon its shores, and had bathed in its waters, and felt ourselves surrounded by hallowed associations. The exact places of these and other events connected with this part of the Jordan, it is in vain to seek after; nor is this necessary, in order to awaken and fully to enjoy all the emotions which the region around is adapted to inspire.

"As to the passage of the Israelites, the pilgrims of course regard it as having occurred near the places where they bathe, or not far below. Mistaken piety seems early to have fixed upon the spot, and erected a church, and set up the twelve stones near to the supposed site of Gilgal, five miles from the Jordan. This is described by Aeneas at the close of the seventh, and by St. Willibald in the eighth century; and the twelve stones are still mentioned by Rudolph de Sueheim in the fourteenth. In later times, Irby and Mangles remark, that it would be interesting to search for the twelve stones near the ford where they crossed, some distance above Jericho. But the circumstances of the Scriptural narrative, I apprehend, do not permit us to look so high up, nor indeed for any particular ford or point, unless for the passage of the ark. 'The waters that came down from above stood, and rose up upon a heap—and those that came down toward the sea—filled and were cut off; and the people passed over right against Jericho.' That is, the waters above being held back, those below flowed off and left the channel towards the Dead Sea dry; so that the people, amounting to more than two millions, were not confined to a single point, but could pass over any part

of the empty channel from the plains of Moab towards Jericho."

In the latter part of the fifth month, Doctor Robinson set out on an excursion to Wady Musa, (Petra,) on which occasion he visited the southwest coast of the Dead Sea. From Carmel he took a course somewhat east of south, gradually inclining to southeast, and immediately after leaving that place entered upon the country of the Jehalin Arabs, an extensive tract, having the general character of that around Beersheba. It is a broad rolling plain, not fertile, though in some parts used for tillage, and affords tolerable pasturage. The inhabitants were gathering their scanty wheat harvest. Seven and a half hours of travelling brought the party to the southeast boundary of this plain—"the first descent or offset towards the Dead Sea, a steep declivity of 700 or 800 feet, leading down to another broad tract (still several hundred feet above the level of the sea) thickly sudded with white conical hills, and short ridges of limestone and chalk of fantastic shapes, presenting the aspect of a frightful desert. It seemed here but a short distance across this tract; but from the foot of the first pass we travelled nearly four hours, and encamped without reaching the shore. Beyond lay Usdum, a low dark ridge, running off nearly south southeast along the shore, and then turning almost southwest. The south end of the sea before us in perfect distinctness, opposite the southeast angle of Usdum, and we could now mark the wet and slimy surface of the ground along the Ghor, which had deceived us at 'Ain Jidy. Further south the Ghor was partially covered with vegetation; and still further, we could perceive a line of whitish cliffs crossing it obliquely, with which we afterwards became better acquainted. Beyond these the desert tract of the broad sandy valley stretched off in a southerly direction beyond the limit of vision. Far in the south, among the eastern mountains, Sheikh Hussan thought he could point out, though somewhat indistinctly, the peak of Mount Hor.

"We passed on southeast across the tract of desolate chalky hills, above described, mostly along a winding valley. No where had we seen a more hideous desert. After a long and tedious ride, we came out at 5h. 50' upon the brow of the second descent. Here is another steep rocky declivity, also of not less than 700 or 800 feet. The path keeps mostly along a ravine in the rock, and in the lower part is quite steep. At the bottom of the pass, the formation of limestone and chalk, through which we had passed, gives way to a soft chalk, or whitish indurated marl in horizontal layers, washed by the rains into pilasters and other fantastic shapes. At the very bottom, which we reached at 6h. 40', just where the Wady runs off apparently on a level towards

the sea, stands a small Saracenic fort on an isolated cliff of this chalky earth, so soft as to be easily broken off with the hands. It is entirely surrounded and overlooked by other similar chalky cliffs of much greater elevation. The Wady is here narrow, and in the perpendicular wall nearly over against the fort, a chamber with loopholes is excavated in the soft rock at some height above the ground. Near by are two reservoirs built up of stone, and a cistern, all now dry; but our Arabs said there was rain-water in a ravine higher up. This spot is *ez-Zuweirah*.

"We followed down the Wady. Through its narrow opening we could look out upon the sea and eastern mountains, on which the setting sun just now threw its beams, tinging their naked sides with crimson hues. At length, at 6h. 50' we turned aside into a narrow ravine coming in from the left, and encamped for the night in one of the wildest spots we had yet visited, shut in on every side by whitish perpendicular cliffs of indurated marl. We here again encountered the climate of the Ghor and Dead Sea; the thermometer which at sunrise had stood at 52°, being now 80° F.

"29th.—We set off without breakfasting, 10' before 5 o'clock, and followed down the Wady, still narrow, rugged, and shut in by perpendicular cliffs of marl. The path lies most of the way along the bed of the Wady; yet, at one place the latter makes a circuit towards the south, while the road ascends and crosses the intermediate rocky point. Here was the last descent towards the shore, and just as we reached it at 6½ o'clock, the sun rose over the eastern mountains. As we looked down through the narrow opening of the valley, the calm glossy waters of the lake became liquid gold, and the verdant shrubs upon the shore, tinged with sunny hues, gave for the moment an impression of beauty to a scene in itself stern and desolate as death.

"Our course now became about south by east, and led us across the broad plain, somewhat inclining towards the sea, formed by the Wady el-Muhawwaj, and thickly covered with bushes and trees. By looking up this Wady, we could perceive that Usdum is only a narrow ridge, like a huge windrow; while the tract lying between it and the western cliffs from which we had descended, is filled out with conical hills and short ridges of chalky limestone, like those of the higher tract we had traversed yesterday. We reached the northern extremity of Usdum at 5h. 50', this lies at some distance from the shore of the sea, and the space is covered with shrubs, but the flat shore soon trends towards it, and becomes narrower and wholly desert. All our present Arab guides gave to the mountain the name of *Khasm Usdum*; the former word signifying 'cartilage of the nose.'

"At 6h. 10' a heap of stones lay between us and the shore, called *Um Zoeghal*. Beyond this, the ridge of Usdum begins to exhibit more distinctly its peculiar formation, *the whole body of the mountain being a solid mass of rock-salt*. The ridge is in general very uneven and rugged, varying from 100 to 150 feet in height. It is indeed covered with layers of chalky limestone, or marl, so as to present chiefly the appearance of common earth or rock; yet the

mass of salt very often breaks out, and appears on the sides in precipices forty or fifty feet high, and several hundred feet in length, pure crys-tallized fossil salt. We could at first hardly believe our eyes, until we had several times approached the precipice, and broken off pieces to satisfy ourselves, both by the touch and taste. The salt, where thus exposed, is every where more or less furrowed by the rains. As we advanced, large lumps and masses broken off from above, lay like rocks along the shore, or were fallen down as *debris*. The very stones beneath our feet were pure salt. This continued to be the character of the mountain, more or less distinctly marked throughout its whole length, a distance of two and a half hours, or five geographical miles. The Arabs affirmed that the western side of the ridge exhibits similar appearances. The lumps of salt are not transparent, but present a dark appearance, precisely similar to that of the large quantities of mineral salt, which we afterwards saw at Yarna, and in the towns along the lower Danube, the produce of the salt mines of those regions.

"The existence here of this immense mass of fossil salt, which, according to the latest geological views, is a frequent accompaniment of volcanic action, accounts sufficiently for the excessive saltness of the Dead Sea. At this time the waters of the lake did not indeed wash the base of the mountain, though they appear to do so on some occasions; but the rains of winter, and the streamlets which we still found running to the sea, would naturally carry into it, in the course of ages, a sufficiency of salt to produce most of the phenomena.

"The position of this mountain, at the south end of the sea, enables us also to ascertain the place of the 'valley of salt,' mentioned in Scripture, where the Hebrews under David, and again under Amaziah, gained decisive victories over Edom. This valley could well have been no other than the Ghor, south of the Dead Sea, adjacent to the mountain of salt; it separates indeed the ancient territories of Judah and Edom. Some where in the neighbourhood lay also probably the 'city of Salt,' enumerated along with En-gedi as in the desert of Judah.

"This very remarkable mountain appears not to be directly mentioned, either in Scripture, or by Josephus, or any other ancient writer. Yet Galen may not improbably allude to it; when speaking of the salt gathered around the Dead Sea, he remarks, that it is called 'Sodom-salt,' from the mountains named Sodom, adjacent to the lake. In this ancient appellation, lies probably the origin of the present name, Usdum. So singular a feature did not escape the attention of the Crusaders in their occasional expeditions through this region; and the earliest direct notice of the mountain seems to be that of Fulcher of Chartres, who accompanied Baldwin I. around the south end of the Dead Sea in A. D. 1100. He describes the mountain accurately, and holds it to be the source of the saltness of the sea. His account has probably been since regarded as a fable; for the mountain, like the whole tract around, was again forgotten, and remained unexplored for many centuries. Seeetzen, in A. D. 1806, was the first to raise the veil of darkness from the re-

gion; he mentions the mountain as being nearly three hours in length, and containing many layers of crystallized rock-salt."

(To be continued.)

CAPTAIN ROSS'S DISCOVERIES. (Parliamentary Paper.)

Return to an address of the House of Commons, moved for by Lord Ashley, dated August 26, 1841, for copies of such extracts from the Despatch of Capt. James Ross, from Van Dieman's Land, as will show the nature and extent of the brilliant discoveries which are said to have been made in a high southern latitude by H. M. S. Erebus and Terror, and presented and ordered to be printed Sept. 6.

Extracts of a Despatch from Captain James C. Ross, of H. M. S. Erebus, dated Van Dieman's Land, April 7, 1841, and addressed to the Secretary of the Admiralty.

I have the honour to acquaint you with the arrival of Her Majesty's ship under my command, and the Terror under my orders, this afternoon, at this port. I have further to report to you, for the information of my lords and commissioners of the Admiralty, that, in accordance with the intentions expressed in my despatch to you, dated from Hobart Town on the 11th of November last, I proceeded to Auckland Islands, and satisfactorily accomplished a complete series of magnetometric observations on the important term-day of November last.

Under all the circumstances, it appeared to me that it would conduce more to the advancement of that branch of science for which the expedition has been more expressly sent forth, as well as for the extension of our geographical knowledge of the antarctic regions, to endeavour to penetrate to the southward, or about the 170th degree of east longitude, by which the isodynamic oval, and the point exactly between the two foci of greater magnetic intensity, might be passed over and determined, and directly between the tracks of the Russian navigator Bellinghausen and our own Captain James Cook; and, after entering the antarctic circle, to steer southwest towards the pole, rather than attempt to approach it directly from the north on the unsuccessful footsteps of my predecessors.

Accordingly, on leaving Auckland Islands on the 12th of December, we proceeded to the southward, touching for a few days at Campbell Island for magnetic purposes; and after passing among many icebergs to the southward of 63° latitude, we made the pack edge, and entered the antarctic circle on the 1st day of January, 1841.

This pack presented none of those formidable characters which I had been led to expect from the accounts of the Americans and French; but the circumstances were sufficiently unfavourable to deter me from entering it at this time; and a gale from the northward interrupted our operations for three or four days. On the 5th of January we again made the pack, about 100 miles to the eastward, in lat. 66° 45' south, and long. 174° 16' east; and, although the wind was blowing directly on it, with a high sea running, we succeeded in entering it without either of the ships sustaining any injury; and, after penetrating a few miles, we were enabled

to make our way to the southward with comparative ease and safety.

On the following three or four days our progress was rendered more difficult and tedious by thick fogs, light winds, a heavy swell, and almost constant snow-showers; but a strong water-sky to the southeast, which was seen at every interval of clear weather, encouraged us to persevere in that direction; and on the morning of the ninth, after sailing more than 200 miles through this pack, we gained a perfectly clear sea, and bore away southwest towards the magnetic pole.

On the morning of the 11th of January, when in $Lat. 70^{\circ} 41'$ south, and long. $172^{\circ} 36'$, land was discovered at the distance, as it afterwards proved, of nearly 100 miles, directly in the course we were steering, and therefore directly between us and the pole.

Although this circumstance was viewed at the time with considerable regret, as being likely to defeat one of the more important objects of the expedition, yet it restored to England the honour of the discovery of the southernmost known land, which had been nobly won, and for more than twenty years possessed by Russia.

Continuing our course towards this land for many hours, we seemed scarcely to approach it. It rose in lofty mountain-peaks of from 9,000 to 12,000 feet in height, perfectly covered with eternal snow; the glaciers that descended from near the mountain summits projected many miles into the ocean, and presented a perpendicular face of lofty cliffs. As we neared the land, some exposed patches of rock appeared; and steering towards a small bay for the purpose of effecting a landing, we found the shore so thickly lined for miles with bergs and pack-ice, and with a heavy swell dashing against it, that we were obliged to abandon our purpose, and steer towards a more promising-looking point to the southeast, off which we observed several small islands; and on the morning of the 12th I landed, accompanied by Commander Crozier and a number of the officers of each ship, and took possession of the country in the name of her most gracious Majesty, Queen Victoria.

The island on which we landed is composed wholly of igneous rocks, numerous specimens of which, with other embedded minerals, were procured. It is in $lat. 71^{\circ} 56'$ south, and long. $171^{\circ} 7'$ east.

Observing that the east coast of the mainland tended to the southward, whilst the north shore took a northwest direction, I was led to hope, that by penetrating to the south as far as practicable, it might be possible to pass beyond the magnetic pole, which our combined observations placed in 76° south nearly, and thence by steering westward, complete its circumnavigation. We accordingly pursued our course along this magnificent land; and on the 22d of January we reached $74^{\circ} 15'$ south, the highest southern latitude that had ever been attained by any preceding navigator, and that by our own countryman, Captain James Weddell.

Although greatly impeded by strong southerly gales, thick fogs, and constant snow-storms, we continued the examination of the coast to the southward; and on the 27th we

again landed on an island in $lat. 70^{\circ} 8'$ south, and $168^{\circ} 12'$ east, composed, as on the former occasion, entirely of igneous rocks.

Still steering ω the southward early the next morning, the 28th, a mountain of 12,400 feet above the level of the sea was seen emitting flame and smoke in splendid profusion. This magnificent volcano received the name of Mount Erebus. It is in $lat. 77^{\circ} 32'$ south, and long. 167° east; an extinct crater to the eastward of Mount Erebus, of a somewhat less elevation was called Mount Terror. The mainland preserved its southerly tending, and we continued to follow it, until, in the afternoon, when close in with the land, our further progress in that direction was prevented by a barrier of ice stretching away from a projecting cape of the coast directly to the east-southwest. This extraordinary barrier presented a perpendicular face of at least 150 feet, rising, of course, far above the mast-heads of our ships, and completely concealing from our view every thing beyond it, except only the tops of a range of very lofty mountains in a south southeast direction, and in $lat. 73^{\circ}$ south.

Pursuing the examination of this splendid barrier to the eastward, we reached the latitude of $78^{\circ} 4'$ south, the highest we were at any time able to attain, on the 2d of February; and on the 9th, having traced its continuity to the longitude of $191^{\circ} 23'$ in $lat. 78^{\circ}$ south, a distance of more than 300 miles, our further progress was prevented by a heavy pack, pressed closely against the barrier; and the narrow lane of water by means of which we had penetrated thus far became so completely covered by rapidly forming ice, that nothing but the strong breeze with which we were favoured enabled us to retrace our steps. When at a distance of less than half a mile from its lofty icy cliffs, we had soundings within 318 fathoms, on a bed of soft blue mud.

With a temperature of 20° below the freezing point, we found the ice to form so rapidly on the surface, that any further examination of the barrier in so extremely severe a period of the season being impracticable, we stood away to the westward, for the purpose of making another attempt to approach the magnetic pole, and again reached its latitude (76° south) on the 15th February; and although we found that much of the heavy ice had drifted away since our former attempt, and its place in a great measure supplied by recently formed ice, yet we made some way through it, and got a few miles nearer the pole than we had before been able to accomplish, when the heavy pack again frustrated all our efforts, completely filling the space of fifteen or sixteen miles between us and the shore. We were this time in $lat. 67^{\circ} 12'$ south, and long. 164° , the dip being $88^{\circ} 40'$, and variation $109^{\circ} 24'$ east. We were, of course, only 160 miles from the pole.

Had it been possible to approach any part of this coast, and have found any place of security for the ships, we might have travelled this short distance over the land; but this proved to be utterly impracticable; and although our hopes of complete attainment have not been realised, it is some satisfaction to feel assured that we have approached the pole more nearly, by some hundred miles, than any of our predecessors; and from the multitude of observations

that have been made in both ships, and in so many different directions from it, its position can be determined with nearly as much accuracy as if we had actually reached the spot itself.

It had ever been an object of anxious desire with us to find a harbour for the ships, so as to enable us to make simultaneous observations with the numerous observatories that would be at work on the important term-day of the 28th of February, as well as for other scientific purposes; but every part of the coast where indentations appeared, and where harbours on other shores usually occur, we found so perfectly filled with perennial ice of many hundred feet in thickness, that all our endeavours to find a place of shelter for our vessels were quite unavailing.

Having now completed all that it appeared to me possible to accomplish in so high a latitude and at so advanced a period of the season, and desirous to obtain as much information as possible of the extent and form of the coast we had discovered, as also to guide in some measure our future operations, I bore away on the 18th of February for the north part of this land, and which, by favour of a strong southerly gale, we reached on the morning of the twenty-first.

We again endeavoured to effect a landing on this part of the coast, and were again defeated in our attempt by the heavy pack, which extended for many miles from the shore, and rendered it impossible.

The great southern land we have discovered, whose continuity we have traced from nearly the 70th to the 79th degree of latitude, I am desirous to distinguish by the name of our most gracious Majesty, Queen Victoria.

Following the edge of the pack to the northwest, as weather permitted, we found it to occupy the whole space between the northwest shore of the great southern land, and the chain of islands lying near the antarctic circle first discovered by Balleyn in 1839, and more extensively explored by the American and French expeditions in the following year.

Continuing our course to the westward, we approached the place where Professor Gauss supposed the magnetic pole to be; and having obtained all the observations that were necessary to prove the inaccuracy of that supposition, we devoted some days to the investigation of the line of no variation; and having completed a series of observations, by which the isodynamic lines and point of greater magnetic intensity may be determined, and which I had left incomplete last year, I bore away on the 4th of April for this port.

A chart, showing more plainly the discoveries and track of the expedition, is herewith transmitted; and a more detailed plan, containing all magnetic determinations, shall be sent as soon as they are reduced.

I have much satisfaction in being able to add, that the service has been accomplished without the occurrence of any casualty, calamity, or disease of any kind; and there is not a single individual in either of the ships on the sick-list.

It affords me the highest gratification to acquaint you that I have received the most cordial and efficient co-operation from my well-tried

friend and colleague Commander Crozier, of the Terror, and no terms of admiration that I can employ can do justice to his great merit; nor have the zeal and persevering devotion of the officers of both ships been less conspicuous, under circumstances of no ordinary trial and difficulty; and whilst the conduct of our crews has been such as to reflect the highest honour on their characters as British sailors, it has given to myself, Commander Crozier, and the officers of the expedition, the most confident assurance of more extended success in pursuing the important duties we have yet to fulfil.

ELLIOTT'S TRAVELS.

(Continued from page 218.)

"After six hours laborious ascent from Khan Hussein, or eleven hours march from Beyroot, we reached the highest point of Lebanon by a tract exceedingly precipitous and terrific. In many places the irregularities of the rock scarcely supplied a footing to the mules, whose cautiousness and skill afforded a striking proof of the wisdom which has so admirably adapted this animal for labouring where no other beast of burden can walk. It sometimes happens, in passing over precipices which he can scarcely contemplate without dizziness, that the rider is compelled to resign himself entirely to his beast, dropping the reins and closing his eyes; and this confidence is very rarely misplaced, even in gorges where the piled-up burden of the mule offers so large a surface to the wind, that great fear for his safety might reasonably be entertained, the sagacious creature will not only stand the buffeting of the blast, but will calmly pick his way, from crag to crag, with an instinct which proves a safer guide than the reason of his master.

"The costume of the Syrian Arabs resembles in the main that of Turks, except that the whole dress sits closer to the body, and for the long flowing robe is substituted a short jacket. Turbans, too, are comparatively scarce, as most of the people wear the fez, which is often bound with a party-coloured cloth that communicates to it something of the dignified air of a turban. The majority of the lower orders are ragged and filthy.

"Each country is distinguished by some peculiar modes, a comparison of which with those of a corresponding nature in other countries, especially in matters apparently admitting of but little variety, often affords amusement and instruction. In illustration of this remark may be cited the characteristic salutations of different nations, the various modes of dressing the hair, and the dissimilar pronunciation of the same letter. The cultivation of the vine affords another example. In our own country it is suffered to expand itself to any size, and nailed in regular lines to the wall or frame of a green-house; thus, a single tree will produce several hundred weight of grapes. On the banks of the Rhine the growth is limited to four feet in height, and each tree is supported in an upright position. In France, it is formed into arches and ornamental alcoves. In Sardinia, it assumes the aspect of a parasitical plant, luxuriating among the branches of the largest forest-trees, and clasping with its tendrils the

extreme twigs. In Asia Minor, its wild festoons hang their green and purple pendants from rural bowers of trellis-work. On the heights of Lebanon, it lies in a state of humiliation, covering the ground like the cucumber; and subsequently we saw it in the valley of Eschol, in a position different from all that have been named. There, three vines planted close together, and cut off at a height of five feet, meet in the apex of a cone formed by their stems; where, being tied, each is supported by two others, and thus enabled to sustain the prodigious clusters for which that region has always been famous; clusters so large, that to carry one the spies of Moses were compelled to place it on a stick borne by two men.* Each mode is doubtless the best that could be adopted in the quarter where it prevails, considering the nature of the soil and climate, the value of the land, and the object of the cultivator.

"Lebanon is separated from the nearly parallel range of Anti-Lebanon by the valley of Bakaah, about a hundred miles long, and ten wide, and perhaps two thousand feet above the level of the sea. It was formerly called Carlo-Syria, or the Hollow Syria. The word Bakaah in Arabic, and Bikaah in Hebrew, from the root to cleave, signifies a cleft, or deep valley; and the plain Bikah Aven, translated in the book of Amos 'the plain of Aven,' is both by name and situation identified with this valley.

"It is generally believed that Baalbec, the Baal-gad of Joshua,† and possibly the Balaah built by Solomon, together with 'Tadour (Palmyra) in the wilderness,‡ was a chief seat of Baal's worship; its name and locality favour the supposition, and it is highly probable that it owed its origin to Solomon's heathen wives, who 'turned away his heart' from the God 'of David his father.'§ That his heart, however, was not ultimately and irrevocably estranged, but that he found pardon and peace at the last, we are authorised to infer from the gracious declaration, couched in no enigmatical terms, 'my mercy shall not depart away from him as I took it from Saul.'¶

"The first view of this ancient city is obtained at a distance of several miles, when the eye is attracted by some ruins of an immense size; and particularly by a few gigantic columns which, standing on an eminence, assume a commanding aspect. As we approached the town, then bearing northeast, we came to a roofless octagonal temple, twenty-three feet in diameter, with an architrave of eight large stones, supported on as many handsome pillars of red granite, very finely polished. On one side a single limestone, marbled by age, hollowed into the form of a sarcophagus, and placed on its end, still occupies the spot where it once served perhaps as a niche for the statue of some pagan divinity. All these stones would be considered enormous elsewhere; but the proportions of Baalbec masonry are gigantic. The natives call this ruin Kabah Doors, and regard it as one of the oldest in the vicinity.

* Numbers 13. 23. † Joshua 1. 5. ‡ Joshua 13. 5.
§ 1 Kings 9. 18. || 1 Kings 11. 4.
¶ 2 Sam. 7. 15.

"The town is surrounded by a long wall built of vast stones, among which are some of a size that would not be credited, unless it were attested by evidence sufficient to convince the most sceptical. The dimensions of two which we examined minutely are as follows:—

Length.	Breadth.		Thickness.
	ft. in.	ft. in.	
18 8	9 5	5 9	
24 0	9 5	5 9	

"But these are small, compared with three others, which probably formed a portion of the identical wall that encircled the principal buildings in the days of Solomon. They lie end to end, and are fifteen or eighteen feet from the ground. We were separated from them by a narrow moat, but measured them roughly with the eye, and believed that the dimensions given by Maundrell very nearly approximate to the truth; he states them to be each sixty feet long, twelve wide, and twelve deep. Two quarries are within half a mile of the town; in one of them is a mass of rock of similar size and dimensions, probably hewn at the same period with its brother Anakim, and suffered to remain in its original stony bed on account of the loss of the mechanical knowledge essential to its removal; nor can it be conjectured by what means the others were transported and elevated to their present position. Is it impossible that an acquaintance with mechanical powers should have been preternaturally communicated to Solomon as a portion of the gift of unparalleled wisdom divinely bestowed on him? For he did what we cannot; and by comparison with these, the largest specimens of hewn stone in Europe (even that at Mycenae, which measures twenty-seven by seventeen by four and a half feet, and weighs a hundred and thirty-three tons) are insignificant."

"In all the existing remains of Cyclopean architecture, whether in Syria, Greece, Italy, or England, there is a singular resemblance for which it is difficult to account. It has been suggested that the "Cyclopeans were a kind of free-masons employed to construct light-houses, citadels, &c., who handed down their mysterious art from generation to generation; and that the stupendous nature of their edifices led to the fables with which the name is associated. Thus, the true Cyclopean monster is very plausibly conjectured to be no other than a light-house with its one burning eye; and Etna, as a stupendous natural pharos, was the Sicilian Polyphemus. Wherever we trace these Cyclopean artists, they appear to have carried with them the worship of their great patron the Phœnician Hercules, or the sun; and the same deity was invoked by Electra as the ancestral god of the royal house of Mycenae, who was worshipped by the Hyperboreans in their circular temples, of which Stonehenge is so remarkable a specimen. The latest efforts of Cyclopean art were probably those which were made in the most distant regions, and it is not impossible that the last Cyclop was a Druid."

"The principal ruins collected together in the midst of a pile of buildings called the castle, exhibit three distinct styles and ages of architecture. Some foundations exist which with

* Modern traveller.

the Cyclopean stones above referred to, cannot be much less than three thousand years old: the more interesting and best preserved remains, including the beautiful temple, and some fallen pillars of red granite whose polish has defied the ravages of time, tell of the Romans; while the fortifications are evidently Sarcenic or Arabian, and exhibit inverted inscriptions and figures of shells, fish cornices, pedestals and capitals, all of earlier date, barbarously mingled in wild confusion."

"After scrambling over a vast mass of ruins, we came to a semicircular structure with five niches, all exquisitely carved to represent festoons of various devices, each differing from the rest. Of these semicircular edifices there are four, corresponding to one another, at the angles of a large parallelogram which might have been a court occupied by smaller buildings, or reserved for the use of the priests of the Sun in this his city of Heliopolis."

"Beyond these, on a very elevated platform, and visible at a distance of eighteen miles, stand six gigantic and highly-polished pillars supporting an architrave; they are nearly seventy feet in height, and twenty-three in circumference, and the structure of which they formed a part must have been stupendous.

"Not far from thence is the Temple of the Sun, the pillars, cornice, and architecture of the colonnade surrounding it, as well as the whole of its interior, are so exquisitely sculptured, and exhibit such taste, execution and prodigality of labour, that no description can do justice to them; nor can any relic of antiquity that I have seen or read of, be placed in competition with this. It is a parallelogram, measuring externally nearly two hundred by one hundred feet, including the colonnades and the ante-temple now no more; and internally, a hundred and twenty by sixty-three feet; each side is adorned with eight magnificent columns, fluted and beautifully carved, the recesses between which might once have been occupied by statues. The portal, leading from the ante-temple to the temple, is twenty feet ten inches in width, surmounted by a superb basso relievo, representing an eagle hovering, as it were over the worshipper when about to enter to render homage to the presiding deity. The outer colonnade originally consisted of forty pillars, of these, only eighteen are now standing, nine on the north, four on the south, two on the east, and three, with four halves, on the west. Each consists of three pieces, and measures forty-nine feet in height, and nineteen in circumference. The capitals are five feet ten inches high, and the architrave, which we had no means of reaching, may be estimated at ten feet. The sculpture of the cornice and architrave, as well as that of the large arched stones which extend from the pillars to the walls of the temple, and from the top of the colonnade, is of the highest order; nor is it easy to imagine a specimen of architecture more perfect in every respect than this ancient Temple of the Sun. A handsome fountain and some other fine relics survive their fallen companions, but the beauty of the sacred edifice casts all into shade.

"The town is now a complete desolation. Over its vast extent not more than five hundred inhabitants are scattered. Some Turkish sol-

diers are garrisoned here to hold in awe the Sheikh and his family, who belong to that heterodox sect of Mohammedans called Mutalials, or Sheahs, and who, from time immemorial, have lived by plunder and the sword, but are now compelled by Ibrahim Pasha to respect Franks travelling under his protection. Among those who most rejoice in the Sheikh's humiliation, are a few wretched Greeks who still linger round this wreck of departed glory."

(To be continued.)

From the Congregational Journal.

LIFE OF BLAISE PASCAL.

Blaise Pascal was born at Clermont, in Auvergne, a province of France, the 19th of June, 1623. More than two centuries have passed away since his nativity, and every year adds to the admiration of his intellect and his heart. Childhood gave evidence of genius; but it was not that precocity which amazes twice; first by awakening expectation, and then by disappointing it. At eleven years of age, he was led to produce a treatise upon sounds, by hearing a plate, upon being struck, give forth musical vibrations. Manifesting a strong predilection for scientific studies, his father prohibited these pursuits, till he should have mastered the languages; but retiring to his empty room in the hours of relaxation and amusement, he chalked out triangles, parallelograms, and circles, upon the floor, without knowing their scientific names; and by comparing these figures, and examining their various relations, reached the truth of geometry, that the sum of all the angles of a triangle is equal to two right angles. At this stage of his progress in the interdicted studies he was surprised by his father, who, astonished at the results at which his child had arrived by unaided effort, resolved to afford him every advantage for the prosecution of his favourite studies. He read through the elements of Euclid at the age of twelve, without the aid or the need of teachers; at sixteen, he completed a treatise on conic sections, which received high commendation in his day; and before he had reached his nineteenth year, he invented a famous arithmetical machine, by which any numerical calculation might be performed. By a series of experiments he solved the problem which had perplexed all preceding inquirers; why it is, that water rises in a pump in which the piston is played, thirty-two feet above the reservoir, and no higher; others had said in explanation, that nature abhors a vacuum, and therefore the water rises to that point; but that the force with which she resists a vacuum being limited, her power ceased to operate above the specified height: Pascal referred it to the pressure of the atmosphere, and the question was settled for ever.

In the midst of successful inquiries and severe study, his health gave way; and at the age of twenty-four, an attack of paralysis in a great measure deprived him of the use of his limbs. But his sickness was sanctified; he saw the vanity of all earthly pursuits, however refined and honoured; his visions of glory were dissipated; his soaring ambition subdued; he betook himself to the reading of devotional books; he was convinced of the truth of Christianity, and saw that it enjoined upon men the

great duty of living supremely for God; at once he resolved to abandon the studies which he had pursued with so much ardour and success, and devote the powers of his mind and soul to the service of his Redeemer, and the attainment of salvation. A providential deliverance from being precipitated into the Seine by the unmanageable horses which drew his carriage, he regarded as another message from heaven, calling on him to renounce all secular pursuits, and consecrate the remainder of his life exclusively to God. From that time he bade adieu to the world, not only in spirit, but perhaps too much in the form also. Renouncing his habits of promiscuous visiting, and withdrawing from society merely intellectual and scientific, he sought intercourse and intimacy with a few friends distinguished for depth of piety and habits of devotion. Educated in the catholic church, his religion was tinctured with the spirit of the age; he was an ascetic without living in the monastery, and tortured himself without believing in penance.

At the age of thirty, when others are in search of pleasure, he established a course of abstinence and self-denial in his mode of living, which death only terminated. He renounced all indulgences and superfluities, accustoming himself to the simplest fare and the plainest dress. As far as possible he dispensed with the service of domestics, taking the care of his own room, making his own bed, and carrying to his apartment his own food. Here in solitude, the world shut out, or admitted only in the few select religious friends who visited him, he devoted himself to prayer and the study of the Scriptures, in which he found a delight he had not known in the days of his scientific glory, when all eyes were upon him, and every tongue spoke his praise. The profound knowledge he acquired of his heart and the Bible, which every page of his writings reveals, was the fruit of these years of seclusion.

The two works which will carry his name down to the latest posterity, were elaborated in this retirement: the "Provincial Letters" and "Thoughts upon Religion." The first was directed against the Jesuits, who had corrupted religion by introducing false doctrines, and enfeebled even common morality by their false logical distinctions. Pascal made himself acquainted with their writings; he brought to light their pernicious principles from dusky alcoves and ponderous folios; he followed them from maze to maze and labyrinth to labyrinth in their tortuous course of deception and error; and when he had accumulated evidence of their duplicity from every quarter, he held them up for the derision of the world. The Provincial Letters were to the Jesuits what the Letters of Junius were to his political opponents—full of an irony which withdrew—of a sarcasm which exoriated and consumed. Voltaire, by no means an incompetent judge of this style of composition, declared that "Moliere's best comedies are not so pungent in their wit as the earlier letters; and that Bossuet has nothing more sublime than the latter." Their effect was instantaneous and overwhelming: the popular indignation was turned upon the Jesuits, as the corruptors of the public morals; their boldest caustics were unable to stand before the two-edged sword of their opponent;

and for forty years no attempt was made to answer the Provincial Letters; and when they were answered, it was well known their author had long been in his grave: an antagonist with whom it was safe for the weakest and most cowardly to contend.

The other work, "Thoughts on Religion," are only fragments of thought which he had designed to arrange and reduce into a great work, for the confutation of scepticism and error in all their forms, and the vindication of the doctrines and spirituality of religion. He did not live to complete the noble design he conceived, and on which he had bestowed his most vigorous thoughts. We have in his volumes only the "*disjecta membra*" of his musings and reflections; the workings of a great mind projecting a defence of religion to live for ever. Every fragmentary sentence contains some thought, at which the reader is compelled to pause, and wonder, just as the traveller stops to gaze upon the Natural Bridge, or the Falls of Niagara, overpowered by the grandeur. The most striking feature of this work, is the knowledge of its author of the depths of the human heart; he knew its follies, its guilt, its weaknesses, its errors; he had applied to the natural resources for the comfort and support which it seeks, and had learnt their worthlessness and vanity. The profifers and promises of the world were lying vanities; its boasts false and heartless: and man, with only his natural resources, was in a state of poverty and cheerlessness; a dreary, comfortless being, travelling through a dark world down to a darker grave, unless he found hope and solace in the mercy of God, and visions of a brighter future, as they are made known by revelation.

His charity to the poor was as eminent as the other Christian graces of his heart. He would give to relieve their necessities, when he could do it only by borrowing; and however course and stunted his fare, he would divide it to feed the hungry. His reply to the friends who remonstrated with him on his excessive benevolence, would be, "I have invariably found, that however poor a man is, he has something left when he dies."

Worn out with study and disease, the last day of his suffering approached, which was still supposed to be accelerated by the malice of his enemies, the unforgiving Jesuits, whose profligacy he had exposed, and whose proud society he had stript of all its power and glory. His physicians could account for the characteristics of his disease only upon the supposition he had been poisoned. Assured "the day of his departure was at hand, he was ready to be offered." When others condoled with him in his sufferings, he replied, "It does not grieve me: I only fear to be relieved. I know both the dangers of health, and the benefits of suffering. Do not mourn for me; disease is the natural and proper state of Christians; then we are as we ought to be—in a state of affliction, by which we become alienated from the joys and pleasures of sense, and delivered from those passions which disturb all other periods of our life; we are freed from ambition and avarice, and looking perpetually for death. Is not this the life a Christian should live? For this reason, I desire no other blessing of God now, than that

he would continue to me the grace of sanctified affliction."

Thus lived Blaise Pascal, one of the most original and vigorous minds which have adorned the history of any age; and thus he died, August 19, 1662, in the 39th year of his age, one of the most illustrious monuments of the power of divine grace to stain the pride of all human glory.

Epistles of Counsel and Exhortation.

From Part Third of Letters, &c., of Early Friends, edited by A. R. Barclay.

ALEXANDER PARKER TO FRIENDS.

Given forth in the prison at Chester, the 13th of 8th month [10th mo.] 1660.

To all you, my beloved and dear Friends, who are called in Christ Jesus, the light of the world, out of the ways and works of darkness, to follow the Lord Jesus Christ in truth and righteousness, which way soever He goes, through trials and troubles, tribulations and persecutions, as he leads and guides by his light and Spirit:—Grace, mercy, and peace, patience and heavenly wisdom, with all other graces and virtues appertaining unto life and godliness, from God the Father of spirits, and Jesus Christ the light and life of men, be increased and daily multiplied amongst you.

I, your dear brother and companion in tribulation, who am a prisoner for the testimony of Jesus, do hereby greet you all, who love and own the appearance of Christ in Spirit. I do send these lines unto you as the tender of my love, and the dear salutation of my life unto you all, my dear brethren and sisters; who are born again of the immortal seed and word of God, which lives and abides for ever. My life is bound up with you, in the holy love and blessed covenant, which cannot be broken; and though this earthen vessel be shut up and kept under locks and chains, from the fellowship and communion of my Father's children and family, yet the treasure—the heavenly riches of love, life and power, which my heavenly Father hath put into this earthen vessel, cannot be locked up by the powers of this world, neither can it be stopped; but it flows forth—according to the promise of the Lord of life, who hath said, "Whoso shall drink of the water that I shall give, it shall be in him a well of water, springing up unto everlasting life." From this well, do streams of love flow forth, even to my very enemies and persecutors; desiring also that their souls might live. But much more do my love and breathings of life reach forth unto you, the dearly beloved of my soul, who are of the same family and household of faith; to every one in the family, as well the servants and the handmaids, as the sons and daughters, my dear love salutes you all,—even the door-keepers, and all that appertain to the house of God. I have you all fresh in my remembrance, and am often present in Spirit with you.

Dear hearts, in brotherly love and heavenly fear, I do exhort you all, as dear children, to walk together in truth and love; exhorting one another, and building up one another in the holy faith, which works by love;—that ye may be a family of love: for true love is a

mark whereby ye are known to be children born from above, as Christ formerly said; "Hereby shall all men know that ye are my disciples, if ye love one another"—this is the end and the sum and substance of all that can be spoken or written. Love fulfils the law,—it envies not, it thinks no evil; love doth not render evil for evil, but on the contrary, love renders good for evil; love keeps the commandments of God; and if love be wanting, all preaching, praying, and all other duties and performances whatsoever, all are in vain; and the services and sacrifices of such are not acceptable unto God, being ignorant of God; for he that loves not, knows not God, for God is love. Love is a precious jewel, not to be valued with gold, nor any other earthly treasure; and where love dwells, there needs few instructions; for love performs all things freely without compulsion; blessed are they who have the love of God dwelling in them. But this is a high discovery, to know God as he is love; it is the last, and abides for ever. Wait, dear ones, that you may attain to this knowledge; and in the mean time be content with your present condition, and with that measure of knowledge which God hath committed to every one of you; for every one is accepted, as they are faithful to God, in that light and grace which God hath freely given to them. And it is a good thing to know God truly and experimentally in any dispensation,—to know God (or the operation of his Spirit,) as a fire,—this is good; for all who are truly acquainted with God, must know him as a consuming fire, before they know him as he is love; "For our God is a consuming fire," as it is written of him—a fire to consume and burn all wickedness and sinful lusts, which have been harboured and lodged in the heart; that so the heart may be purified by the spirit of judgment and burning, and sanctified and made fit for the Father's use. For as it hath pleased God, so far to condescend and come down as to dwell in men, and to put his heavenly treasure in earthen vessels; yet he doth not dwell where sin and corruption dwells; neither doth he put his precious heavenly treasure in a filthy unclean vessel; but first the vessel must be cleansed, the heart purified, by the living word of God: for the word of God is powerful and precious, and doth work powerfully in the hearts of all that do with meekness and patience receive it. It is as a fire to burn up all corruption, both of flesh and spirit; it is also as a hammer to beat down sin in its rise and conception: when evil appears or rises in the heart, then keep the hammer going, (the word of God,) to hammer it down within on the first motion, before it break forth into words, or open actions. Blessed are they that feel in themselves the operation of the word of God, to purify and cleanse them, and who obey the gospel in truth of heart; that God may delight to do them good. And you, my dear Friends, that have tasted of the word of God, and are truly sensible of a good work of reformation begun in you,—in patience possess your souls: wait upon God, and faint not; neither be ye discouraged, because of the many trials and temptations that ye endure; but sow to the spirit, and in good time ye shall reap the good fruits of righteousness.

Be ye not shaken in mind, nor tossed to and fro with men's doctrines, which are changeable; but all dwell and abide in the unchangeable light, and let your faith stand in the power of God: and then ye will stand sure and steadfast, upon the sure foundation of God, which he hath laid, and not man; and as ye are staid there, nothing can move you, nor harm you, nor make you afraid. The word of God is high you, even in your hearts, and in your mouths, to obey it;—O! let it dwell and abide in you, and it will keep you from corruption, and from all evil that abounds in the world.

So, dear Friends, as a people redeemed to God, see that ye walk blameless and harmless in the midst of this perverse generation; that ye may be a good savour to God amongst them, that the Lord God of life may be glorified in and amongst you. Be patient, be humble, and of a gentle, sweet carriage towards all, so far as ye may without offence to God or his dear children; and above all things, live in peace and love among yourselves. And the God of peace fill you with his peace and love and heavenly wisdom, and establish you in the Truth; that you may live and die to his honour and glory, who hath called and loved you;—who is God over all, blessed for ever.

This is written in the bowels of love unto you all, by your dear brother, a prisoner for the testimony of Jesus, in the common gaol at West Chester.

ALEXANDER PARKER.

THOMAS SALTHOUSE TO FRIENDS.

*An affectionate salutation of fervent love, and a tender visitation to all the people of God called Quakers, at this day oppressed and persecuted for their obedience to the commandments of Christ Jesus, the King of Righteousness, and Prince of Peace.**

12th Month, 1660, [2d mo. 1661.]

Beloved Brethren and Sisters, fellow-sufferers and companions in tribulation and persecutions, which is your portion and heritage at this day in this present world,—my heart is open,—and my dear unfeigned love flows forth abundantly unto every particular [individual] of you, in every desert, den, and cabin, to which many of you are by constraint confined, for your obedience to the commands of Christ, the Prince of our peace,—and for your resolutions to follow the Captain of your salvation, with the loss of your liberty, the hazard of your estates, and the peril of your lives, in these last days and trying troublesome times. O! my dearly beloved, whom the Lord hath called and chosen out of the evil of the world, and redeemed from the earth, to serve him acceptably, and to worship him in the Spirit; unto whom it is given in the behalf of Christ Jesus, not only to believe, but also to suffer affliction and persecution,—what can I communicate unto you, that may augment your consolation in this day of trial and hour of temptation? You have the evidence with you,

and in you, that the Lord is your portion, and the rock of your salvation; and He that comforteth his people in all their tribulations, is acquainted with your grief; in all your afflictions he is afflicted with you; and whosoever offends you for your religion and righteousness's sake, sinneth against his own soul, and resisteth his Maker,—against whom no man can prevail. He that persecuteth you, persecuteth your Head; he that toucheth you, toucheth the apple of his eye.

My dear brethren and Friends in the Truth, who are now constrained to have your habitation as in the tents of Kedar, amongst the sons of Ishmael and Belial, and whose lot, for a little season, is to be amongst the pots, and to sit as by the rivers of Babylon, in outward bondage and captivity,—think it not strange concerning these fiery trials, as if an unexpected or strange thing had accidentally happened unto you: for this day of trial of your faith, patience, and principles, is very precious, and the Lord's end in it is good, and will so appear to be; and in an acceptable time, will be appear for the salvation of his oppressed people, whose sighs and groans, prayers and tears are heard and regarded by him.—For he brought you not out of the house of darkness and land of Egypt, to slay you in the wilderness, nor to make you a prey to the uncircumcised, if you obey his voice, and abide in his counsel, and walk in his light, as a people saved by him. Wherefore, my dear Friends, let patience have its perfect work; and remember the Lord's former mercies and wonderful deliverances, and consider that his hand is not at all shortened, that he cannot save and deliver you out of the deepest den and dungeon, where you lie as among the lions in this the day of Jacob's troubles. Lift up your voice, and cry out of the deep, with one accord and consent unto Him, who hath not at any time said unto the house of Israel, "Seek my face in vain;" and my spirit with yours and our prayers will meet at the throne of grace, in the presence of your Father and my Father; who hath respect unto his covenant, and will save his afflicted people, and bring forth the prisoners out of the prison-houses, that they may show themselves in the land of the living. In the mean time, suffer patiently, without murmuring and repining, and wait to have your weak hands and feeble knees strengthened to endure hardships, as good soldiers of Jesus Christ; and look unto Him, the author and finisher of your holy faith, (who, for the joy that was set before him, endured the cross and despised the shame;) that all the sufferings of these light afflictions, which are but for a moment, may be endured, as seeing Him that is invisible: be faithful unto death, that you may be crowned with eternal life.

And, Friends, you that are not as yet in bonds for Christ's sake, who are made as a gazing stock with us, and confess the same Truth, and bear the burden of our bonds, as bound with us,—you are witnesses of the same sufferings, and for the same cause; and inasmuch as your hearts are open to visit the saints in prison, and communicate your cup of cold water to them that keep the commandments of Christ Jesus,—the Lord will not exclude you out of the number of his jewels in that day,

when he giveth a reward to the righteous, and a recompense to every man according to his work. Therefore, let none look upon themselves as members disjoined from the body, or as branches broken from the tree; and let none judge them that have liberty yet a little season given for a prey, for ends best known to Himself; for thus hath the Lord in his mercy, wisdom, and compassion ordered it, that there may not be a full end made of his heritage at once, but some are left at liberty to serve those that are under restraint, and by such a sudden surprisal are separated from nearest relations, outward habitations, ordinary employments, and all external privileges; which the law of God, and law of nations, and nature allow to men as men, especially to men that fear God and work righteousness. And in this respect you are joined to us, and are one with us,—and we own you, and write unto you, and embrace you as companions and fellow-sufferers for the testimony of Jesus, and the word of God. By this do I particularly salute you in the Lord, exhorting and beseeching you, as in Christ's stead, to stand still and wait in patience with us, that you and we may see that salvation from God, which cannot be expected from the hills, nor from the mountains, nor from the arm of flesh. And, dear Friends, cast not away your confidence in this cloudy day and hour of temptation: neither be ye afraid of him that can imprison, oppress, persecute, and kill your bodies; but fear the God of heaven, and give glory to his name, and honour the King of nations; and keep yourselves unspotted from the world, and your consciences void of offence, both in the sight of God, and in the presence of men. And if you suffer for well doing, and for righteousness sake, the Lord will comfort you in all your tribulations, and will plead with your adversaries, and reprove your oppressors, and vindicate your cause; inasmuch as ye are innocent in all your sufferings, sustained under every government, since ye were a people, for the exercise of your religion, and the peace of your pure consciences. For the God of heaven knows, and the sons of them that do afflict you will know, that you are not in rebellion, nor in transgression in any particular, whereof you are suspected, accused, and judged at this day; but the occasion that is taken against you and us, is chiefly concerning the law of our God, and the exercise of our religion.

Well, my dear brethren and sisters, I know the oppression is great under which you suffer, and your trials and travels are many in all the provinces and parts of this land of our nativity; I am sensible of it, and my heart is affected therewith; for many women are left as widows, and their children as orphans at this season; but the Creator of all things is a husband to the widow, a father to the fatherless; and he is rich in mercy, large in loving-kindness, and abundant in goodness and truth; and his compassions never fail them that cast their care upon him, and put their trust in him: neither can we say that He is as a way-faring man unto us, or a stranger that turns aside to tarry for a night and no more; for He hath fed us all our life long, and is the portion of our cup for ever, and the lifer up of our heads in this the day of our confinements.

And now, my dear Friends, by this you may

* This Epistle was addressed to Friends, at about the commencement of their very severe persecutions in Charles II.'s reign.

know, that my dear brother J. Scafe and I have been under restraint near two months at this place; in which time the number of prisoners has increased, inasmuch that we are near two hundred Friends in prison in this place, for no other cause but our obedience to the command of Christ Jesus, and for frequenting solemn meetings for the exercise of our religion; which we have both publicly and privately, as also in practice and principle, declared to be in obedience and subjection to the higher powers, and not in contempt of any person, power, or government appointed of God, for the punishment of evil doers, and the praise of them that do well. And this is an addition to our rejoicing and consolation,—that we can call heaven and earth to record, and the Spirit of God bears witness with us and for us, that we know nothing on our parts as the original cause of our sufferings, but our principles and persuasion in matters of religion, and concerning the law and worship of our God. So that it is wholly for the name of Christ, and for righteousness sake, that we are called in question, and cast into prison at this day.

My dear brother and companion in tribulation, J. S., gives the remembrance of his unfeigned love to all Friends, where this is read and received; and the rest of my fellow prisoners dearly salute you. We are generally well, and well content to suffer for righteousness sake; and the peace and presence of the Lord is in our habitations: to whom you are all committed, as unto a faithful Creator, by him that is your dear brother and fellow-servant in persecutions and tribulations, at liberty or in bonds.

T. SALTHOUSE.

Hechester, 23d of 12th month, 1660,

[2d mo. 1661.]

[From the Original.]

CHARITY.—AN ODE.

Sacred to the memory of William Penn, the Founder of Pennsylvania. By Peter Markoe, Esq.—1787.

"Ascend the bark, the sail expand,
And fly the blood-polluted land,
The tyrant's rage and bigot's zeal
Already with the mard'ring steel,
Whilst virtue from the scene retires,
As persecution lights her fires.

"Ascend the bark, expand the sail;
Thy God shall grant the fav'ring gale,
And awe-struck waves the ship respect,
Which piety and faith direct,
As from this land of rage and tears,
The philosophic Chief she bears.

"I see, I see the untaught band,
Mildly they welcome thee to land,
Thy brow no sullen fury wears;
No dark resentment lowers on their's:
Can piety and justice fail?
Ascend the bark; expand the sail."

Thus Charity the Chief address'd,
And warm'd with sacred zeal his breast.
His ready feet the bark ascend;
His friends, a pious train, attend.
Hope smiles, adoration vainly pleads,
And Albion's guilty shore releases.

Each wind in gentler breezes blows,
With gentler current ocean flows,
As if (what will not virtue charm?)
His pious vows their rage disarm;
And Delaware's capacious breast
Exulting bears the welcome guest.

"Ye gazing tribes! your fears forego;
No plund'ring I or cruel foe;
These hands, in war's dire trade unskill'd,
No sword pretend or fisticul wield,
Nor from my bark, with art accurst,
Shall lightning fly or thunder burst.

"O'er wide extended lands you roam,
We seek, alas! a peaceful home.
These gifts your kindness shall repay"
His friends the useful stores display,
Virtue the treaty ratified,
And reason smil'd with decent pride.

"Ye people, hear! (again he spoke)
Who groan beneath a double yoke,
The voice of Charity revere;
No holy tyrant threatens here;
No despot rules with cruel sway;
Securely toil, securely pray.

"Religion who shall dare restrain?
New systems choose or old retain.
From temples let your prayers ascend,
Or private in your closets bend.
By priestly zeal or power onaw'd,
Let all in freedom worship God."

The British isles with rapture heard;
Who, not the suffering German cheer'd.
In crowds they hasten to the shore,
And hear unmov'd, old ocean roar.
Their shores they quit, and dangers slight;
Religion, Freedom, Peace invite.

Ye statesmen, whom weak minds revere!
Ye kings, who empire build on fear!
With candid minds survey the plan,
And venerate the upright man,
Who, not to selfish views confin'd,
Studied the good of all mankind.

He spoke not to unwilling slaves;
The forest falls the harvest waves;
The curve disdaining street extends;
The dock rounds, the mast ascends,
Hope vig'rous labour sweeter cheers,
And property the bliss endears.

To neigh'ring shores and distant lands
His worth a bright example stands,
A fertile region bears his name;
Philosophy exalts his fame;
The arts his matchless deeds record,
And heav'n bestows the great reward.

THE FRIEND.

FOURTH MONTH, 16, 1842.

In the prosecution of our editorial labours, it surely will be deemed allowable in us, to take encouragement from the occasional expression of approbation which we continue to receive. But in the insertion of the following paragraph, contained in a letter from a friend of Massachusetts, there is the additional inducement of doing an act of justice to several of those whose valuable contributions much that is interesting and instructive on our pages, is properly due. As respects the reference to Rutty's Diary, we shall at present merely remark, that we suspended the extracts from that work, in deference to intimations or opinions communicated, in our estimation, more fastidious than solid, yet coming from individuals for whose judgment we entertain respect. We still think that on the restricted plan it was our purpose to pursue, selections might be made from the volume that would be acceptable to most of our readers, and at the same time tending to edification.

"The Friend has been very interesting of late.—I think I never was better pleased with

its contents. I consider it is a great blessing that there are those who are drawn to write in such a manner, and I desire, if that is best, that more such matter may find its way into its pages. We shall be glad to have more of Rutty's Diary when it is a proper time. I allude also to the pieces under the head of the 'times,' 'Permanency of Friends,' 'A Tree is known by its Fruit,' &c."

We would point the attention of our readers particularly to an article in our present number, headed 'Captain Ross's Discoveries.' We have rarely perused a narrative of any description with equal intensity of interest. The question as to the existence of an Antarctic or Southern Continent, so long a subject of speculation and controversy with men of science, seems no longer problematical—no longer a mere geographical fiction. But what a region!—the very concentration of the grand and the terrible, where, if we may use the metaphor, the king of the frost ways his sceptre in undisturbed and continuous and fearful sublimity.

PENNINGTON'S LETTERS.

We mentioned some time since that Nathan Kite was about publishing the above work. It may be proper to state, that the work has been printed, and is now for sale at the bookstore of the publisher, Appletree Alley, above Fourth street.

A Teacher of reading is wanted for the Boy's School at Westtown. Application may be made to Samuel Bettle, or Thomas Evans, in Philadelphia, or Samuel Hilles, Wilmington.

Also, one for the Girls' School, at the same place. Application to be made to Rebecca Allen, or Elizabeth C. Mason, in Philadelphia, or to Hannah Williams, at Whitmarsh.

A stated annual meeting of "The Bible Association of Friends in America," will be held in the Committee Room, Mulberry-street Meeting-house, on the evening of Second day, the 18th of Fourth month, at 7½ o'clock.

SAMUEL MASON, Jr., Sec'y.

An annual meeting of "The Institute for Coloured Youth," will be held on Third day evening, 19th instant, at 8 o'clock, in the Committee Room, Mulberry-street Meeting-house.

SAMUEL MASON, Jr., Sec'y.

MARRIED, at London Briton Meeting, Chester county, Pennsylvania, on the 24th of Third month, CALEB B. COPE, to HANNAH, daughter of Josiah Sharpless.

—, on Fifth day, the 7th instant, at Friends' Meeting in Wilmington, Delaware, NORRIS W. PALMER, to MARY, daughter of Benjamin Webb.

PRINTED BY HASWELL & JOHNSON,

Carpenter street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FOURTH MONTH, 23, 1842.

NO. 30.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 225.)

"As we thus travelled along the strand, I took the opportunity of bathing again in the Dead Sea. The bottom was here of sand, and the water was so shallow, that although I waded out some twenty rods, it reached little more than half-way to the knee. It left behind the same oily feeling as formerly; but no deposit of salt upon the skin.

"We came at 7 $\frac{1}{2}$ o'clock to a cavern in the mountain, of which our Arabs had often spoken. It is on a level with the ground, beneath a precipice of salt. The mouth is of an irregular form, ten or twelve feet high, and about the same in breadth. Here we stopped for breakfast, and in order to examine the interior of the cavern. This soon becomes merely a small irregular gallery or fissure in the rock, with a water-course at the bottom; the water was in some places still trickling. We followed this gallery with lights, and with some difficulty, for 300 or 400 feet into the heart of the mountain, to a point where it branches off into two smaller fissures, and then returned. For this whole distance the sides and roof and floor of the cavern are solid salt; dirty indeed, and the floor covered with dust and earth; but along the water-course, it was easy to remark the pure crystallized rock as worn away by the torrent, which at times evidently rushes violently through the cavern.

"We reached the southwest corner of the sea at 8 $\frac{1}{2}$ o'clock; the shore being all the way strewn with blocks of salt, the debris of the mountain above. At the same point is also the southeast end or angle of Usdum, as seen from 'Ain Jidy; here the ridge trends off southwest, extending in that direction for a considerable distance further. The breadth of the sea and Ghor, at this point, is probably less than two thirds of its width at 'Ain Jidy, perhaps five or six geographical miles.

"The south end of the sea is every where very shallow, and many little shoals and sandbanks run out into it from the shores. From the line of water southwards, a large tract of low naked flats, in some parts a mere salt marsh, extends up for several miles, over which

the sea rises and covers it when full. Traces of the high-water line, marked with drift-wood, are found at a great distance further south. This naked tract of flats lies chiefly in the middle of the Ghor, and further west; indeed all the western part, quite to the base of Usdum, is wholly without vegetation. Through the midst of it, in various places, large sluggish drains were seen winding their way towards the sea. The eastern side, as seen from the spot where we now stood, is covered with shrubs and verdure, forming a striking contrast with the middle and western side.

"The view of the Ghor, which opened to us towards the south, had a high interest at the distance of nearly three hours. This view was now bounded by a line of whitish cliffs, running off obliquely quite across the broad valley, and apparently barring all further progress. From ez-Zuweirah, however, we had been able to distinguish, that above and beyond these cliffs, the wide plain of the great valley continued to run on towards the south as far as the eye could reach; and the cliffs themselves were indeed nothing more than an *offset* or step between the low Ghor on the north, and the higher level of the more southern valley. We now for the first time lost the exact point of division between the portions of the great valley called el-Ghor and el-'Arabah. It consists in this line of cliffs; all the valley on the north, as far as to the lake of Tiberias, forming the Ghor, while el-'Arabah on the south extends quite to 'Akabah.

"Thus far we had followed the route of the few former travellers, who had passed between Hebron and Kerak around the south end of the Dead Sea. But from this point we were about to enter upon a new region, and follow along a portion of the great valley, (no very extensive one indeed,) into which, until a few weeks before, the foot of no Frank traveller had ever penetrated. The former attractive hypothesis, which had been adopted after Buckhard's discovery of this valley, viz: that the Jordan anciently flowed through its whole length quite to the Red Sea, we knew to be no longer tenable. The sagacious doubts of Letronne upon this point, founded chiefly on the direction of the side-valleys of the adjacent mountains, as laid down upon Laborde's map, had been speedily followed by the discovery of the depressed level of the Dead Sea.

"We had further learned from Lord Prudhoe in Jerusalem, who had just before travelled from Suez directly to Wady Musa, and thence to Hebron, that in crossing the 'Arabah his guides of the Jehalin had repeatedly assured him, that its waters in the rainy season all flowed towards the north. Such too was the subsequent testimony of Benton; and our own Arabs, both Jehalin and Hawaita, had already confirmed the report. There were besides

various questions respecting the topography of the region, as connected with the approach of the Israelites to Palestine, which we were desirous to investigate; to say nothing of the wonders of Wady Musa, which ever since the first report of them by Bueckhardt, had taken a strong hold of my imagination. It was therefore with a feeling of excited interest that we now set our faces towards the south, and bent our way along the Ghor."

Although the temptation is strong to accompany the Doctor throughout this very interesting investigation, it would extend these extracts inconveniently to do so. Suffice it to say, his own examinations confirmed the previous reports. He followed the 'Arabah to the parallel of Petra, and found it as he proceeded south, still ascending, and the ascent seems to continue even to the vicinity of the Red Sea, its precise limit not being very observable, because the place at which the southern descent begins is on a nearly level plain.

But his closing remarks on Usdum ought not to be omitted. He proceeded along its base "on a course at first southwest. The ground all along was moist and slippery, sticking to our shoes as we walked, and the naked tract on our left was full of salt drains, sluggish and dead. The mountain continued all the way to exhibit the same formation; but the salt is here less exposed than along the sea. Lumps of nitre were scattered along the base, of which we picked up several, one as large as the fist. We reached the southern end of the ridge at 9h. 25'. Here, and still further south, we saw drift-wood lying in lines as thrown up by the sea; showing that the level of the lake must sometimes be not less than ten or fifteen feet higher than at present. In a few minutes we passed a purring rill of beautifully limpid water, coming down from near the base of the mountain. It proved to be salt as the saltiest brine, though without any bitter taste. Another similar rill occurred shortly after. Where the ridge of Usdum thus terminates the low cliffs and conical hills of marl, which we had seen behind it from ez-Zuweirah, come out again and skirt the western side of the Ghor. We now kept along side of these hills. Shortly a scattered vegetation recommenced; the tract towards the middle still continuing naked."

After reading the observations of Robinson and other well informed travellers of very recent date, we cannot suppose that the Jordan could have discharged its waters into the Red Sea until the occurrence of that event which destroyed Sodom and Gomorrah, as has been plausibly imagined by some, without likewise supposing that the rocky strata which support the whole region from Tiberias to the Eilatitic gulf, have changed their former position, so as to affect the level of all the intermediate country. The idea that so extensive an alteration

in the face of that region could have taken place when the cities of the plain were overthrown, is not sustained by the Scripture narrative; for such a change must have convulsed a large part of Palestine and Arabia. Whereas the terrible manifestation of the Divine wrath on that occasion seems to have been limited to the immediate vicinity of the guilty cities; for Lot escaped its effects by fleeing to the neighbouring city of Zoar: "Behold now this city is near to flee unto, and it is a little one: Oh, let me escape thither."

"Every circumstance goes to show that a lake must have existed in this place, into which the Jordan poured its waters long before the catastrophe of Sodom. The great depression of the whole broad Jordan valley, and of the northern part of the 'Arabah, the direction of its lateral valleys, as well as the slope of the high western desert towards the north, all go to show that the configuration of this region, in its main features, is coeval with the present condition of the surface of the earth in general, and not the effect of any local catastrophe at a subsequent period.

"It seems also to be a necessary conclusion that the Dead Sea anciently covered a less extent of surface than at present. The cities which were destroyed must have been situated on the south of the lake as it then existed; for Lot fled to Zoar, which was near to Sodom; and Zoar, as we have seen, lay almost at the southern end of the present sea, probably in the mouth of Wady Kerak as it opens upon the isthmus of the peninsula. The fertile plain therefore which Lot chose for himself, where Sodom was situated, and which was well watered like the land of Egypt, lay also south of the lake, 'as thou comest unto Zoar.' Even to the present day, more living streams flow into the Ghor, at the south end of the sea, from Wadys of the eastern mountains, than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered, through these streams, and by the many fountains, than any other district throughout the whole country.

"In the same plain were slime-pits; that is to say, wells of bitumen or asphaltum; and the Hebrew word being the same as that used in describing the building of the walls of Babylon, which we know were cemented with bitumen. These pits or fountains appear to have been of considerable extent. The valley in which they were situated, is indeed called Siddim; but it is said to have been adjacent to the Salt sea, and it contained Sodom and Gomorrah. The streams then anciently watered the plain, remain to attest the accuracy of the sacred historian; but the pits of asphaltum are no longer to be seen.

"The remarkable configuration of the southern part of the Dead Sea I have already described—the long and singular peninsula connected with the eastern shore by a broad low neck; the bay extending no further south, in many parts very shallow; and the low flat shores beyond, over which the lake, when swollen, sets up for several miles. I have also related the sudden appearance of masses of asphaltum floating in the sea, which seems to occur at the present day only rarely, and immediately after earthquakes; and also, so far as

the Arabs knew, only in the southern part of the sea. The character of the shores, the long mountain of fossil salt, and the various mineral productions have also been described.

"In view of all these facts, there is but a step to the obvious hypothesis, that the fertile plain is now in part occupied by the southern bay, or that portion of the sea lying south of the peninsula."

On the 13th of Sixth month Doctor R. took his departure from Jerusalem for Beirut, where he embarked in a British steamer for Alexandria, intending to proceed thence to Smyrna in a French boat. On his northern route he visited many of the most interesting spots in Palestine, and still adhering to his original plan of taking native guides, and changing them as often as he got beyond the little circle of their personal knowledge, and also of leaving the beaten track frequently, he saw much which had escaped the notice of previous travellers, and, as he believed, through a medium less clouded by the corrupted traditions of the monkish and semi-Christian portion of the population.

His course lay mainly along the central mountainous tract which extends north and south through the middle of Palestine, and the first deviation of importance occurred on the next day after his departure from Jerusalem.

"A prominent object of our inquiries in this region, was of course the ancient Shiloh, celebrated in the history of the Israelites as the place where the ark remained from the time of Joshua to Samuel. Our guide from Jijilia yesterday spoke of a ruin northeast from Sinjil, called Seilun; of which there was a saying among the people, that were the Franks to visit it, they would deem it of such importance, that they would not go away in less than a day. This man was a common peasant of Jijilia, and could have heard this story only from the mouths of neighbours of his own class. On inquiring further at Sinjil, we found that the place in question lay not very far from the road, and might be visited by a small circuit. As the position seemed to answer well to that of Shiloh, we determined to go thither. We therefore sent off our servants with the luggage, on the direct road, and taking a guide, proceeded ourselves in the direction of Turmus 'Aya.

"We came at 7 o'clock to the ruins of Seilun, surrounded by hills, looking out through a small valley towards the plain on the south. Hardly 5 before reaching the proper site, is an ancient ruin, a tower, or perhaps a small chapel, about twenty-eight feet square inside, with a wall four feet thick. Within are three prostrate columns with Corinthian capitals lying separate.

"The stone which forms the upper part of the door-way, is ornamented on the outside with sculptured work, an amphora between two chaplets. Along the outer wall a defence or buttress of sloping masonry has been built up, obviously at a later period. The Arabs call this ruin the Mosk of Seilun. As we came up, three startled owls flew off in dismay."

(To be continued.)

No law of nature is more immutable than that law which binds together misery and guilt. God is just.

THE COMMON GNAT.

From the British Naturalist.

The common gnat, (*Culex pipiens*), which disturbs the silence of night with its shrill pipe, and covers with blotches or blisters the skins of such as have that part of their person delicate and irritable, is a very singular though a very small creature. Of the vast number that are ever sporting over the water any fine evening, perhaps the greater part may have left that element only the same day. The female gnat is a regular boat-builder. How the last race of the summer, that are to propele the air during the following year, dispose of their eggs, is not completely known; but no sooner is the surface of the water loosened from the fetters of the winter's ice, than the larvæ, or young of the gnat make their appearance in every piece of stagnant water, with their tails at the surface, and reclining their bodies below. If they be disturbed they naturally sink, and thus one would be led to conclude, that they are hatched at the bottom; and yet as the eggs which are produced in the warm season cannot be hatched except upon the surface of the water, it is not easy to see how those that are produced in the cold season can be hatched under the water either. That they are hatched in some way or other is clear, and they find their way to the surface with the first gleam of heat. In this state, though they can dive, they must come to the surface to breathe, which they do through the tail as long as they are in the larva state. When they change to the chrysalis, the body turns and acquires two breathing apertures, which stand up and are open above the surface of the water. After they have remained about ten days in this state, the upper part of the case of the chrysalis begins to open, and the perfect gnat to protrude the fore part of its body. As it works away at its extrication, the ease, which though empty does not collapse, answers the purpose of a little boat, as the perfect insect is not adapted for living in, or even on the water. The body serves as a mast to the tiny vessel, the wings for sails, and the fringed feelers, with which the head is provided, for streamers, while the tail remains in the case as ballast. This bark, though ingenious, is frail; and when even a smart ripple of the water happens before the gnats be wholly disintegrated, the number which perishes is quite incredible. When no such disaster happens, they escape from the ease, and play and buzz in countless myriads.

Of those that come to maturity, the natural life is not supposed to exceed a month, and probably the female begins to deposit her eggs before she has attained the half of that age. We admire the art which many birds show in the building of their nests; and the untaught geometry of the bees, that so construct their cells as to combine the greatest possible strength and economy; but small and common as the gnat is, and little as we heed her, she perhaps evinces more art and science than any of them. The water is the only element in which her young can subsist in the early stages of their growth; and yet the heat of the sun and the action of the atmosphere are necessary to the hatching of her eggs. Instinctively she knows this—or which, when speaking of insect, which is not a matter of reasoning at all,

but one of pure observation, is the same—she deposits her eggs on the water, and in such a way as that they shall neither sink nor attract the notice of enemies, by being attached to any bulky substance. She alights upon a floating leaf, a bit of grass, or any of those light substances which are found upon the still water, which she chooses. Projecting her hindmost pair of legs backwards, and bringing them into contact, she with her tail places one egg where they meet, with the end where the breathing aperture of the larva is to be uppermost. To this egg she cements another, to that a third, and so on till the number amounts to between two and three hundred. Nor does she build at random, but fashions the whole into a little boat, hollow, elevated and narrow at each end, and broad and depressed at the middle, the very model of those fishing-boats that are found to live in the roughest water. When she has completed her little vessel, it is launched, and committed to the water, where, if no accident happen, the whole boat is converted into detached and living larva in the course of three or four days. The success of this mode of nidification is best proved by the countless swarms of gnats that appear at all periods of the summer, notwithstanding the number of enemies by which they are beset. Indeed, such a power of production do the little creatures set in opposition to those of destruction, that, were their destroyers fever, they would fill the air in marshy places almost to solidity.

Some extracts from *Note A*, in "Wyllie's *Moderate Judea*," respecting Mount Hermon, and the 133d Psalm.

HERMON.

"This mountain was named Sirion by the Sidonians, and Shenir by the Amorites." The name of Hermon will recall to the memory of every reader of the Scriptures, the magnificent description of the power of God in the 29th Psalm; in which David speaks of the whole range of Lebanon and Hermon, with all their cedars, being shaken by the Divine voice.

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."

"One passage,† in which this mountain is alluded to, has occasioned great variety of opinion amongst commentators. 'As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.' When read as it is in the original, this verse runs in the following terms:—'As the dew of Hermon that descended upon the mountains of Zion,' plainly intimating that the same dew that fell on Hermon watered the hills of Zion; indeed we are necessitated to understand that this is the meaning of the inspired writer, otherwise the beauty and force of the passage are lost as an illustration of the good effects of brethren dwelling together in unity.

"We are obliged to adhere to this interpretation likewise, in order to preserve a unity of meaning between the two figures which the

Psalmist employs for the illustration of his subject. 'It is like,' says he in the preceding verse, 'the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments.' And if the same line of illustration be maintained, we must suppose that the Psalmist meant to intimate that the dew which fell on the higher summits of Hermon descended to refresh the lower. But Hermon was situated at the northern extremity of the possessions of Israel; the hill of Zion, as is well known, stood in the immediate neighbourhood of Jerusalem, at a distance of about 100 miles from the former; and it has been asked, with what propriety can it be said that the dew which fell on one mountain descended also on the other. We readily grant that there is no propriety in this; but we believe this is not the meaning of the Psalmist. The true solution, as we conceive, is so simple that we wonder why it has not ere this time been suggested. Hermon is not a single mountain, but is prolonged, as we have already seen, in a chain of lower heights. Deuteronomy 4. 48, places it beyond question that Mount Hermon was sometimes called Zion. 'Mount Zion, which is Hermon.' This name, which signifies *dry*, would scarcely be applied to the principal summit, seeing it is perpetually covered with snow; but it is highly probable that it was given to the lower heights by which it was bordered, and in which it is prolonged southwards. Now what so natural as to suppose that the dews which fell upon, or rather were formed by the snow-clad summit, descended copiously on the lower heights. We are confirmed in the belief, that it is to this the Psalmist refers from the information which Elliott communicates regarding the great Hermon, that it is still famous for its dews. 'This gives a peculiar significance to the figure of the Psalmist, and throws a singular charm over the whole psalm. The twin metaphors which it contains stand side by side, the one rivaling the other in appropriateness—the ointment on the head of Aaron flowing down to the skirts of his garments; the dews collected around the lofty summit of Hermon, watering the heights at its bottom—in each we behold a beautiful emblem of the refreshing influence which descends from Christ, the great Head, to the meanest member of his body, when that member keeps 'the unity of the Spirit in the bond of peace.'"

From the Winchester Republican.

ANECDOTE OF JUDGE MARSHALL.

It is not long since a gentleman was travelling in one of the counties of Virginia, and about the close of the day stopped at a public house, to obtain refreshment and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming his fellow-guest, at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by wifes formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee-buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one

of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number—most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an elegant harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adorning with ingenuity and ability every thing that could be said pro and con. During this protracted period, the old gentleman listened with all the meekness and modesty of a child; as if he was adding new information to the stores of his own mind, or perhaps he was observing with philosophic eye the faculties of the youthful mind, and how new energies are evolved by repeated action, or perhaps with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation upon whom these future destinies must devolve, or, most probably, with a sentiment of moral and religious feeling, he was collecting an argument which (characteristic of himself) no art would be "able to elude, and no force to resist." Our traveller remained a spectator, and took no part in what was said.

At last, one of the young men remarking, that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarity, exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour, by the old gentleman, that he ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion was met in the order in which it was advanced. Hume's sophistry on the subject of miracles, was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered. An attempt to describe it, said the traveller, would be an attempt to paint the sun-beams. It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded, that it was the preacher from whom the pulpit eloquence was heard—but no—it was the CHIEF JUSTICE OF THE UNITED STATES.

ELLIOTT'S TRAVELS.

(Continued from page 232.)

“Leaving this interesting spot, our route lay across Anti-Lebanon; at one time ascending into the region of snow; at another, following the direction of mountain torrents between parallel lines of hills, by the sides of aspens, and

* Deut. 3. 9.

† Psalm 133. 3.

oaks, and numerous willows by the water-courses. In one part where snow intercepted the tract, it offered so great an impediment to the progress of the mules, that two hours scarcely sufficed to effect as many miles; whilst the heat of the sun was such that the skin of our faces cracked, and we were parched with thirst. No aid could be obtained from the neighbouring villages, which were depopulated of males by the pasha's new levy of troops—the seizure of many had caused the flight of more, and the recruiting corps imprisoned the sick and aged, to compel the fugitives to return.

“After passing a building called the tomb of Seth, situate in a village of Mutallis, and similar to those in the Bakaan, sacred to the memory of Noah and Elisha, we observed numerous sepulchral caves in the rocks, and at length reached Zebedanee, the first inhabited spot on the east of Anti-Lebanon.

“The Sheikh, with much courtesy, directed that a room in his brother's house should be allotted to us. It consisted of two parts; one for the cattle; the other, raised a foot above the ground, for ourselves and muleteers; it possessed a door without, and the door could be closed: our expectations were, therefore, more than realized—we were in luxury. The Sheikh's servants soon brought on a tray our supper prepared at his house. It consisted of rice, *dibash*, small pieces of spiced meat preserved in the fat of sheep's tails, and thirty or forty flat unleavened cakes, a quarter of an inch thick, and larger than a plate: the number of these is increased according to the respect the donor desires to manifest to his guest; so that six or eight, or even twenty times the quantity he can eat will often be set before a man of rank; but in the case of a traveller, his dragoman, servants, and muleteers seldom find the supply, however large, to be excessive.

“The people of Zebedanee were in great distress owing to the recent seizure of twenty-one of their men as recruits. Many had fled into the mountains from fear, and the bereaved women were every where to be seen in tears.

“Here, as in all the Arab villages, the houses are built of bricks dried in the sun; and the roofs are composed of mud laid over branches of trees supported on long straight trunks of aspen. Each is furnished with a stone roller, as in the isle of Castel-Rosso, and rolled after heavy rain; without which precaution it falls in; nor is it uncommon to see half a village destroyed by a rainy season, while the loss of a roof is an event of ordinary occurrence. The houses are all of the same height, never exceeding one story; and their tops communicating with one another form a favourite promenade in dirty weather, as well as the sleeping-place of the men in summer. A knowledge of these facts, and of the construction of Syrian dwellings, throws light on the narrative of the paralytic, whose friends uncovered and broke up the roof of a house to let down his bed before our Lord. It was not unusual to place a sick man's couch on the roof; to open a hole in it was a simple operation, and to repair the damage was scarcely more difficult.

“The distance from Zebedanee to Damas-

cus is nine hours. The road runs through a valley lying between a few straggling roofs of Anti-Lebanon, terminating in a narrow gorge, and then, after a few ascents and descents, leading into the great plain of Damascus. The only structure which attracts attention is the ‘Tomb of Abel,’ said to have been erected over the spot where the first subject of the ‘King of terrors’ fell under his power, and to have given the name of Abilene to the adjacent country.

“For the last two hours the road skirts, the banks of the Chyrrorroas, now called Barrada, which rises near the town of Zebedanee, flows through the capital of Semacherib, is almost entirely consumed in variating the numerous gardens which deck the plain of Damascus, and then forms a dull stagnant pool to the east of the town, called B-hr ool murj, or the ‘Lake of the Meadows.’ This river presents a singular appearance. It flows with great rapidity over a bed so rocky and uneven, that it is driven back, and forms by the rebound, waves in a direction contrary to the current: in the early part of its course, the water is of a dirty gray tinge, muddy, and unfit to drink; and so it continues till met, a few miles from Damascus, by a beautiful clear stream gushing with great force out of a rock. This is supposed to purify and sweeten the Barrada. Thus united in one channel, and under one name, the two rivulets pass through the crowded city, cleansing and fertilising, and affording on the banks many a cool and shady retreat to the citizens who love the vicinity of these rivers of waters. Possibly these mingled streams were the Abana and Pharpar referred to with such pride by the Syrian leper; for the Hebrew word Abana, derived from Aben, signifies a stone, and the characteristic of the river supposed to communicate its virtue to the Barrada, is that it gushes violently out of a *stone* rock; and further, in the word Barrada, or Pharatha, we trace a resemblance to the original name Pharras; whilst the natural union of the two streams, and the virtue said to be infused by the less into the greater would lead to their almost necessary association in the mind of Naaman. It may be added, that, with the exception of a shallow rivulet called the Torah, and another equally insignificant, there is none besides the Barrada in the neighbourhood of Damascus; and Naaman speaks of ‘rivers of Damascus,’ not rivers of Syria.

“The first view of the capital from the heights of Anti-Lebanon is very imposing. It stands in the midst of a vast luxuriant valley, situate two thousand feet above the level of the sea, and covered for many miles with gardens, abounding in eastern trees and flowers, which acquired a peculiar beauty at the time of our visit from thousand of apricot and almond trees in full blossom, crowned with their elegant wreaths of pink and white. Through these the mingled streams of Abana and Pharpar wind their sinuous course, till lost in the silent ‘Lake of the Meadows.’ On either side, the sacred Lebanon and her twin-sister gently swell from the vale; then, more boldly rising,

* \odot Kings 5. 12.

† Thus Aben-ezer, or Eben-ezer, is the stone of help, or the stone set up to commemorate God's help afforded.

out-top the clouds, and look down complacently upon their favoured child; who, as if to meet their gaze, throws upwards a forest of light and tapering minarets with massive domes and graceful cupolas.

“Descending into the plain, we passed four old sepulchral buildings; beyond these is Salk-haiah, the residence of the English consul; and a mile further, the wall which encircles the city. Damascus is beautiful at a distance; but its interior will not bear examination. All that can be said in its favour is, that the bazars are extensive, and well furnished with goods from Aleppo, Bagdad, Constantinople, and India; but the streets are narrow and dirty, with the exception of one, which is very long, broad, and paved, being the handsomest in the Levant. Squalid filth and dilapidated houses; indolent Turks, and half-naked Arabs; cruelty, oppression, and misery, combine to render a visit to this metropolis one of almost unmingled pain and disgust. The material of which most of the dwellings are constructed is mud dried in the sun; this necessarily melts under much rain, and it is a melancholy fact, that no less than three thousand houses suffered greatly, while six hundred actually fell during the winter.

“Damascus is probably the oldest city in the world; in other words, there is no modern city on whose site it can be proved that one so ancient formerly stood; much less one which has preserved its early name. The first mention of it in Genesis proves that it was known to Abraham nearly four thousand years ago, and within five centuries of the deluge. Its population is calculated at a hundred and seventy thousand, and that of twelve villages, in its immediate vicinity, at sixty thousand. Of these, about six thousand are Greek catholics, and as many ‘schismatic’ Greeks; five hundred are catholic Armenians and Syrians, and eight hundred Maronites. About fifty are Chaldeans, and a very few Jacobite Syrians and Jews.

“We passed through a long narrow street, lined with miserable huts, supposed to be the ‘street called Straight,’ whose modern name is ‘Durrub ool Sultaneesee,’ or the Sultan's street; for, though none of the houses exist which stood there in the time of St. Paul, it is not too much to believe that the outline of the street may be nearly the same, and that in it is the site of the residence of his host Judas.†

“Passing out of a gate facing south, our attention was directed to a blocked-up square in an old part of the wall of the city, just over a gate similarly built up; here, we were told, was the window from which the persecuted persecutor was ‘let down by the wall in a basket.’‡ The gate is closed, because tradition says that as soon as a Christian shall enter it, Damascus will fall into the hands of the infidel.

“Scarcely a quarter of an hour's walk hence, on the high road to Jerusalem, are remains of an ancient pave, whose reputed sanctity has caused it to be surrounded with Armenian tombs. Whether this be, or be not, as it is affirmed, the exact spot where a ‘light from heaven shone round about’ the zealous Phari-see, it is impossible to determine; but the

* Genesis 14, 15, and 25.

† Acts 9. ‡ Acts 9. 25.

Christian may feel sure that he is at no great distance from the place thus honoured by the visible manifestation of the Saviour, and there is something hallowed in the associations connected with the mere vicinity to such a spot. Here the first rays burst forth which subsequently lightened the Gentiles." In this soil was planted the grain of mustard-seed which became a tree covering the world with its branches. Damascus is the spiritual mother of Christendom. Here the "breacher out of threatenings and slaughter" against Christians was converted into an undaunted witness to the truth of Christianity. Here he obtained that pardon of sin which captivated his soul to a heavenly service, and not only changed the bitter foe into the devoted Friend of his Lord, but made him one of the highest examples of the mercy he was commissioned to proclaim to the Gentile world. Yet, even here, no such relations can be long indulged without a painful check from the superstitions which abound. A false faith and a dead faith divide the land. Mahomet and Mary are raised to an impious rivalry of Jehovah, white forms and ceremonies are substituted for a spiritual worship. As we were pausing on the sacred spot, a multitude of Greek pilgrims, collected close to it, were arranging their caravan preparatory to a departure for Jerusalem, where the foulest sins are washed away in 'holy water,' and forgiveness is offered for sale in exchange for gold and silver.

"Leaving Damascus for the Haouran, a region hitherto almost unexplored by travellers, we rode through the long and wide street, above referred to, as being the handsomest in the modern representative of the capital of Scenacherib. In passing out of the city, the road takes a southwesterly direction, to avoid the roots of Hermon, and the morasses which are usually formed at the foot of a mountain, especially of one so remarkable as this for its heavy dews and frequent showers. The summit is covered nearly all the year with snow. This is considered the most elevated peak of Syria, and thought to rival Mont Blanc. The frequent union in Scripture of the names of Lebanon and Hermon, and the proximity of this noble mountain to the chain of Libanus, together with the distance of the Little Hermon in the plain of Esdraelon and the absence of all connection between it and Lebanon, have led to a supposition that some mountain in this neighbourhood is referred to on the occasions in question; and Jubl ool Sheikh naturally suggests itself as the Great Hermon, while the Little Hermon in the vicinity of Tabor is probably indicated in those passages in which the name is mentioned conjointly with the mount of transfiguration."

(To be continued.)

Twenty-fifth Annual Report of Friends' Asylum for the Insane, near Philadelphia.

The whole number of patients under care during the year, ending on the 1st instant, has been ninety-seven; of whom thirty-nine have been admitted, and thirty-six discharged; three have died. Thirteen were restored—four much improved—and nine without improvement. Of the patients remaining in the Asylum, one is restored—six much improved—three improved

—and forty-eight without improvement. The average number during the year is fifty-four and ten-twelfths; being less than reported last year, and a large number of old chronic cases.

The statement of the committee of accounts, and the treasurer's account, show, that the whole amount charged for the board, &c., of patients is \$15,140.20. A contribution of \$25 has been received. The whole amount of disbursements, including annuities, has been \$14,334.12. The balance remaining in the hands of the treasurer on the 1st instant, was \$1,133.73, including the balances of the legacies of Beulah Sansom and Anna Guest for special purposes. The income of the latter has been considerably diminished, being \$142.50 for the last year.

The amount payable to annuitants is \$324 per annum.

The produce of the farm, exclusive of a large supply of vegetables, furnished for the use of the family, is as follows:—46 wagon loads of hay; 550 bushels of potatoes; 300 bushels of sugar beet; 150 bushels of corn; 75 bushels of oats, and 10 hogs, weighing 2376 lbs.

The managers continue to feel the importance of promoting the employment of the patients, and of embracing every opportunity for healthful exercise. In the proper seasons, a large proportion of the male patients are employed in the garden or on the farm, or in the carpenter's shop, and in basket-making. A number of the females are employed in sewing, knitting, &c. Such of the patients who are suitable, ride out in the carriage, and are exercised in walking.

It is believed there are few, if any institutions, which furnish more comfortable accommodations for the insane, or a greater probability of their recovery, than are offered in the Asylum, and when compared with their own homes, its advantages are still more strikingly apparent. It would afford satisfaction to the managers, if it was in their power, so to reduce the lowest price of board for patients who are members or professors, as to bring it within the reach of the friends of all, to avail themselves of the advantages afforded by the institution; and they trust it will at some time be in a situation to accomplish this desirable end. At present, the income is but little more than the expenses; furnishing but scanty means for carrying out such improvements as might be made for the benefit of the inmates.

It is probable there are within the compass of this and other yearly meetings, a number of persons, members and professors with Friends, afflicted with disorders of the mind, whose condition would be materially improved by a residence in this institution, but whose connections are deterred from bringing them to it, in consequence of the expense, or for want of proper information on the subject. One mode of relief in such cases, is to have the price of board fixed at a low rate; to do this, and at the same time employ the proper means for the comfort and care of the patients, would require a considerable income; and the more permanent this was made, the more stability would be given to the institution.

The attention to the contributors is called to this subject, that Friends may bear in mind, the importance of having a fund yielding an

adequate income, to place the Asylum in a condition to afford the necessary aid in all the cases it was originally designed to embrace, namely, for the relief of the members of the Society of Friends, and professors with them, and their families and friends.

We have been advised that the late Isaac Jones of Bristol township, Philadelphia county, has bequeathed one thousand dollars for the benefit of the institution; also, that the late Joseph Ely, of Philadelphia, has bequeathed \$3,053.46 of six per cent. Ridge Road Turnpike loan, and three thousand dollars in money, the latter payable at the decease of his widow, Ann Ely.

Philadelphia, 3d month, 1842.

The establishment of the Asylum originated in feelings of benevolent sympathy for such members of the religious Society of Friends as were afflicted with insanity, or who had in their families persons labouring under this most distressing of all maladies to which human nature is incident. The institution has not only afforded acceptable and seasonable relief to many families so circumstanced, but under the Divine blessing, the treatment prescribed there has proved the means of restoring to a sound mind, not a few of those for whose benefit it was designed, and returning them to their friends, useful members of civil society, and of the domestic circle. Long experience has fully confirmed the fact, that the probability of recovery is far greater when the patient is early placed under the curative treatment pursued in the Asylum, than when this favourable period for arresting the disease is permitted to elapse. It is cause of regret, that within our own, as well as other yearly meetings, there are Friends labouring under different forms of mental disease, who are not partakers of the benefits which our Asylum offers; and it is greatly to be desired that the relatives of such, or others interested in their welfare, would adopt measures for placing them within the benign influence of the institution. The price of board there, considering the advantages and comforts furnished, is very moderate; and the managers are desirous of making it still lower, as soon as the means can be obtained for doing so. With a view to this very desirable object, they would suggest to persons benevolently disposed toward the Asylum, to contribute either by donations or bequests toward the increase of the fund, created by the legacy of the late Anna Guest, the income of which is appropriated toward reducing the charge for the board of such patients as are in restricted circumstances. Such a fund would be a means of extending relief and assistance to a class of persons and their families, upon whom this distressing affliction presses with peculiar force, and might be instrumental in restoring some to the use of their reason, and the enjoyment of its attendant blessings, who would otherwise be left to drag out a miserable existence in the dark and hopeless mazes of confirmed and incurable insanity. We sincerely hope that this subject will claim the serious attention of Friends, and that a charity promising such beneficial results, will be cherished and augmented.

For "The Friend."

Seekest thou great things for thyself, seek them not.

The safety and preservation of the Christian traveller, depends, in great measure, on his humility and watchful dedication to the Master's will. Conscious of weakness, he putteth his mouth in the dust, seeking in humiliation of soul and deep self-abhorrence for a participation in the blessed hope of the gospel. His secret walking before God, and in the sight of his brethren, is in fear, and in weakness, and in much trembling. Through the continued sense of his inability for every good word and work, he is preserved from the snare of seeking great things for himself, and from coveting honour and pre-eminence even in the church militant. In humility, and in patient watchfulness he finds safety.

There is a spirit, which, whilst it earnestly longs for the prosperity of Zion, is yet not redeemed from the love of applause, and a desire of being honoured in the midst of the brethren. It joins loudly in the cry, "Hosanna to the son of David!" that it may partake of the triumph and glory of the Saviour in the sight of others. It loves pre-eminence amongst men, and influence in the camp of Israel. To it a hidden, quiet, Christian life, passed in the paths of obscurity, and occupied in daily watching unto prayer, were an irksome and an insipid condition. Its desire is to be full of doings, and acting, that it may be useful in its day. It would be of those whose history is recorded in the moral and religious improvement of their fellows. Those who are actuated by this spirit are willing to take the smallest apprehension of religious duty, as a clear call to immediate action. Here the enemy finds entrance. He comes and presents apparent duties and requirements to the mind, which being ready and longing for an opportunity of doing something, closes in with the temptations, and rushes eagerly to the performance of apparently good works. Whether this be in the work of the ministry, or whether it be in other ostensibly benevolent and religious enterprises, it is of injurious tendency to the soul. It blinds the inward eye which could once see the right way; it deafens that ear which could hear the secret whispers of Truth; it blunts the spiritual taste which could once discern the savour of the things of the kingdom. Honoured and highly esteemed by man they may be, in the opinion of others much good may have resulted from their labours; but when the soul muses in silence on these things, the unflattering witness, if it were allowed to speak, would salute it with something like this awful language, "Who hath required this at thy hands?"

Our Lord tells us some shall be condemned, who can say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils; and in thy name done many wonderful works?" As it was then, so it is now; those who do their good works to be seen of men, have no reward of their Father who is in heaven. Let thy prayers be to thy Father in secret—let thy dependence be on him alone—be quiet, as far as perfect obedience to his requiring permits, and thou shalt be honoured at last amongst those humble-hearted ones,

who, though conscious of no good in themselves, yet receive the glad welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

ADVANCE OF THE SILK CULTURE.

It may be the common opinion that the business of producing silk in the United States has quietly dwindled away into almost nothing. There is no longer the imposing parade in the newspapers, so common three or four years ago, that this or that man sold so many thousand trees for as many thousand dollars; or that some other equally patriotic individual exhibited a dozen *skeins* of sewing silk, affording the fullest evidence of what *might* be done when the people fairly set themselves about it—if they ever meant to do so. But notwithstanding this silence of the press, a silence growing out of the subdued and purse-stricken energies of speculators in mulberry trees, scattered all over the Union, the real, solid silk business, has been silently, but steadily advancing, until it is now three times as valuable in its aggregate production, as it was when Burlington was looked to as the *Magnus Apollo* of the trade, and when our steamboats were daily crowded with incipient patriots, offering up their golden oblations on the shrine of kindred patriots who had—trees to sell!

The progress of the silk culture in Massachusetts is shown by the following table of monies paid by the state in the shape of bounties, during a period of six years:—

Bounty paid to silk growers in 1836 was	885.20
" " " 1837 "	187.51
" " " 1838 "	350.53
" " " 1839 "	439.99
" " " 1840 "	2924.92
" " " 1841 "	4675.10

The actual amount paid in 1841, we are informed by an intelligent gentleman, in Massachusetts is over \$5000. The rapid increase of the silk culture in that state is forcibly illustrated by the foregoing table, which we have compiled from the secretary of state's annual report to the legislature.

In New York a law was passed last winter, giving a bounty, for five years, on all cocoons and raw silk produced in that state. This wise enactment has induced many persons to embark in the business, and numerous coconeries are now building, and extensive nurseries of mulberry trees planting. The quantity of cocoons produced in 1840 was 2100 lbs., yet the very next year it rose more than two hundred per cent., and amounted to 6426 lbs., equal to between six and seven hundred pounds of reeled silk. Some individuals made large crops.

In Ohio, as we learn from the report to the House of Representatives, made by—Bliss, (from the committee on silk,) who has politely sent us a copy of the report, the condition of the silk culture in that state is as follows:—

Bounty paid to silk growers in 1839 was	\$71.10
" " " 1840 "	1023.43
" " " 1841 "	2651.76

This, too, shows an increase of one hundred and sixty-eight per cent. in favour of the past

season. But some large growers made no claim for bounty.

Gill, of Mount Pleasant, who has an establishment with reels and looms in constant operation, manufacturing plain and figured silks, has never demanded a cent of bounty, though an extensive producer of cocoons. The whole amount of reeled silk produced in Ohio last year, is set down at *three thousand pounds*. In that state also, some persons have raised heavy crops of cocoons, from two to three hundred bushels, and the business is very far from flagging.

In Pennsylvania a similar increase has been experienced during the last year. In the single county of Lancaster, upwards of three hundred pounds of raw silk were produced. — Rapp, of Economy, raised nearly 400 lbs., and drew \$1700 from the state treasury for bounty, a sum which must have more than paid all her expenses. The whole of her silk is manufactured into plain and figured goods, ribbons, &c., in the same establishment where the worms were fed, and a ready sale is found for every yard of goods she produces. In 1840, Pennsylvania paid \$2101.89 from her treasury for bounties on silk grown in the state that year. In 1841, the increased production of silk by her citizens was such, that the bounties amounted to \$4418.55, showing the business to have been doubled. In Delaware county one person cleared upwards of \$300 by a single crop of worms. In Montgomery county another did nearly as well; and instances without number might be cited, of largely remunerated returns having been received by different growers.

In Tennessee the business is making rapid strides. Last winter the legislature enacted a bounty law, equal to a dollar and a half per pound on silk raised and reeled by the same person. Great crops have been produced last season by some citizens of Tennessee. From Hawkins county we have received upwards of 300 pounds of reeled silk, from the establishment of Frederick A. Ross, much of which was the product of his own coconery, while the balance came from those of his neighbours. His silk is reeled in a very superior manner, by girls instructed by himself, and promptly commands in the market five dollars per pound. We obtained that price cash, for the above named consignments, amounting to upwards of \$1600. No citizen of the United States has ever at one time sent to market so large a quantity of raw silk. He stands at the head of the list, as the largest producer of silk in our country; and from his ample means, his patient perseverance, united to rare intelligence, we doubt not he will long retain his position as such. His labours are giving a tone to the silk culture in East Tennessee, which, in the evident declension of the cotton culture, most exercise a highly beneficial influence on the prosperity of that secluded portion of the state.

In addition to the foregoing substantial evidences of the rapid increase of the silk culture, there is one with which the citizens of Philadelphia are but slightly acquainted. At No. 32 South Seventh street, in that city, H. McLanahan has a Filature of three reels constantly in operation, in which all the cocoons sent to her are reeled in the most perfect manner, the silk being afterwards converted into

sewings, in the same establishment; and more beautiful and perfect sewing silk, as regards quality, strength and brilliancy of colours, has never been made in, or imported into this country. The curious in such things will find a visit to the filature of this industrious and skilful lady, a most instructive and pleasing way of spending an hour. Her establishment is truly American.

Other instances could be cited in abundance, to show how steadily, and yet how rapidly the silk business is spreading all over our country. Four years ago the man who raised a dozen pounds of silk was an object of amaze for the newspapers. Now, there are scores of men who turn out their silk by cases of fifty to two hundred pounds. Cotton has gone down to a lower deep than ever, and from that ruinous fall it cannot recover. In Louisiana, Alabama, Georgia, and other cotton-growing states, silk is becoming an article of production to an extent that northern men have no conception of. In Jefferson county, Alabama, there is a silk manufactory already established by J. Thomas, where silk handkerchiefs are made, and sold as rapidly as they can be finished, and where the high price of five dollars per bushel is given for cocoons. But we know it is fashionable to sneer at the silk culture in this country, just as it was to ridicule the cultivation of cotton fifty years ago. The sneerers may yet live to see a result accomplished for silk, which they little dream of now.—*Burlington Gazette*.

Epistles of Counsel and Exhortation.

From Part Third of "Letters, &c., of Early Friends," edited by A. R. Barclay.

RICHARD FARNSWORTH TO FRIENDS.

Stanley, 11th of October [8th month].

Dear Friends—My endeared love to you all in the Lord Jesus Christ:—my love runneth forth toward you, desiring that the Lord would establish your hearts in Him; who is the fountain of living mercies. Wait on Him, and meet often together; and take heed of forming any thing of self. Stand always in the counsel of the Lord; and give up wholly to Him, to be guided by him. Submit to his will in all things, and every condition will be good, seeing the Lord always present in it. Take heed to yourselves, lest any deceit get in amongst you; for the adversary is very busy, and goes about like a roaring lion, seeking whom he may devour: and when the Lord is most manifesting himself amongst his people, then the devil doth most bestir himself.

There is a true work amongst you; but take heed, I beseech you, for the Lord's sake, that deceit does not mix with it.—Give not liberty to your own wills, but stand in the will of the Lord, and let patience have its perfect work among you.—And you shall find Him a merciful Father; and he will deal with you in tenderness and compassion.—Take heed of doing any thing by imitation as from others; but all mind your own conditions, and to be kept in the cross, the pure light guiding your minds; it will cross your own wills in all things, and will suffer you to conform to nothing but that which is pure; and so you will be kept always

in the fear of Him who is pure; and his pure fear will preserve and keep your minds close and pure, and open to the Lord to receive his teaching.—for the teaching of the Lord is in silence. And wait patiently upon Him, and give up yourselves wholly unto Him, to be acted upon and guided by Him; and He will keep self under the cross, that it cannot act; and so you will be led by the Lord gently on your journey up to the land of living mercies, where you shall find rest to your souls, even in the everlasting fountain of love.

—Dwell in the pure wisdom, and it will teach you what to do in all things. Walk in the light, and there will be no occasion of stumbling and falling; but being disobedient to the light, then there is stumbling and falling down.—Every one mind your own condition and your growth daily; press forward in the straight way, and so be kept in the cross, that keeps humble and lowly:—and being kept in the cross, it will bring you to lay aside every weight and burden, and to run with patience the race that is set before you; that you may so run as to obtain the crown.

O! dear Friends, let patience possess your souls, and it will keep you always in a sense of your condition. The Lord keep you, and establish you, that you may grow daily more and more into the everlasting Truth, and bring forth fruit to the praise and glory of God; that He in all things may be glorified by you; to whom be glory and honour and everlasting praises for ever and ever. Amen!

All Friends here are well, praised be the Lord,—and desire to be remembered to you all. My dear love to you all,—farewell; and the God of love and power keep you in the everlasting power of his love, and in the everlasting power of his Truth; that you may reign as kings upon the earth.

I shall see you again, when my Father pleaseth.

RICHARD FARNSWORTH.

JOHN WHITEHEAD TO FRIENDS.

Aylesbury Prison, 12th month, 1660,
[2d mo.] 1661.

Dear Friends, both sons and daughters, amongst whom I have travelled, that you might be gathered in the everlasting covenant of light and life, to feed by the Shepherd's tent, amongst the sheep of His pasture and the lambs of His fold. When I—consider that by departing from iniquity, ye are become a prey to all the beasts of the field, who gather themselves together to rend and to devour you;—how do my bowels yearn towards you, and my heart doth melt into tenderness with the love and life that is shed abroad in it unto you: in which life my soul is often poured out in silence before the Lord, (who knows how to deliver his little ones, who have put their trust in him), that you may be kept together in one mind and spirit, and have your hearts established with grace [upon Him] who is the only begotten of the Father.—Hold fast your confidence in the word of his patience, and in the living hope stand fast and immovable upon the spiritual Rock, that you may not be shaken: for now the storms, tempests, and floods are come, that the hearer may be known from the doer, and the false from the wise builders.

Therefore, let not the upright in heart be troubled, though some shake and fall, and are by the floods swept away; but rather rejoice, in that they which are approved shall be made manifest, and their righteousness which God hath given them, shine forth as the stars of the morning; yea, blessed shall they be that overcome; for they shall be as pillars in God's house, which he is building and will finish of tried and lively stones, that he may dwell in it for ever. Be not discouraged at the raging of the sea, neither dismayed at the tumult of the people: for the Lord your God is with you to deliver you, whether in life or death. O! then, stand wholly given up unto his will; and wait upon Him for strength and patience to lay down your own lives, if nothing but that or the transgression of the law of your God may satisfy them that persecute you; for better is it to fall into the hands of man for transgressing their law, than to fall into the hands of God for wilful transgression of His law: for you know man can only kill the body and no more; but God, after he hath killed the body, hath power to cast into hell. These things I write to remind you of God's power; that you may both trust, fear and love him, whose glory is arising upon you, and shall more abundantly appear in you, whose minds are staid upon him; who in mercy hath called you, and chosen you to follow the Lamb, who shall have the victory. Therefore, fear not to go through any suffering for his name sake; because he hath the words of eternal life; by him your souls may be everlastingly satisfied and refreshed. And what if God suffer your bodies to be broken, and turned to the ground whence they were taken,—that shall not prevent us from partaking of the glory that shall be revealed. And let not any look out with the wrong eye, to search when shall be the end of these things; for a thousand years with the Lord are but as one day, and his long suffering is great.—Let all whose minds are turned towards God, keep out of the reasoning, which draws back into self-safety; lest thereby the nobility of your minds be clouded, and the plants choked, whose growth is but little in the Truth; but stand in God's fear, and mind his witness in your consciences, and join not to any thing against that, and it will preserve you, though your strength be small.

And, dear brethren, whose portion is larger, remember that more is required of you, and according to your ability improve your talent in strengthening the weak, and considering the feeble-minded; and though you cannot give the oil of your lamps unto the foolish, having need for it all yourselves; yet tell them in time where they may buy it without money or price, that they may be prepared to meet the bridegroom, whose day is at hand. And if there be any amongst you who do not wickedly depart from God, but through weakness or violent temptations are ensnared by the enemy, then you whom God doth preserve and strengthen, reach forth your hands to help out of the jaws of the devourer: then shall the soul that is saved from deathless you, and the Lord will requite you in the day of your need. And see that you be inwardly armed—for he that goes to war against principalities, powers, and the rulers of the darkness of this world in another armour, which he hath not proved to be spirit-

nal, nor hath inwardly received it from God in the light, he shall not overcome. Now all lies at stake; and whosoever doth fly, before the victory be obtained, loath what he hath wrought, and makes himself a scorn to fools. Therefore let neither death, banishment, peril, sword, hunger or nakedness, neither any other thing, whether present, or to come, cause you to fly from the Truth; but in all conditions cleave unto it, and it shall preserve you.

And ye that have of this world's goods, let the bowels of your compassion be open to your poor brethren; and order that which God hath unto you stewards of in his wisdom, for their and your own relief, before it become a prey to the spoilers; and let tender love and mercy, as you have received it from the Lord, abound in you one to another. Live in the one Spirit of the Lord, that in it you may have unity and peace with God, and one with another; and bear one another's burdens, and suffer one for another, as Christ suffered for the body's sake, leaving to us an example; which God hath counted me worthy to follow, who am amongst many brethren a sufferer for the testimony of his Truth. Let not your hearts be troubled but rather encouraged by my bonds, in which I have peace with God; and though I should see your faces no more, I am joined with you in a perpetual covenant, and the remembrance of you is sweet to me. My life saluteth you every one with true inward breathings; that under the shadow of the Almighty ye may be preserved, and by his right hand upheld, until the tempest be over:—that thou, O! Zion, in thy beauty may arise; and the Lord, thy light and glory, be in the midst of thee, as the sun from under a thick cloud;—that men may see Him whom they have pierced, and the desire of nations be towards Him; and the people that dwell therein may walk with us in the light of the Lord;—that blessing and peace may fill the whole earth, and nation not lift up sword against nation, neither learn war or persecution any more. Amen, Amen!

And you that be at liberty in the outward, give up yourselves to serve the Lord in the morning of life; and visit your brethren that be in bonds for the Lord's sake; so will the Lord take it as done to himself, and give you a reward in the resurrection of the just. And keep your meetings as you see most expedient, in the light of the Lord, and in his fear, out of the fear of man; and be fervent in waiting upon God, that a double portion of his Spirit and power may be upon both sons and daughters, old men and babes;—in whose mouths, O Lord God Almighty! ordain them strength to bring to nought the wisdom of the wise, and to drive backward the counsel of the ungodly; that the fold of thy lambs may be preserved entire; and let thy life and virtue be amongst them a fresh pasture, and open thyself unto them, O thou fountain of living waters!—that the thirsty amongst thy people may be satisfied; and fill their hearts with thy love, that there-with they may love their enemies;—that thy witness may arise in them, and clear the innocency of thy own people;—for we have fled unto thee for refuge, and can use no other weapon to plead our cause but the words of thy mouth.

JOHN WHITEHEAD.

This is to go amongst Friends, to be read when they are met together in the fear of God, with understanding; and likewise to be sent to the prisons, to be read amongst Friends which suffer for Truth's sake. Fail not to communicate it one to another.

[From the Original.]

For "The Friend."

TO A.

On her saying "She was never well."

Then tarry not or loiter, swift be thou on thy way;
Let love on angel pinions speed, ah, thee on one moment stay;

Inquire the path to Gilead—thy siliings thither bear,
For prompt to succour and to save, is the Physician there.

The wounded heart he deigns to heal, the broken spirit raise;
The stammering tongue in melody he wakens to his praise;

The leprosy of sin removes from all who ask his care—
Then seek for balm in Gilead of the Physician there.

Though deep the wound he probeth—though shrinking flesh will feel—
Yet mercy 'tis and tenderness, he pains us not to heal;
He cureth not despectibly, but lays each recess bare;
He gives the balm of Gilead who is Physician there.

Oh, trust then in no other, to cure thee of thy wo—
The blind through Him have vision, the lame casting go;
His knowledge is unbounded, all come within his care,
Then choose the balm of Gilead and the Physician there.

Fourth month 14th, 1842.

THE FRIEND.

FOURTH MONTH, 23, 1842.

At the time this paper goes to press, our Yearly Meeting, which commenced on Second day last, will, it is likely, have closed its interesting sittings. From what we had heard respecting the comparative smallness of the Meeting of Ministers and Elders, which, as usual, was held on the Seventh day preceding, and from the reports of sickness prevalent in various parts of the country, we thought it probable the present annual solemnity would be considerably less in respect to numbers than that of last year. On the opening of the meeting, however, on Second day, it proved otherwise. The cast wing of the house on Mulberry street, occupied by the men, was at least as well filled, we think, as on the same day in the preceding year, and so continued from day to day; but the women's apartment in the west end, it is believed, was not quite so full as last year. In the hope that some capable hand will furnish a more detailed account for our next number, we shall at present only add our persuasion, that it has been a season of renewed favour and spiritual refreshment to many minds, and that in the deliberations on the various important concerns which claimed attention, brotherly love and harmony were predominant in a pre-eminent degree.

WEST TOWN SCHOOL.

The exercises of the Summer term, will commence on Second-day the 1st of next month.

It is the desire of the Committee that the pupils may assemble at the school on the preceding Sixth-day, so as to avoid travelling on the First day of the week, and to afford time for their proper classification.

In conformity with this arrangement the usual conveyances will be provided for the return of the scholars on Sixth-day the 29th inst., to leave the stage-office in Sixth street below Arch, at 7 o'clock in the morning.

Those who wish to avail themselves of this opportunity of going out, will please have their names timely recorded in a book left at the office for that purpose, that a suitable number of carriages may be provided to accommodate them.

Phila. 4 mo. 23d, 1842.

A stated meeting of the Female Branch of the Auxiliary Association of Friends in Philadelphia Quarterly Meeting, will be held on the 28th instant, at 3 o'clock P. M., at the Bible Depository, No. 50 North Fourth street. 4th month, 1842.

The annual meeting of Haverford School Association will be held in the committee room, Friends' Meeting-house, on Mulberry street, on Second day, the 9th of Fifth month, at 4 o'clock P. M.

CHARLES EVANS, Sec'y.

A Teacher of reading is wanted for the Boy's School at Westtown. Application may be made to Samuel Bettle, or Thomas Evans, in Philadelphia, or Samuel Hilles, Wilmington.

Also, one for the Girls' School, at the same place. Application to be made to Rebecca Allen, or Elizabeth C. Mason, in Philadelphia, or to Hannah Williams, at Whitmarsh.

MARRIED, in Baltimore, at Friends' Meeting-house, Courtland street, on the 14th instant, JOHN P. BALDWIN, to ELIZABETH RICHARDSON, formerly of Philadelphia.

DIED, on the 21st ult., in the 66th year of her age, ELIZABETH, wife of Benjamin Cooper, of Waterford, New Jersey, an esteemed member and elder of Newton Particular Meeting and Haddonfield Monthly Meeting. She possessed an amiable and benevolent disposition, was kind and condescending to the poor, and remarkable for that charity which thinketh no evil, and rather seeks to hide another's fault than expose it to view. Attached from conviction to the principles and testimonies of the religious Society of Friends, she endeavoured to maintain them in integrity; and to order her house, and educate her children in conformity thereto, being an example of plainness and moderation. Having loved the Lord from her youth, she appeared to be much weaned from all subsidiary things toward the close of life, and was evidently engaged in contemplating the solemn change, which brought with it no terror or alarm, but proved to her, as we believe, an admittance into that rest which is prepared for the people of God.

—, twelfth of Twelfth month, 1841, at her residence in Burlington, N. J., ELIZABETH NEWBOLD, aged 73 years. She was firmly attached to the principles and doctrines of the religious Society of Friends, of which she was a consistent and exemplary member.

—, on Seventh day, the 26th of Third month, 1842, ANNA FRENCH, wife of Robert French, of Salem, Ohio, in the 58th year of her age. During an illness of many weeks, her mind was preserved in quiet resignation to the Lord's will, frequently expressing, there appeared to be nothing in her way.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FOURTH MONTH, 30, 1842.

NO. 31.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments receiv'd by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 234.)

"The main site consists of the ruins of a comparatively modern village, covering a small Tell, [hill,] which is separated from the higher mountain on the north by a deep narrow Wady, coming from the east. On the east and west of the Tell are two small though wide Wadys, running down north into the former; while towards the south the Tell connects with the slope running up from the plain of Turmus Aya, but rises considerably above it. The position is in itself a fine one for strength, if it were ever fortified, though it is commanded by the neighbouring hills. Among the ruins of modern houses are many large stones, and some fragments of columns, showing the place to have been an ancient site. At the southern foot of the Tell is a small ruined mosque, standing partly beneath a noble oak tree.

"Our guide told us of a fountain up through the narrow valley towards the east. We went thither, and found that the valley here breaks through a ridge, and is at first shut in by perpendicular walls of rock; then follows a more open tract; and here, at the left, 15' from Seilon, is the fountain. The water is excellent, and issues from the rocks first into a sort of artificial well, eight or ten feet deep, and thence into a reservoir lower down. Many flocks and herds were waiting round about. In the sides of the narrow valley are many excavated tombs, now much broken away; near the fountain are also several tombs, and one in an isolated block. We returned down the valley, and followed it through on the north side of Seilon.

"The proofs that Seilon is actually the site of the ancient Shiloh, lie within a small compass, and both the name and position are sufficiently described. The full form of the Hebrew name was apparently *Shilon*, as we find in it the gentile noun *Shilonite*; and Josephus writes it also both *Silo* and *Silom*. The position of Shiloh is very definitely described in the book of Judges, as 'on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.' Eusebius and Jerome place it, on ten and the other twelve Roman miles from

Neapolis, in the region of Aerabatene. With the exception of these confused and probably conjectural distances, all the other circumstances correspond exactly to Seilon: for we were here on the east of the great road between Bethel and Shechem, (Nabulus), and in passing on towards the latter place, we came, after an hour, to the village of Lebonah, now el-Lubban.

"Here then was Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites, and where the last and general division of the land was made among the tribes. The ark and tabernacle long continued here, from the days of Joshua, during the ministry of all the Judges, until the close of Eli's life; and here Samuel was dedicated to God, and his childhood spent in the Sanctuary. In honour of the presence of the ark, there was 'a feast of the Lord in Shiloh yearly,' during which 'the daughters of Shiloh came out to dance in dances; and it was on such an occasion that they were seized and carried off by the remaining Benjamites as wives. The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place. Shiloh henceforth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam, is nevertheless spoken of as forsaken, and accursed of God. It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as so utterly in ruins, that the foundation of an altar could scarcely be pointed out.

"From that time onward, the place of Shiloh appears to have been utterly forgotten in ecclesiastical tradition; and I find no further notice of its position until the time of the Crusaders. At that time, it would almost seem as if Bonifacius was acquainted with the true site.

"But if the true position was thus for a time known, it was again soon forgotten; for at the close of the same century, Cotovinus places Shiloh at twelve miles north of el-Birch, upon the top of a high mountain, the highest in Palestine. Since that time, so far as I can find, no further attempts have been made to ascertain the site of Shiloh."

About five hours after leaving this place, "we entered the narrow valley running up northwest, between Mounts Gerizim and Ebal. Below us, on the right, and just on the edge of the plain, [which extends along east of these mountains,] are the ruins of a little hamlet called Beilat; nearer at hand, and about in the middle of the mouth of the narrow valley, stands a small white building, a Wely, called Joseph's tomb; while still nearer to the foot of Gerizim is the ancient well, known as that of

Jacob. Directly opposite to the mouth of the valley, among the eastern hills, a beautiful smaller plain runs up eastward from the larger one, and on the low hills, near its entrance on the north, are seen the three villages of 'Azmut, Deir el-Hatab and Salim.

"After turning the point of the mountain, our path descended very little; yet so great is here the ascent of the narrow valley, that in a quarter of an hour we came out upon its bottom, near a fine copious fountain in its middle, furnished with a reservoir. Below the fountain, towards the east, a tract of ground of three or four acres had recently been enclosed as a garden; but as yet it contained no trees. Above this point, we soon came to the olive-groves, where the ascent is less rapid, and the soil hard and stony. On the left, before reaching the city, at the foot of Gerizim, is a small tomb of a muslim saint, called 'Amud; but of recent construction, as we were informed, and containing nothing of antiquity. At 1½ o'clock we were opposite the eastern end of the long narrow town, which we did not now enter. Keeping the road along its northern side, we passed some high mounds, apparently of rubbish; where, all at once, the ground sinks down to a valley running towards the west, with a soil of rich black vegetable mould. Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westwards in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shade of an immense mulberry tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night.

"The city of Nabulus is long and narrow, stretching close along the northeast base of Mount Gerizim in this small deep valley, half an hour distant from the great eastern plain. The streets are narrow; the houses high, and in general well built, all of stone, with domes upon the roofs as at Jerusalem. The valley itself, from the foot of Gerizim to that of Ebal, is here not more than some 500 yards wide. The city lies directly upon a water-summit; the waters on the eastern part flowing off east into the plain, and so on to Jordan; while the fine fountains on the western side send off a pretty brook towards the Mediterranean.

"Mounts Gerizim and Ebal rise in steep rocky precipices immediately from the valley on each side, apparently some 800 feet in height. The sides of both these mountains, as here seen, were to our eyes equally naked and sterile; although some travellers have chosen to describe Gerizim as fertile, and confine the sterility to Ebal. The only exception

in favour of the former, so far as we could perceive, is a small ravine coming down opposite the west end of the town, which indeed is full of fountains and trees; in other respects, both mountains, as here seen, are desolate, except that a few olive trees are scattered upon them. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres. The southern mountain is now called by the inhabitants Jebel el-Tur, though the name Gerizim is known at least to the Samaritans. The modern appellation of Ebal we did not learn.

"One of our first objects at Nablus was to visit the Samaritans, that singular and feeble remnant of an ancient people, which, to this day, has survived the storms of ages and of adverse influences, upon their native soil. Some men, formerly from Beirut, soon came around us, and an old Christian of the Greek rite, undertook to conduct us to the Samaritans, to the summit of Mount Gerizim, and to Jacob's well. We repaired to the city, passing among luxuriant groves of figs and other fruit trees, and entering by a gate at the western end. The quarter occupied by the Samaritans is in the southwest part of the city, rising somewhat upon the acclivity of Gerizim. It is well built, and the houses seemed solid and comfortable. On coming to the synagogue we found it closed. Several of the Samaritans came to us; but as the priest was not at hand to open the door, we could not now visit the synagogue. They offered us a guide, however, to the top of Mount Gerizim, and we determined to go thither immediately, and see the priest on our return. We set off therefore at four o'clock on foot, attended by one of the younger Samaritans, an honest simple-minded man. Our old Christian we were willing to dismiss till we came back; having discovered meantime that his plan had been to take a Samaritan guide himself, besides demanding one of our mules to ride. We struck up the ravine above mentioned, which comes down from the southwest, and is full of fruit trees and verdure. Just out of the city is a fine fountain, called 'Asal, and still further up, an aqueduct and mill.

"Above the ravine the ascent of the mountain is steep; yet not so but one might ride up without difficulty. When about two thirds of the way up, we heard a woman calling after us, who proved to be the mother of our Samaritan guide. He was her only son, and had come away, it seems, without her knowledge, and she was now in the utmost terror at finding that he had gone off as a guide to Franks, to show them the holy mountain. She had immediately followed us, and was now crying after us with all the strength of her lungs, forbidding him to proceed, lest some evil should befall him. The young man went back to meet her, and tried to pacify her; but in vain; she insisted upon his returning home. This he was not inclined to do; although he said he could not disobey his mother, and so transgress the law of Moses. This touching trait gave us a favourable idea of the morality of the Samaritans. After reasoning with her a long time, without effect, he finally persuaded her to go with us. So she followed us up; at first full of wrath, and keeping at a distance from us;

yet, at last, she became quite reconciled and communicative.

"Twenty minutes of ascent from the city, in the direction southwest, led us to the top of Gerizim, which proved to be a tract of high table-land, stretching off to the west and southwest. Twenty minutes more, towards the southeast, along a regular path upon the table-land, brought us to the Wely we had seen before, standing on a small eminence on the eastern brow of the mountain, perhaps the highest point, and overlooking the plain on the east, and indeed all the country around, including Jebel esh-Sheikh, or Hermon, in the distance. Here is the holy place of the Samaritans, whither they still come up four times a year to worship. The spot where they sacrifice the passover, seven lambs among them all, was pointed out to us, just below the highest point and before coming to the last slight acclivity. It is marked by two parallel rows of rough stones laid upon the ground, and a small round pit, roughly stoned up, in which the flesh is roasted.

"On ascending the rise of ground beyond this spot, the first object which presents itself, are the ruins of an immense structure of hewn stones, bearing every appearance of having once been a large and strong fortress. It consists of two adjacent parts, measuring about 250 by 400 feet. The walls in some places are nine feet thick. The stranger at first is very naturally struck with the idea, that these must be the remains of the ancient temple of the Samaritans upon Mount Gerizim; but the Samaritans of the present day attach no sanctity whatever to these ruins, and simply call them el-Kul 'ah 'the castle.' They are probably the remains of a fortress erected by Justinian.

"Just under the walls of the castle, on the west side, are a few flat stones, of which it is difficult to say whether they were laid there by nature, or by man. Under these, the guide said, are the twelve stones brought out of Jordan by the Israelites, and there they will remain, until el-Muhdy (the guide) shall appear. This, he said, and not Messiah, is the name they give to the expected Saviour. He could not tell when he would appear, but there were already some tokens of his coming."

(To be continued.)

From the New York Knickerbocker.

THE BIRDS OF SPRING.

My quiet residence in the country, aloof from fashion, politics, and the money market, leaves me rather at a loss for important occupation, and drives me to the study of nature, and other low pursuits. Having few neighbours, also, on whom to keep a watch, and exercise my habits of observation, I am fain to amuse myself with prying into the domestic concerns and peculiarities of the animals around me, and, during the present season, have derived considerable entertainment from certain sociable little birds, almost the only visitors we have during this early part of the year.

Those who have passed the winter in the country, are sensible of the delightful influences that accompany the earliest indications of spring; and of these none are more delightful

than the first notes of the birds. There is one modest little sad coloured bird, much resembling a wren, which came about the house just on the skirts of winter, when not a blade of grass was to be seen, and when a few prematurely warm days had given a flattering forecast of soft weather. He sang early in the dawning, long before sunrise, and late in the evening, just before the closing in of night, his matin and his vesper hymns. It is true he sang occasionally throughout the day; but at these still hours his song was more remarked. He sat on a leafless tree, just before the window, and warbled forth his notes free and simple, but singularly sweet, with something of a plaintive tone that heightened their effect.

The first morning that he was heard was a joyous one among the young folks of my household. The long, death-like sleep of winter was at an end; nature was once more awakening; they now promised themselves the immediate appearance of buds and blossoms. I was reminded of the tempest-tossed crew of Columbus, when, after their long, dubious voyage, the field birds came singing round the ship, though still far at sea, rejoicing them with the belief of the immediate proximity of land. A sharp return of winter almost silenced my little singer, and dashed the hilarity of the household; yet still he pouted forth, now and then, a few plaintive notes between the frosty pipings of the breeze, like gleams of sunshine between wintry clouds.

I have consulted my book of ornithology in vain to find out the name of this kindly little bird, who certainly deserves honour and favour far beyond his modest pretensions. He comes like the lowly violet, the most unpretending, but welcomest of flowers; breathing the sweet promise of the early year.

Another of our feathered visitors, who follows close upon the steps of winter, is the pewee, or pe-wee, or phoebe-bird; for he is called by each of these names, from a fancied resemblance to the sound of his monotonous note. He is a sociable little being, and seeks the habitation of man. A pair of them have built beneath my porch, and have reared several broods there, for two years past, their nest being never disturbed. They arrive early in the spring, just when the crocus, and the snow-drop begin to peep forth. Their first chirp spreads gladness through the house. "The phoebe-birds have come!" is heard on all sides; they are welcomed back like members of the family, and speculations are made upon where they have been, and what countries they have seen during their long absence. Their arrival is the more cheering, as it is pronounced by the old weather-wise people of the country, the sure sign that the severe frosts are at an end, and that the gardener may resume his labours with confidence.

About this time, too, arrives the blue-bird, so poetically yet truly described by Wilson. His appearance gladdens the whole landscape. You hear his soft warble in every field. He sociably approaches your habitation, and takes up his residence in your vicinity. But why should I attempt to describe him, when I have Wilson's own graphic verses to place him before the reader?

When winter's cold tempests and snows are no more,
Green meadows and brown furrowed fields re-appear,
The fishermen hauling their shad to the shore,
And cloud-cleaving geese to the lakes are a steer-
ing;
When first the lone butterfly flits on the wing,
When red glow the maples, so fresh and so pleas-
ing,
Oh, then comes the blue-bird, the herald of spring,
And hails with his warblings the charms of the
season.

The lode-piping frogs make the marshes to ring,
Then waru glows the sunshine, and waru grows
the weather;
The blue woodland flowers just beginning to spring,
And spice-wood and sassafras budding together;
Oh, then to your gardens, ye housewives, repair;
Your walks border up, sow and plant at your
leisure;

The blue-bird will chant from his box such an air,
That all your hard toils will seem truly a pleasure!
He flits through the orchard, he visits each tree—
The red-flowering peach, and the apple's sweet bloss-
oms;

He snaps up destroyers, wherever they be,
And attacks the cattail that lurk in their bosoms;
He drags the wild grub from the corn it devours,
The worms from the weeds where they riot and
welter;
His song and his services freely are ours,
And all that he asks is in summer a shelter.

The ploughman is pleased when he gleans in his train,
Now searching the furrows, now mounting to cheer
him;

The gardener delights in his sweet simple strain,
And leans on his spade to survey and to hear him,
The slow lingering school-boys forget they'll be chid,
While gazing intent, as he warbles before them,
In mantle of sky-blue, and bosom so red,
That each little loiterer seems to adore him.

GOLD FISH.

These creatures, a specie of carp (*Cyprinus auratus*) are of an almost endless number of varieties, the distinctions being sometimes in their colour, and sometimes in their fins, tail, and other parts of the structure. They were first brought from their native country, China, to the Cape of Good Hope by the Dutch, about 1611, but were not introduced into France and England for a century more.

They are now imported into England from Portugal, where they are bred in vast numbers. The French also rear them extensively in the Mauritius, and use them as a common article for the table. Though the gold fish is a native of a very hot part of China, and though it appears to enjoy the heat of a pine stove, or orchidaceous house in England, yet it possesses the power of resisting a great degree of cold. Some years since Professor Host, a well known naturalist in Vienna chanced to have a glass globe containing a gold fish in the window of a room without a fire, during one of the coldest nights of severe winter. In the morning he recollected his poor fish, and examining his glass, he found the water frozen apparently quite hard, and the fish fixed immovably in the centre—supposing it to be dead, he left it in the ice; but as it was extremely beautiful, he took a friend to look at it in the course of the day—when to his great surprise, he found that the water thawed naturally, from the room becoming warm by the sun, and that the fish was quite lively and swimming about as though nothing had happened.

The friend of the professor was so much struck with the remarkable occurrence, that he tried a similar experiment; but bringing his frozen fish to the stove to hasten its revival, the fish died.

Gold fish live a very long time. A few years since there were some in a large marble basin belonging to the Alezar of Seville which were known to have been there more than sixty years, and which are probably still existing, as they then showed no signs of old age.

They were there, indeed, particularly active, though larger than usual, and of the most vivid colours. It was, however, remarkable, that they were all of nearly the same size, and this is generally the case with all gold fish kept in clear water, as they never breed in such situations. It has also been remarked, that gold fish kept in glass, seldom increase in size, particularly if the vase or globe in which they are kept, be small; a curious experiment to ascertain the truth of this remark was tried some years ago in Paris. Two or three fishes a year old, which measured two inches long, were put into a glass globe exactly one foot in diameter. The water was changed every second day in summer, and every week in winter, as is usually done with gold fish kept in glass vessels, and they were occasionally fed with crumbs of bread; but in eleven years they had not increased one line in length. They were then taken out of the globe, and thrown into a pond in the garden, where there was no other gold fish, and when this pond was drained, at the end of ten months, the gold fish were found to have increased in length, one about four inches, and the other nearly five.

As before remarked, gold fish never breed in clear water, and it has been observed, that when they do breed, the young conceal themselves among the roots of plants, in inequalities of banks, or among the faggots which may have been put in for them.

A lady who happened to pull up an aquatic plant which had grown on the bank of a pond in which there were some gold fish, was quite astonished to find the roots appear alive, and on examining them, she discovered the movement to be occasioned by a great number of little dark brown fishes, which were sticking to the roots. These little fishes were the fry of the gold carp, which are taught by instinct, to conceal themselves from the old fish, till the golden hue begins to appear on their sides, which it does when they are about an inch long.

It is said that the gold carp devour the fry of other fish, and also of their own, if they see them before the golden blotches appear. When it is wished to breed gold fish in clear water in a tank or basin, a few faggots should be thrown into the water, or a sloping bank of ground should be raised in the tank, the upper part of which is near the surface of the water. This will afford at once a situation for the old fish to deposit their spawn, and a shelter for the young fry. Some persons, when the spawn has been deposited on a faggot, remove the wood to another tank to rear the young, but they always do better and grow faster when bred in a pond with a earthy bottom, and in which plants grow naturally. In keeping gold fish in ponds no

care is requisite but that of sprinkling a few crumbs of bread occasionally on the surface of the water to feed them—but when they are kept in any small vessel the water should be changed regularly, not only for the sake of cleanliness, but because the fish will have exhausted the water of the animalcula which serve them for food. The usual rule is to change the water in glass globes every second day in summer, and every week in winter, and the water not to rise higher than the broader part of the globe.—*London's Lady's Magazine of Gardening.*

ELLIOTT'S TRAVELS.

(Continued from page 237.)

“After marching for eight hours on plain ground, we reached Ghubarib, a miserable village of the Haauran, which includes not only the ancient Auranitis, whence it derives its name, but likewise part of Trachonitis and Ituraea. It is mentioned by the prophet Ezekiel, and is supposed to have been included in the dominions of Arctas, king of Arabia. The village where we were compelled to halt consisted of a few mud huts tenanted by half-naked Bedouins, who were covered about equally with dirt and rags. The sheikr directed that we should be shown to a room. In one corner was a shed filled with rubbish, which a ragged girl and her brother carelessly threw aside, allotting to us a quarter in the midst of oxen, insects and filth. Little more than a hint of approaching day was necessary to make us fly from the horrors of a night thus spent; and, mounting our mules, we decamped before the Bedouins had smoked their morning chibouque. Two hours and a half brought us to Sanamein.

“To the east of Sanamein is a long, and not very high, ridge of hills lying north and south, known by the name of Djul ob Druos, or the mountain of the Druses. It appears, at a distance, to be about fifteen miles in length; and from the summit to the southern extremity it tapers so as to assume the form of a tongue, as it stands in solitude on the vast plain of Auranitis, bordering the district called Ledja, the Trachonitis of the ancients. The inhabitants, most of whom profess the spurious Mohammedanism of the Druses, are governed by a prince of their own, who owes no allegiance to the emir beschir, the chief of the Druses of Lebanon. They live in comparatively little connection with the Fellahs of the plain to the west of them, or with the Bedouins who range the vast desert to the east, extending nearly to Bagdad.

“The Arabs are divided into two classes. The Fellahs are those who, forsaking a migratory life, cultivate land, and carry their produce to market, exchanging it for the necessities of a civilized state, and occupying fixed habitations; while the Bedouins still retain the wandering habits of their father Ismael; their ‘hand is against every man, and every man’s hand against them;’ the wild desert is their home; the ground their pallet, and their canopy the sky; or, if luxurious, their choicest place of sojourn is a little tent black as the tents of Kedar; their progenitor: horses constitute their chief

treasure and happiness; and *such* animals are worthy the partiality they secure. A party of ten or twelve Bedouins, who appeared to be chiefs of their tribe, met us in this neighbourhood, mounted on horses richly caparisoned with bright coloured cloths of Damascus, and decked with ornaments probably plundered from caravans of merchants. Nothing can exceed the symmetry and grandeur of one of these noble animals. As though he embodied the description of the war-horse given by the inspired writer, his 'neck clothed with thunder,' seems to ask, 'Who can make him afraid?' and the 'glory of his nostrils is terrible.' At one moment, 'he paweth in the valley and rejoiceth in his strength;' at another, he gently offers his cheek to be caressed. Now 'he swalloweth the ground with fierceness and rage; and smelleth the battle afar off, the thunders of the captains, and the shouting;*' and now he lies down like a lamb, in the midst of the family, gambols with the infant Ishmaelite, and displays a degree of sagacity almost bordering on reason.

"Pursuing our course through Jedoor, by some supposed to have been the country of the Gadarenes, the long chain of Bashan bounded our view on the south, till we reached Nowa, the ancient Neve. This like Sanamein, and several other towns and villages in the road, is a heap of ruins. Population seems to have decreased from thousands to hundreds, and from hundreds to decads; what were once cities of considerable magnitude, are now wretched villages; and large towns have not a single tenant to perpetuate the memory of their name.

"From Nowa to Feek the road crosses a vast plain, destitute of cultivation and inhabitants. Nothing is seen but the ruins of tenantless villages and towns scattered in every direction, with multitudes of hawks and herons occupying the spots deserted by man. Rain poured in torrents during the day; several streams were so increased that we forded them with difficulty; and the violence of one of the currents carried my servant's mule off his legs, precipitating his rider into the water. The high land of Bashan was visible for several hours, and towards evening we obtained the first sight from the east of Jordan, of the most sacred and interesting country of the world. While Tabor's sacred summit was full in view, our attention was arrested by the angry voices of the Arab multitudes, giving utterance to oaths in which the word Allah was predominant. The violation of a divine command thus forced on our notice, and that impious denial of the Son of God with which the name of Allah is associated, contrasted painfully with the remembrance of the glorious scene which Tabor's top once witnessed in the transfiguration of the Messiah.

"The town of Feek, containing 300 huts, is divided between four sheikhs, each ruling in his division over the little population, consisting principally of members of his own family and forming with their collateral branches a clan. The office is hereditary; and a child, however young, is brought up as a sheikh from the day of his father's death. His will is law in the

paternal principality; he presides over the external relations of the tribe; decides internal disputes; and, as in the patriarchal days, of which this state of society is a relic, is regarded as the counsellor, father, and ruler of the community. That Abraham, the sheikh of his family and dependants, exercised in this vicinity the office of a governor, is manifest from many passages of Scripture; and among others, from that which represents Jehovah as saying of the venerable patriarch, 'I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.'

"The power of abstinence in this country is not peculiar to the camel and the horse. Bestowed on the camel by nature, and vouchsafed to the horse 'by the special favour of Allah,' it seems to be acquired by the Arabs as the result of habit. Not only is their facility of fasting great, but the quantity they habitually eat is smaller than is usually considered necessary for the sustenance of life.

"The Bedouins use locusts as a article of food; these they fry on an iron plate, and then preserve in bags of salt. Some cut off the head and tail, which others eat with the rest of the insect. The swarms that almost annually visit the Haouran are immense. All, however, are not equally insatiable. Thus, they are distinguished into two classes: those which devour every green thing; and those which confine themselves to leaves, sparing corn and fruit. Pliny mentions that some of the Ethiopians in his day lived 'only on locusts, saled and dried in smoke'; and of the Parthians, he observes, that they were 'very fond of locusts;' and St. Jerome notices the same taste among the Lybians. There can be little doubt that it was the animal, not the vegetable locust, which constituted the frugal fare of the Baptist; for, while the former is universally eaten on both sides of the Jordan, the latter is given only to cattle.

"Ten families of Christians reside among the Mahomedans in Feek. One of them visited us during the day we passed there, and, to testify his gratitude for a book, he brought us a present of twenty eggs and a pomegranate. To the observation that we wished we had an Arab Bible to give him, he replied in an emphatic manner, 'To give me!' The Scriptures are not to be received without a return; they must be paid for.' The feeling of the poor Arab was probably a-kin to that which led David to refuse the liberal offer of Araamah's threshing-floor, saying, 'I will surely buy it of thee at a price.'† This instance of a just estimation of the Bible was peculiarly interesting, as it occurred in a country the only Scriptural record of which informs us that its inhabitants repelled the Messiah, and 'besought him that he would depart out of their coasts.‡

"On the east of Jordan, an elevated tableland stretches in a southerly direction as far as the Dead Sea, here and there broken by ravines extending to the river. Situate on the verge of a precipitous steep where the mountain is cleft by one of these valleys, Feek commands a noble view of the lake of Tiberias, with the

town of the same name on its margin, and the adjacent hot baths; beyond which Tabor displays its round solitary summit; to the south is a continuation of the same table-land called Bashan; and to the north are the lofty mountains of Galilee, on whose highest peak the picturesque town and castle of Safet, tower above the clouds.

"From Feek a steep descent leads down to an isolated hill called Al Hoser, on whose summit are extensive ruins, supposed to be those of the ancient Regaba. This descent extends to the eastern shore of the lake of Tiberias. It was here that the legion of devils fell, at the mandate of our Lord, out of the man who dwelt among the tombs, and entered into a herd of swine, who ran violently down a steep place into the lake and were choked.

"St. Luke says,* that this miracle took place in the territory of the Gadarenes (called by St. Matthew,† Gergesenes) over against Galilee; a description which exactly corresponds to the position of Feek, and the character of the country answers the conditions required by the narrative; for so abruptly do the precipices impend over the water, that a herd of swine might, even in the present day, almost encounter a similar fate.

"Proceeding along the eastern bank of the lake to its southern extremity where Jordan *débouche* from it, we reached the village of Samagh; and, crossing the sacred stream on the only boat used between the source of the river and the extremity of the Dead Sea, we entered into the Holy Land.

"Though long in the vicinity of the goodly heritage of Israel, we now, for the first time, entered within its precincts. Sidon, Beersheba, the Mediterranean, and Jordan may, strictly speaking, be regarded as the boundaries of the Holy Land. Palestine, or the country of the Philistines, comprehended originally nothing more than Philistia, which extended from Jaffa to El-arish, including part of the plain of Sharon with the five cities of Gaza, Gath, Ekron, Ashkelon and Ashdod. This name, with that of Canaan, similarly derived from the ancient inhabitants expelled by the Israelites, was applied by extension to the whole territory they occupied; and thus, the three names may be regarded as almost synonymous. Entering the Holy Land at this point, we found ourselves at once ushered into the midst of the principal scene of our Lord's miracles, a large proportion of which were performed on the shore of that sea which lavied the walls of Tiberias, Chorazin, Bethsaida and Capernaum.

"Jordan rises in, a branch of Anti-Lebanon at a spot called Panias, the site of Cesarea Philippi, nearly opposite Sidon. Increased by the snow melting on the adjacent hills, it reaches a deep valley, hemmed in by the mountains of Galilee, whence it again pursues its course as a river through the plain called Al Ghor; after traversing this, the lowest level of Syria, it is lost in the deep and silent Asphaltries, from whose expanded surface its waters are now disposed of by evaporation: before the dreadful catastrophe which converted the plain of Sodom into a sea, there is reason to

* Job 39. 19. 25.

* Genesis 18. 19.

† Matt. 8. 34.

† 2 Sam. 24. 24.

* Luke 8. 26.

† Mark 5. 13.

† Matt. 8. 28.

believe that Jordan found its way into the Red Sea.

"Having skirted the southern shore of the lake, our course lay along its western bank to the modern town of Tiberias. This beautiful piece of water, called indiscriminately the sea of Galilee, the sea of Tiberias, the sea of Chimereth, and the lake of Gennesaret, from the situation it occupies, and the cities once near its banks, is about fifteen miles in length from north to south, and about six in width from east to west. Its water is of a greenish hue, and abounds in fish, some species of which are said to be found only here and in the Nile; it is perfectly clear and sweet, though it receives several hot saline streams so impregnated with gases, that they change the colour of the stones over which they pass.

"At the time of our visit, the face of nature wore a smiling aspect after rain; and the bright verdure of the opposite country of the Gadarenes, and of the hills of Bashan seemed to promise abundant pasturage to fat bulls, such as those for which the district was famous even in the days of the Psalmist.

"For a full mile to the south of Tiberias, now called Tabberca, the margin of the lake is covered with ruins of the former city, and the waves gently ripple over its fallen columns, while the sides of the hills of Galilee rising above it are filled with sepulchral caves. These are very ancient; for, in the time of our Lord, they seem to have been disused and thrown open, probably because that part had long ceased to be inhabited as it was in the days of the king of Israel; and maniacs and lepers found a shelter there from the heat of the sun. Thus, it is recorded, that when Christ was in the country of the Gergesenes, that is, in this very neighbourhood, "there met him two possessed with devils, coming out of the tombs."

"Anxious to trace the sea of Galilee from one extremity to the other, we continued our course along its western shore. An hour and a half brought us to the little village of Majdal, which gave its name to Mary Magdalene, and was the spot whither our Saviour retired after his miracle of the loaves and fishes; thence, proceeding northwards, we passed the ruins of some ancient cities, partly merged in the sea, and partly exhibiting, even at this day, the foundations of buildings. Possibly remains of Chorazin might be discovered here.

"Our march along the coast was an arduous one. Rain had so swollen the mountain torrents that some were crossed with great difficulty; and the force of one of them was such that my companion's mule was carried down it into the lake, and he narrowly escaped with his life, his person and baggage being for some moments under water. Nothing can surpass the beauty and grandeur of the surrounding scenery. The feathered tribe seem to choose this neighbourhood as a favourite resort. Multitudes of storks were congregated on the banks; the water was covered with wild ducks; and numerous vultures were assiduously engaged with their carrion prey.

"At the northern extremity of the lake is another mass of ruins, called Tabghorah, which mark the site of an ancient town. The

only indications of life are a mill and a few huts made of rushes, occupied by two or three fishermen. Its position points it out as an eligible fishing-place; and such is the import of the word Bethsaida; which city, if not situated on this spot, could not have been very far off."

(To be continued.)

A Norman Pilot and his Family.

"The 'Excursions in Normandy,' gives the following interesting and vivid description of a bold and fearless Norman pilot:—"In the night of the 21st of August, 1777, in a most tremendous storm, a vessel attempted to run into the harbour of Dieppe. Bousard, the pilot, who was never missing when the tempest raged, was on the pier, and seeing that the captain of the ship made several false manoeuvres, he called to him with his speaking trumpet, directing him what to do, and strove by gestures to render himself intelligible. Owing to the storm and the darkness, his efforts proved unavailing, and the ship struck about thirty fathoms above the pier. Everybody, excepting Bousard, gave up the crew for lost. Determined to save them, he was going to tie a rope around his body, in order to carry it to the ship; but his wife and children and his friends surrounded and besought him not to rush uselessly into certain destruction. Bousard, listening only to the voice of humanity, at length prevailed upon them to take home his wife and children. Having tied one end of the rope round him, and fastened the other to the pier, he plunged into the sea. Twenty times did the waves hurl him back upon the beach, and as often did he plunge again into the raging billows. A fresh wave flung him towards the ship, and he disappeared beneath her. A general cry of horror proclaimed his destruction. But he had only dived to lay hold of a sailor which the sea had swept from the deck, and whom he contrived to take senseless to the shore. A last attempt to reach the ship proved successful; he climbed her side, and conveyed to the crew the rope by which they were drawn ashore, one after another. But Bousard had not yet finished his glorious work. Exhausted with his exertions, he was conducted by his friends to the nearest house. A gust of wind wafted to the shore the cry of a passenger who had been left behind, and Bousard soon learned that there was another fellow creature to save. He felt his strength renewed, and, before those about him were aware, he had rushed out of the house, plunged again into the sea, and was battling with the same difficulties which he had before encountered, and which he overcame with the like success. The passenger was saved.—Eight out of ten persons owed their lives to his courageous exertions. Louis XVI. made him a present of a thousand francs, and settled on him a pension of three hundred. He was appointed keeper of the pier light-house—an office which has ever since been held by the Bousards, descending from father to son; and not a year has passed unmarked by deeds worthy of the first possessor. Close to the parapet of the pier of Dieppe is a pole covered with copper, to which is fastened a chain. Here, in every storm

since 1777, whether in the night or the day, a Bousard has taken his station, clinging to the chain, and served as a warning voice to those whom danger and the tempestuous sea pursued into the harbour. And though the waves broke over him—though they washed him from his post of honour—rising from their bosom, he would again give advice with his speaking trumpet, in defiance of the sea and its efforts.—Fifty times has a Bousard risked his life to save the lives of others. Napoleon ordered a house to be built for him close to the spot where the first Bousard performed his heroic achievement. He gave him the cross of honour. For more than half a century, whenever there has been a vessel or fellow creature to save, the people have asked, "Have we no Bousard here?"

The True Motive.—The first question to be proposed by a rational being is, not what is profitable, but what is right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit. If we cast it down from its supremacy, if we inquire first for our interests and then for our duties, we shall certainly err. We can never see the right clearly and fully, but by making it our first concern. No judgment can be just or wise, but that which is built on the conviction of the paramount worth and importance of duty.

In seeking and adhering to the right, we secure our true and only happiness. All prosperity not founded on it, is built on sand. If human affairs are controlled, as we believe, by Almighty rectitude and impartial goodness, then to hope for happiness from wrong doing, is as insane as to seek health and prosperity, by rebelling against the laws of nature, by sowing our seed on the ocean, or making poison our common food.

Mortality of Fork Grinders.—There are few occupations so destructive to life as that of fork grinding. It not only materially shortens, but also embitters existence with a distressing and incurable disease.

Fork grinding is always performed on a dry stone, and in this consists the peculiarly destructive character of the branch. In the room in which it is carried on, there are generally from eight to ten individuals at work, and the dust which is created, composed of the fine particles of the stone and metal, rises in clouds, and pervades the atmosphere breathed by the artisan. This dust produces permanent disease of the lungs, and a wasting of the animal frame, often at the early age of twenty-five. In a thousand persons above twenty years old, the proportion of deaths between twenty and twenty-nine years, in England and Wales, is annually one hundred and sixty: in Sheffield one hundred and eighty-four; but among the fork grinders the proportion amounts to the appalling number of four hundred and seventy-five.—*Church of England Review.*

A Curiosity.—Some air-tight tin canisters, containing boiled French beans, were lately brought on shore from the wreck of the Royal George. A dish of these vegetables on being dressed, was found excellent, though at least fifty-seven years old.—*English paper.*

For "The Friend."

THE YEARLY MEETING.

On Seventh day, the 16th instant, the Yearly Meeting of Ministers and Elders convened; and on Second day, the 18th, the Yearly Meeting for Discipline assembled. The latter was very large.

Ever as our annual solemnities approach, the minds of concerned Friends are brought under exercise, that they may be held to the reputation of truth; and knowing their own inability to do any good or acceptable thing, unaided by the Head of the Church, strong are their cries unto the God of their lives, as the spirit of intercession descends upon them, that he will be pleased to be with them when assembled for his service; graciously condescending to be "mouth and wisdom, speech and utterance;" "a spirit of judgment to them who sit in judgment, and strength to those who turn the blade to the gate." And we may thankfully acknowledge, that on the present, as on former occasions, the truth has been felt of the declaration, "for the sighing of the poor, and the crying of the needy will I arise saith the Lord." For though lettings things continue to hinder, and the seed has been often bowed down under a sense of oppression; yet hath the Lord again and again lifted up the light of his countenance upon us; and the true Israel have been permitted at times to rejoice in his creation. "Behold I create Jerusalem a rejoicing, and her people a joy."

The minutes of the Meeting for Sufferings for the past year were spread before Friends. That body has a committee under appointment for selecting a suitable number of memorials of deceased worthies for the press, including some presented to the present Yearly Meeting. They have Friends under appointment to prepare a sketch of the rise and progress of our Society's testimony against slavery; showing the deep religious concern in which it had its origin; the manner in which Friends were led to clear their own hands of its abominations; and indicating the single-handed course in which we can alone safely and availing plead the cause of the oppressed. They are also employed in collecting data to show the state of slavery in Delaware, and examining the statutes relating to the subject in that state. The various interests of Society have claimed their attention; and under a weighty sense of their obligations as watchmen on the walls of Zion, they were led to address an Epistle to their brethren of the Meeting for Sufferings at London, in which, in pursuance of the Christian freedom which had always characterized their intercourse, they drew attention to various topics involving the interests of Society. Their proceedings were fully approved; and they encouraged to persevere in watching over the concerns of the church.

In considering the state of Society as developed by the answers to the queries, much concern was felt, that some among us continue to neglect the assembling themselves with their brethren, especially on week-days, for the public worship of their merciful Creator, in whose hands are the issues of all things—who can bless and who can blast; and such were encouraged to "seek first the kingdom of

heaven." A caution was thrown out, that those who did regularly attend meetings, should be careful so to demean themselves in other respects, as not to cast a stumbling-block in the way of honest inquirers, or weak brethren. Surely, when Friends who are diligent in this respect themselves, yet are not carefully concerned to bring their children and domestics with them, or suffer those under their control to hunch out into the follies of dress, and deviate in their language and company from our Christian order—they are withholding a part of the price, and are an evil example to others—standing in the way of the unhappy wanderer, whose eye is sometimes turned in contrition to the Father's house; especially when such as these are officers in the church, being set as "examples to the flock."

A comfortable degree of love and unity appears to prevail among such of the members of this Yearly Meeting as are careful to attend all our meetings. May that unity increase which stands in Christ, the seed, wherein we can lovingly know, "one Lord, one faith, and one baptism;" "speaking the same language, and minding the same thing."

Concern was felt on account of some of our young people having joined other societies; and it was said, there must be a cause for this. Our testimonies are the same they ever were. The present is an unsettled and speculative time in the professedly religious world. Many books are published and circulated on religious subjects by other societies, and some by our members, approaching very nearly in sentiment to those of others, which contain opinions contrary to the doctrines held by us. Some of these works are to be found in members' families, where the young people read them; and as they lead round the cross, they are attractive to the youthful mind, that would fain find an easier way to the kingdom.

Friends were reminded of the manner in which our forefathers appealed to plain Scripture language, in all their controversies; and were cautioned upon the unsatisfactory nature of all curious criticism and commentary upon the Bible. They were encouraged to read its pages in that faith which was able to make wise.

A desire was expressed that heads of families should take suitable opportunities with their children to explain our testimonies, when their minds were in a plastic state, especially on the nature of a free gospel ministry—on the subject of baptism and the supper; continuing such instructions until the minds of the children could distinguish between baptism and baptism, and supper and supper.

The subject of education claimed the serious attention of the meeting, and a large committee was entrusted with it—to report next year.

The privilege of attending meetings of this nature was feelingly adverted to, being compared to coming to a feast; while a fear was expressed, that some, perhaps, came to hear words. Such were entreated to sink down into the silence of all flesh, wherein they could feel the sweet influences of the morning star, distilling dew into their innocent habitations, that they might experience the feast of feeling that stood not in words.

From the reports on spirituous liquors, it

appeared that the concern is progressing; and that an annual improvement has been evident since the Yearly Meeting required specific numerical information. Patient and affectionate labour, which has already accomplished so much, was again recommended to Monthly Meetings. Yet it was suggested, that Friends should watch the right time for taking another step.

The report on Westtown Boarding School was very satisfactory; that interesting institution continuing to spread throughout the bounds of our Yearly Meeting the blessing of a guarded, religious education. Who may tell its influence?—The average number of pupils was 212 for the year just ended.

From the Indian Committee's report, it appears, that the natives under our care are progressing in the comforts of civilized life; that their buildings are much improved; that a native is satisfactorily occupied in teaching a school; that their crops for the past year were sufficient for their consumption; that they exercised a Christian care over such of their people as gave way to intoxication; and that, could they feel convinced that they would not be driven from their habitations by the rapacity of white men, there is good reason to hope they would become an agricultural, moral, and industrious class of citizens. But broken faith, and violated treaties discourage them. "Hope delayed maketh the heart sick."

At no former period within the writer's remembrance, was there ever present at our annual gathering so many young Friends consistently attired; whose countenance and deportment "betrayed them," they had been with the Master; affording encouragement to their elder friends, that if they "kept their ranks in righteousness," "judges would be raised up as at the first, and counsellors as at the beginning."

Having in much harmony been favoured to transact the affairs of Society, under a precious covering of solemnity, the meeting concluded on Sixth day evening, about 5 o'clock.

ON TAXES.

From Old Humphry.

As there is much to enjoy in the world, so there is something to endure, and wise are those who enjoy gratefully, and endure patiently. The apostle must have had much Divine discipline and teaching, before he learned in whatsoever state he was, to be therewith content. How few have attained to such a state of mind!

I have before now endeavoured to point out, after my poor fashion, that a price is fixed to every earthly enjoyment, and that whether we go to market to supply our common necessities, or in any other way make an addition to our comfort and pleasure, the full price must be paid for the real or imaginary benefit.

Now, it is my intention to pursue this subject in a different form; in other words, to show that whether we build our houses in the city, or town, or pitch our tents in the wilderness, the taxes must be paid; while the Christian is on this side heaven, he must put up with earthly trouble.

In bygone days, I knew one who was

practical and clever in his business; a man of information beyond his sphere in life. There are men of this stamp in almost all ranks, who acquire knowledge nobody knows how; it seems rather to go to them, than they seek after it; and Pearson was one of this kind. It was a pleasant thing to pass an occasional hour with him, for he was sure either to tell me something I did not know, or to amplify and correct that which I did.

Most men have their weak points, and Pearson had many; among them was a strong, inveterate, and unreasonable antipathy to taxes. The very name of taxes had the same effect upon him as a stout stick has on an ant's nest, when turned round and round within it. If you can fancy to yourself a demure tabby cat, soft as velvet, sitting and purring in your lap, suddenly putting out her talons, and setting up her back, every hair on an end, at the sight of a strange dog, you will be able to imagine the sudden anger, hatred, and uncharitableness of Pearson at sight of the tax-gatherer: the man with the green book was an absolute scarecrow to him.

Pearson could reason on other subjects, but he could not reason on the subject of taxes. How to avoid paying them, occupied no small part of his reflection and his ingenuity.

The collector called and called again, but Pearson was out, or busy, or at his dinner, or had no change, or something or other. When these excuses were no longer avail—when, in short, he was compelled to pay, he put off the evil moment till a distress warrant was at the door.

One day when I called upon him he was in high glee, telling me he had, at last, got rid of the "Philistines," the tax-gatherers. He had agreed with his landlord to pay an advance of rent, on condition that the latter paid all the taxes. Taking out my pencil, and comparing the advanced rent with the amount of taxes, I found that Pearson was paying rather more than he had paid before.

Again I say, however we may eat, and shuffle, and plan, and contrive, the taxes must be paid.

You are not, however, to suppose that by taxes I mean merely the poor-rate, the assessed taxes, and such like things. No, no; what has been said about Pearson is only an illustration. I use the word tax in a more extended sense. All earthly things have a shadowy side; and, as I have said before, where there is much enjoyed, there will always be something to endure.

If you will have a large house, you must pay a high rent; if you will be proud, you must endure mortification; and if you will despise the calls of wisdom, you must suffer from the effects of your own folly. The high rent, the mortification, and the sufferance, are the taxes which you cannot evade.

Now, if I could but convince you, and more deeply impress my own heart with the truth, that we are mercifully dealt with by a mercy-loving God, and that our very trials are among our choicest blessings, then should we more patiently, and more willingly, pay those taxes which He, for our good, has laid upon us.

It was not the mighty cry, the threatening

malediction of an archangel, that made known to us the words, "In the world ye shall have tribulation," but the neck, encouraging voice of the Saviour of sinners, which told us, at the same time, where we might find peace.

We make a sad mistake in looking around us, fancying that it we had thus, or that, or if we were here, or there, we should be happier than we are, and have fewer taxes to pay. Every state and condition has its cares. Old Humphrey knows but little of kings, but he runs no great risk in concluding that their costly crowns neither keep their heads nor their hearts from aching.

It may be that the cares of the world, before now, have made you long "for a lodge in some vast wilderness." You may have imagined, as I have done, how sweet and peaceful a lonely log-house must be in some of the states of America, with the primeval forests around you, and where there are next to no taxes; but are there no taxes think you, in getting there, and in remaining there?

Is it not tax to be blown by the storm out of your course; to sail the salt sea for days and nights, for weeks, and perhaps months, till your heart is sick at the sight of it; to drag a thousand miles in the muddy Mississippi, gazing on the floating drift-wood, the monotonous wall of forest trees and the swampy shore, with here and there an alligator basking in the mud and slime, and myriads of mosquitoes swarming around you?

Is it no tax to dwell in the depths of solitude, in the back-woods of a new country, where the heart yearns in vain for society and friends! And is it not a heavy tax to bend over the couch of sickness, when assistance and sympathy are distant, and to bury your own dead with your own hands in a strange land? Yes! these things are enough to make a man cry out in his very dreams, "Old England for ever!"

I grant that if it were possible to be set down all at once, with our fresh feelings about us, untired by travel, and unsoured by deprivation, it would be truly delightful to gaze on the grand and glorious scenes of nature that man has never meddled with; but we are not to have things after our own fashion; we must take them "for better and for worse," for the taxes must be paid.

If we desire the good things that others possess, we must be content to have them on the same terms that others hold them.

"You have no such woods and waterfalls in England as we have in America," said a transatlantic friend to me. "Why no," replied I, "we certainly have not; neither have we such dreary swamps, such myriads of mosquitoes, such shaggy bears, bison, and wild oxen, such sharp-toothed cougars, such poisonous rattle-snakes, such wide-mouthed alligators, such——" It was needless to go on, for my friend had shuffled away, not expecting that I should so suddenly open upon him with a list of the taxes he had to pay for his waterfalls and his woods.

There are too many among us more desirous to obtain what we have not, than to improve what we have; too many, who, like poor Pearson, strive hard to get rid of one tax,

even though it subjects us to the payment of another.

We want to be picking and choosing, without considering the justice of the observation, "Shall we receive good at the hand of God, and shall we not receive evil?" We want the "great treasure," without the "trouble therewith," and "both hands full," without the "trouble and vexation of spirit." As well may the pilgrim hope to cross the desert without heat and thirst, and the mariner to roam the trackless deep without storm and tempest. We had better be quiet, for all our attempts to make a heaven upon earth will certainly end in disappointment.

I have often thought what a world this would be, if we had had the making of it. The wisdom of the Eternal produced order out of chaos; but if we had any hand in the affairs of the universe, we should soon produce chaos out of order. Like paper kites in the air, we do pretty well while checked with a strong string; but cut the string, and let us have our own way, and, like the poor kite, we come tumbling down into the mire.

Oh! it is a happy thing when the Christian gratefully accepts God's blessings with God's restrictions, God's summer with God's winter, God's parental encouragements with God's fatherly chastisements.

Now, think over these kindly-meant observations in a quiet and teachable spirit. If I know my own heart at all, they are meant for your real good.

The taxes laid upon us by the Father of mercies (which we ought gladly to pay) for the enjoyment of his favours, are comparatively very light; but the taxes we bring upon ourselves by our pride, waywardness, follies and sins, are heavy indeed.

WHISKEY.

A most remarkable reduction has taken place in the demand of this article during the past twelve months. The demand was much reduced a year ago; but now it is not half what it was then. The distillers, four or five years since, were running their works night and day, pressed with the demand for whiskey, and consuming rye and corn in immense quantities at one time four thousand five hundred bushels daily. Now the consumption is less than two thousand bushels daily, and is rapidly diminishing. There is on hand here a stock of twelve thousand barrels of whiskey, and such is the decreased demand, that there is no diminution of stock, notwithstanding the great diminution of supply. The distillers appear to be as much pleased with the change as their fellow-citizens generally. They are now reducing their work as fast as possible, so that for the next crop of coarse grain we presume the demand in this market from the distillers will not exceed one fourth of what it was at the highest point. The falling off cannot be less than a million of bushels for the year. This change cannot but have some effect on the market. Yet, on the other hand, the men who for years back have been guzzling whiskey and leaving their families half starved, will now eat bread and meat, and keep their families well fed. In a multitude of families this happy change has

already taken place. The nation will not be made poor by the revolution, but rich; business will not be stagnated, but stimulated by it. No man is vicious and wasteful without causing some mischief to society, and no man is industrious and virtuous without adding something to the common aggregate of general wealth and happiness. Society does not truly thrive upon the vices and dissipation of its members, but upon their morality and general good habits. Vice will be made a mother of trade, as every thing else is; but those who make money by it, are likely to contract its pollution, and so sink with those whom they pamper or rob. Virtue makes the man who practices it vigorous and comfortable, and generally gives him some property. As the wealth of a nation is the aggregate of its individual wealth, so the business of a whole people is measured by the aggregate of its industry. The loss of the whiskey business, therefore, will be a gain to the general business and wealth of the country. — *Journal of Commerce.*

THE OAK AND THE SHRUB.

BY R. H. BAYLEY.

I marked an oak—a noble tree!
Whose mighty firm stood firm and free,
Winters untold, in sylvan pride,
Its giant trunk seemed formed to bide;
And its huge arms extended round
A little rood of forest ground.

And near it drooped a sickly shrub,
Whose foliage fed the summer grub:
The contrast struck me, and I said—
"How quickly will the shrub be dead!
While the hale oak unbent shall wave,
And topple o'er its early grave."

I passed the spot once more, where grew
The evergreen and oak tree too;
When I beheld the latter smit—
The thunder-bolt had riven it!
Whereas the worm had taken wing,
And left the former sickly thing.

And so in life, the weakest form
Of better harvests the rude storm
Than one whose stalwart build had been
In keeping with a healthier meen,
And lives to see a brighter day,
When stronger frames have passed away.

THE FRIEND.

FOURTH MONTH, 30, 1842.

We received this week a letter from a Friend with a remittance for subscriptions, in a bill of exchange drawn on the President of the American Fur Company, New York, by the agent of the Northern Outfit, dated Second month 21st, at La Pointe, near the southwest end of Lake Superior, situate in latitude 47° north, and 14° west longitude from Washington, in which the writer says—

"We are here buried in the depths of a northern winter—the temperature for the last six days, averaging 8° below zero—the highest being zero, and the lowest, 18°. Our place thou may find my consulting the map of this lake, published by the Society for the Diffusion of Useful Knowledge, on the southern end of the island named *Mudline*, the southernmost of the 'Apostles' Group." As thou wilt suppose, we are almost entirely cut off

from communication with the civilized world during the winter season. Until within a few days we have had no intelligence from the United States later than first of Tenth month. A few newspapers brought by an Indian from the Falls of St. Anthony last week, gave us the news from as far east as St. Louis, down to the middle of last month. This letter will be carried to the Sault St. Mary's, 450 miles by an Indian, whom we send for the purpose of bringing communications by that route. He will be absent about thirty-five days. I much wish that some of you Philadelphians could have the interest in this lake to make it a visit. I know of no part of our country that would better repay both with pleasure and profit. The climate in summer is most delightful, and the mountain ranges which bound the lake, rich in interest for the man of science and the lover of sublime scenery. There are two vessels on the lake owned by citizens of the United States, either of which will afford a safe and commodious passage, and offer opportunities every two or three weeks at the Sault St. Mary's."

A stated meeting of the Concord Auxiliary Bible Association of Friends will be held at Friends' Meeting-house at Concord, on the 9th day of the fifth month, at 11 o'clock A. M. The female members are respectfully invited to attend.

HOWARD YARNALL, *Sec'ry.*

Fourth month, 28th, 1842.

The tenth annual meeting of the Liberia School Association will be held in the teacher's room, in the basement of the Presbyterian Meeting-house, on Washington Square, on Third day, Fifth month third, at 4 o'clock P. M. The annual report will be read, and an amendment to the constitution will be proposed for the action of the Association. The members are particularly requested to attend.

The annual meeting of Haverford School Association will be held in the committee room, Friends' Meeting-house, on Mulberry street, on Second day, the 9th of Fifth month, at 4 o'clock P. M.

CHARLES EVANS, *Sec'ry.*

A Teacher of reading is wanted for the Boy's School at Westtown. Application may be made to Samuel Bettle, or Thomas Evans, in Philadelphia, or Samuel Hilles, Wilmington.

Also, one for the Girls' School, at the same place. Application to be made to Rebecca Allen, or Elizabeth C. Mason, in Philadelphia, or to Hannah Williams, at Whitesmarsh.

Departed this life, on the 14th instant, in North Carolina, ESTHER JONES NIXON, in the 45th year of her age. The residence of this dear friend was principally in Philadelphia until the autumn of 1837. When her sympathy and interest being awakened for the Friends who were labouring for the establishment of the Yearly Meeting Boarding School, at New Garden, she was made willing to leave her home, and contributed her services to that institution in whatever station she could be most useful. She continued devoting her time and talents to that deeply interesting concern until the 1st of 1840, when she married Phineas Nixon,

and removed to reside a few miles from the school. Her health which had long been delicate, the last few months became increasingly so, and the certain progress of pulmonary consumption gave evidence of a speedy termination. This event was not unlooked for, and produced no alarm in the feelings of our dear friend. Her mind had long been preparing for the solemn moment of death, and as she observed, "things that often appeared to be of great consequence, now dwindled into their proper dimensions. Although she had many buffings and conflicts with the enemy of souls, she did not doubt receiving at last a crown of righteousness through the merits of a crucified Saviour, and frequently felt so full an assurance that her peace was made; she longed for the time to come for her release. A few days before the close, she said, "I hope it is not presumption in me; but I think the Lord has forgiven my sins, and I feel now as if all was ready." At another time, "my work is all done—all is quiet and peace." Again, "I feel tranquil and easy, it is the Lord's doing, Oh! how good he is, all the terrors of the death bed are taken away." On being asked if she felt happy, she replied, "Yes," and added with more than usual emphasis, "I know the Father, and I know the Son, I am sure I do. Oh! how comfortable I feel. A few minutes before her last breath she said, "be still—be still—the Lord will come—waiting, waiting—yes, yes!"—and peacefully passed away.

At his residence in Ledyard, Cayuga county, New York, on the 3d instant, JOHN BROTHERTON, aged 87, for many years a worthy elder of Scipio Particular Meeting. In the life of this valued Friend we have a precious example. Humility, moderation, strict integrity and Christian fortitude, under many afflictive bereavements, were prominent features in his character; and from the solemn quiet which accompanied his final change, is left the cheering belief that he is now enjoying the full fruition of his labours. In his younger years, our dear friend was much affected by Unitarianism, which rendered him a cripple for life. His residence, during the revolutionary war, was in New Jersey, where Friends often suffered, in consequence of military requisitions, and it was his lot to suffer imprisonment for several months in support of our Christian cause. His mind was much affected by Unitarianism, which rendered him a cripple for life. His residence, during the revolutionary war, was in New Jersey, where Friends often suffered, in consequence of military requisitions, and it was his lot to suffer imprisonment for several months in support of our Christian cause. His mind was much affected by Unitarianism, which rendered him a cripple for life.

On the 4th instant, at the same place, of pulmonary consumption, in the 16th year of her age, RACHEL, daughter of James and Martha Hixie. In the removal of this young person, her relatives have the consoling belief, that she is now resting with the righteous. Her illness which was short, was attended with patience and resignation; and during the day previous to her release, she frequently expressed a desire to depart, if the right time had come.

At the residence of her father, in Venice, Cayuga county, N. Y., on the 30th of First month, 1842, after a short illness, ANN ELIZA, daughter of Daniel and Hannah Wanger, aged about thirteen years. She appeared sensible that the time of her departure had arrived; and it is believed that she has entered a mansion of rest and peace.

—, in Salem, Mass., the 5th of Second month, ANNA BEFFUM, aged eighty-seven years.

—, the 20th of Third month, of pulmonary consumption, CAROL B. son of William and Anna Fry, aged twenty-four years and one month. He bore his disorder, which was very distressing, without a murmur. Till within about two weeks of his decease, he entertained hopes of recovery; but finding at length that his departure was at hand, he expressed his entire resignation to the Divine will, and likewise his sense of Almighty goodness in being favoured with state of calmness and peace, a state which he once thought very difficult to attain. He departed with the full assurance of receiving the immortal crown through the mercy of God in Jesus Christ.

—, on the evening of the ninth instant, near Woodbury, in New Jersey, DEULAN BALLENGER, in the 40th year of her age.

PRINTED BY HASWELL & JOHNSON,
Carpenter street, below Seventh, Philadelphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIFTH MONTH, 7, 1842.

NO. 32.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscription and Payments received by

GEORGE W. TANNIN,

No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 742)

"Soon after we passed the castle toward the south, the guide took off his shoes, saying it was unlawful for his people to tread upon this ground with shoes, it being holy. After a few steps, we came to a large naked surface of rock, even with the ground, and occupying a considerable area, inclining somewhat towards a cistern in the western part. This, he said, was their holiest spot, the place where the tabernacle of the Lord, with the ark of the covenant, had been pitched. He seemed to have no tradition of any temple here; and although we enquired repeatedly, we could not perceive that he had ever heard of any. Around this rock are slight traces of former walls, perhaps of the ancient temple. This spot is the Kiblah of the Samaritans. On whatever side of it they may be, according to our guide, they always turn their faces towards it in prayer; but when upon the spot itself, it is lawful for them to pray in any direction.

"Near by the same place, he pointed out the spot where they believe Abraham was commanded to offer up Isaac. On being asked if there were Samaritans in any other part, he said there were others living beyond the river Sabi, which could be crossed only on a Saturday; but as the Samaritans do not travel on that day, nothing more was known about them.

"Further south, and indeed all around upon this eminence, are extensive foundations, apparently of dwellings, as if the ruins of a former city. There are also many cisterns; but all were now dry.

"This point commanded a wide view of the country, and especially of the great plain below, through which we had travelled on approaching Nablus. The region round about bore an aspect different from that around Jerusalem. The mountains in general were less lofty and steep, and also less naked; while the valleys spread themselves out into fertile plains or basins, stretching mostly from east to west. The plain of Nablus is the largest of all upon the high tract between the western plain and the Jordan valley; and these moun-

tains are the highest in this region. The length of the plain is not far from four hours, its breadth irregular, but on an average, from half to three quarters of an hour.

"We returned down the mountain by the same route, and now found the Samaritan people waiting for us. The priest seemed about sixty years old, with a shrewd intelligent expression of countenance, and a manner which would command influence any where. His son, now sub-priest, perhaps thirty-five years of age, seemed in all respects to be of a more ordinary character. The priest wore an external robe of silk, with a white turban; the others had mostly red turbans. In other particulars, their dress was similar to the usual costume of the country. Their common language of intercourse, among themselves and with others, is Arabic. They were very civil and polite; answered readily all our enquiries respecting themselves, their customs, and their faith; and asked many questions, especially their priest, respecting America, and particularly whether there were any Samaritans in that country. We did not understand them as believing that other colonies of Samaritans actually exist there or elsewhere; but they seemed to have the idea that such a thing was possible, and were anxious to learn the true state of the case.

"The priest said, they have many books of prayers, ceremonies, and the like, in their ancient language and character; which character they call el-'Ebray (the Hebrew) in distinction from that used by the Jews, which they call el-Kashury. They have a copy of the first volume of Walton's Polyglott; and in the course of conversation, the priest acknowledged the correctness of the Samaritan Pentateuch contained in it. They complained, as usual, of the Jewish corruptions of the text; and dwelt upon the superior purity, both of their text and of their observance of the law.

"After considerable conversation, the priest at length rose and opened the door of their *Kenisch*, (the Arabic word for both church and synagogue,) and we all entered, taking off our shoes. It is a small plain arched room, with a recess on the left hand at entering, where their manuscripts are kept, before which a curtain is suspended. We noticed no figure of a dove, or of other objects. We enquired after the noted manuscript, which they professed was now 3460 years old; referring it to Abishua, the son of Phinehas. The priest brought out a manuscript from the recess, rolled on two rods in the usual Jewish form; but it turned out to be written in a modern hand, and on new parchment. When this was pointed out, the old man laughed, and produced another, which, he and the rest all said, was the true one. It was certainly very much worn, and somewhat tattered with use and much kissing, and here and

there patched with shreds of parchment; but the hand-writing appeared to me very similar to the former, and the vellum seemed in like manner not ancient. Of course we were not permitted to handle or touch it; and whatever we see its real age, it is very probably the manuscript which has usually been shown to former travellers and excited their wonder. They professed to have about a hundred manuscripts; and the priest said, that he employs himself in writing out copies of the law. When asked if they would sell a copy, the answer was: yes, for fifty thousand piastres.

"The Samaritans are now reduced to a very small community; there being only thirty men who pay taxes, and few, if any, who are exempt; so that their whole number cannot be reckoned at over 150 souls. One of them is an affluent circumstance, and having been for a long time chief secretary of the Mutesellim of Nablus, became one of the most important and powerful men of the province. He had recently been superseded in his influence with the governor by a Copi, and now held only the second place. He was called el-'Abd es-Samary. The rest of the Samaritans are not remarkable either for their wealth or poverty. The physiognomy of those we saw was not Jewish; nor indeed did we remark in it any peculiar character, as distinguished from that of other natives of the country. They pass the Jewish sabbath with great strictness, allowing no labour nor trading, not even cooking nor lighting a fire, but resting from their employments the whole day. On Sabbath eve they pray in their houses, and on the Sabbath have public prayers in their synagogue at morning, noon and evening. They meet also in the synagogue on the great festivals, and on the new moons, but not on every day. The law is read in public, not every Sabbath day, but only upon the same festivals.

"Four times a year they go to Mount Gerizim in solemn procession to worship; and then they begin reading the law as they set off, and finish it above. These seasons are, the feast of the passover, when they pitch their tents upon the mountain all night, and sacrifice seven lambs at sunset; the day of Pentecost; the feast of Tabernacles, when they sojourn here in booths built of branches of the arbutus; and lastly, the great day of Atonement in autumn. They still maintain their ancient hatred against the Jews; accusing them of departing from the law in not sacrificing the passover, and in various other points, as well as of corrupting the ancient text, and scrupulously avoid all connection with them. If of old, the Jews had no dealings with the Samaritans, the latter at the present day reciprocate the feeling, and neither eat nor drink, nor marry, nor associate with the Jews; but only trade with them.

"We enquired of the Samaritans respecting Jacob's well. They said they acknowledged the tradition, and regarded it as having belonged to the Patriarch. It lies at the mouth of the valley, near the south side, and is the same which the Christians sometimes call Bir es Samiriyeh, 'well of the Samaritan woman.' They acknowledged also the tomb near by as the place of Joseph's burial; though the present building is only a Muhammedan Wely.

"Late as it was, we took a Christian guide, our first old man not having made his appearance, and set off for Jacob's well. We now passed down on the north of the fountain in the valley, and the enclosed gardens below; so that we came to the opening of the valley on the north side, at the ruins of the little hamlet called Belat. Our guide had professed to know all about the well; but when we got thus far, he could not tell where it was. We met, however, a Muhammedan, who also acknowledged the tradition respecting Jacob's well and Joseph's tomb. He led us by the latter, which stands in the middle of the mouth of the valley; and then to the well, situated a little south of the tomb, and just at the base of Gerizim, below the road by which we had passed along this morning. We were 35' in coming to it from the city. The well bears evident marks of antiquity, but was now dry and deserted; it was said usually to contain living water, and not merely to be filled by the rains. A large stone was laid loosely over, or rather in its mouth; and as the hour was now late, and the twilight nearly gone, we made no attempt to remove the stone and examine the vaulted entrance below. We had also no line with us at the moment to measure the well; but by dropping in stones, we could perceive that it was deep. Adjacent to the well are the ruins of an ancient church, forming mounds of rubbish, among which we remarked three granite columns.

"What we thus could not do, had however been done long before by Maundrell, and recently by our missionary friends from Beirut. Maundrell describes the well as covered by 'an old stone vault,' into which he descended by a narrow hole in the roof, and there found the proper mouth of the well with a broad flat stone upon it. He removed the stone and measured the well. 'It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five we found full of water.' This was near the end of March. Our friends had visited it on their way from Jerusalem early in May, and both Hebard and Holmes had descended into the vaulted chamber. The latter also measured the depth, which he found to be 105 feet. Their account corresponds entirely with that of Maundrell, except that the well was now dry.

"This tradition respecting both Jacob's well and Joseph's tomb, in which by a singular coincidence Jews and Samaritans, Christians and Muhammedans, all agree, goes back at least to the time of Eusebius in the early part of the fourth century. Before the days of Eusebius, there seems to be no historical testimony to show the identity of this well with that which our Saviour visited; and the proof must therefore rest, so far as it can be made out at all, on circumstantial evidence. I am not aware of

any thing in the nature of the case that goes to contradict the common tradition; but on the other hand, I see much in the circumstances, tending to confirm the supposition, that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at it, while 'his disciples were gone away into the city to buy meat.' The well therefore lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent his disciples to the city, situated in the narrow valley, intending, on their return, to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. The well too was Jacob's well, of high antiquity, a known and venerated spot; which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries, intervening between St. John and Eusebius.

"A very obvious question presented itself to us on the spot, viz:—How it can be supposed that the woman should have come from the city, now half an hour distant, with her water-pot, to draw water from Jacob's well, when there are so many fountains just around the city, and she must have also passed directly by a large one at mid-distance? But, in the first place, the ancient city (as we shall see) probably lay in part nearer to this well than the modern one; and then too it is not said that the woman came thither from the city at all. She may have dwelt, or have been labouring near by the well, and have gone into the city only to make her wonderful report respecting the stranger prophet. Or, even granting that her home was in the city, there would be nothing impossible or unusual in the supposition, that the inhabitants may have set a peculiar value on the water of this ancient well of Jacob, and have occasionally put themselves to the trouble of going thither to draw. That it was not the ordinary public well of the city, is probable from the circumstance that there was here no public accommodation for drawing water.

"More difficult it is to account for the fact, that a well should ever have been dug here at all, on a spot in the immediate vicinity of so many natural fountains, and irrigated, even at the present day, by rills of running water brought down from the source higher up the valley. I can solve the difficulty only by admitting, that this is probably the actual well of the patriarch, and that it was dug by him in some connection with the possession of the 'parcel of ground,' bought of Hamor, the father of Shechem, which he gave to his son Joseph, and in which Joseph, and probably his brethren, were buried. The practice of the patriarchs to dig wells wherever they sojourned, is well known; and if Jacob's field, as it would seem, was here before the mouth of the valley of Shechem, he might prefer not to be dependant for water on fountains which lay up that valley, and were not his own.

"I think we may thus rest with confidence in the opinion that this is Jacob's well, and here the parcel of ground Jacob gave to his son Joseph. Here the Saviour, wearied with his journey, sat upon the well, and taught the poor

Samaritan woman those great truths which have broken down the separating wall between Jews and Gentiles: 'God is a spirit, and they that worship him, must worship him in spirit and in truth.' Here, too, as the people flocked from the city to hear him, he pointed his disciples to the waving fields which decked the noble plain around, exclaiming: 'Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest.'

"It was 8½ o'clock when we returned to our tent; wearied indeed in body, but refreshed in spirit, as we read anew, and in the midst of the very scenes, the account of our Saviour's visit and sublime teaching."

(To be continued.)

TRUSTING AN INDIAN CHIEF, OR CONFIDENCE RETURNED.

One of the first settlers in Western New York, was Judge W., who established himself at Whitestown, about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child—a fine boy of about four years old. You will recollect that the country around was an unbroken forest, and this was the domain of the savage tribes.

Judge W. saw the necessity of keeping on good terms with the Indians, for as he was nearly alone, he was completely at their mercy. Accordingly, he took every opportunity to assure them of his kindly feelings, and to secure their good will in return. Several of the chiefs came to see him, and all appeared pacific. But there was one thing that troubled him; an aged chief of the Seneca tribe, and one of great influence, who resided at a distance of about six miles, had not yet been to see him; nor could he by any means, ascertain the feelings and views of the sachem in respect to his settlement in that region. At last he sent him a message, and the answer was, that the chief would visit him on the morrow.

True to his appointment, the sachem came. Judge W. received him with marks of respect, and introduced his wife, his daughter, and the little boy. The interview that followed was deeply interesting. Upon its result, the Judge conceived that his security might depend, and he was, therefore, exceedingly anxious to make a favourable impression upon the distinguished chief. He expressed to him his desire to settle in the country; to live on terms of amity and good fellowship with the Indians; and to be useful to them by introducing among them the arts of civilization.

The chief heard him out, and then said, "Brother, you ask much, and you promise much. What pledge can you give of your faith?"

"The honour of a man that never knew deception," was the reply.

"The white man's word may be good to the white man, yet it is but wind when spoken to the Indian," said the sachem.

"I have put my life into your hands," said the Judge; "is not this an evidence of my

good intentions? I have placed confidence in the Indian, and I will not believe that he will abuse or betray the trust that is thus reposed."

"So much is well," replied the chief; "the Indian will repay confidence with confidence; if you will trust him, he will trust you. But I must have a pledge. Let this boy go with me to my wigwam; I will bring him back in three days, with my answer."

If an arrow had pierced the bosom of the mother, she could not have felt deeper the pang that went to her heart, as the Indian made this proposal. She sprang from her seat, and rushing to the boy, who stood at the side of the sachem, looked into his face with pleased wonder and admiration; she encircled him in her arms, and pressing him close to her bosom, was about to fly from the room. A gloomy and ominous frown came over the sachem's brow, but he did not speak.

But not so with Judge W. He knew that the success of the enterprise, the very lives of his family depended upon the decision of the moment—"Stay, stay, my daughter!" said he. "Bring back the boy, I beseech you. I would not risk a hair of his head. He is not more dear to you than me. But my child, he must go with the chief. God will watch over him. He will be as safe in the sachem's wigwam as beneath our roof and your arms."

I shall not attempt to describe the agony of the mother for the three ensuing days. She was agitated by contending hopes and fears. In the night she awoke from sleep, seeming to hear the screams of her child calling upon its mother for help! But the time wore away—the and the third day came. How slowly did the hours pass. The morning waned away—noon arrived—and the afternoon was now far advanced; yet the sachem came not. There was gloom over the whole household. The mother was pale and silent, as if despair was setting coldly around her heart. Judge W. walked to and fro, going every few minutes to the door, and looking through the opening in the forest toward the sachem's abode.

At last, as the rays of the setting sun were thrown upon the tops of the forest around, the eagle feathers of the chieftain were seen dancing above the bushes in the distance. He advanced rapidly, and the little boy was at his side. He was gaily attired as a young chief—his feet being dressed in moccasins; a fine beaver skin was over his shoulders, and eagles' feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his honours, that he seemed two inches taller than before. He was soon in his mother's arms, and in that brief minute, she seemed to pass from death to life. It was a happy meeting—too happy for me to describe.

"The white man has conquered!" said the sachem; "hereafter let us be friends. You have trusted the Indian; he will repay you with confidence and friendship." He was as good as his word, and Judge W. lived there many years, laying the foundation of a flourishing and prosperous community.—*Merry's Museum.*

A FARMER'S LIFE.

From an article delivered before the American Institute in New York, by J. O. Choules. It is a production of much merit, and although the work of a scholar, is well worthy the attention of the practical man. The following passage respecting the life of a farmer, expresses just sentiments:—

"I wish I could see in all our farmers a disposition to magnify their calling; but I have been grieved in many a farm-house, to listen to lamentations over what they term their 'hard lot.' I have heard the residents upon a noble farm, all paid for, talk about drudgery, and never having their work done; and few or no opportunities for the children; and I have especially been sorry to hear the females, lament over the hard fate of some promising youth of seventeen or eighteen, who was admirably filling up his duties, and training himself for extensive usefulness and influence. They have made comparison between his situation, coarsely clad, and working hard, and coming in fatigued, with some cousin at college, or young man who clerked it in a city store, till at length the boy has become dissatisfied, and begged off from his true interests and happiness."

I am conversant with no truer scenes of enjoyment than I have witnessed in American farm-houses, and even log-cabins, where the father, under the influence of enlightened Christianity and sound views of life, has gone with his family, as the world have termed it, into the wood. The land is his own, and he has every inducement to improve it; he finds a healthy employment for himself and family, and is never at a loss for materials to occupy his mind. I do not think the physician has more occasion for research than the farmer; the proper food of vegetables and animals will alone constitute a wide and lasting field of investigation. The daily journal of a farmer is a source of much interest to himself and others. The record of his labours, the expression of his hopes, the nature of his fears, the opinions of his neighbours, the results of his experiments, the entire sum total of his operations, will prove a deep source of pleasure to any thinking man. If the establishment of agricultural societies, and the cattle shows of our country, should have the effect of stimulating one farmer in every town to manage his land and stock upon the best principles of husbandry, there would be a wonderful and speedy alteration in the products of the earth, because comparison would force itself upon his friends and neighbours; and his example would be certainly beneficial, for prejudice itself will give way to profit."

There is much beauty as well as truth in the following passage on the subject of beautifying a farm-house:—

"It is to be deplored, that in many parts of the country the farm-house make so little pretension to external beauty, and that it is destitute of those attractions which are always at the command of the occupant.

"How many abodes do we know that are almost without gardens, and quite without flowers. It is the part of wisdom to make our habitations the home of as many joys and

pleasures as possible, and there ought to be a thousand sweet attractions in and around the sacred spot we call our homes.

"This feeling is perfectly philosophical. The fragrance of the rose that is plucked at the door of the cottage, is sweeter in odour to the poor man, who has assiduously reared it there amid difficulties and discouragements, than if it were culled from the 'parterre' of the palace; and the root which he has dug from his own little garden is more grateful to his palate than if it were the purchased product of unknown hands; and this argument, if it be true, when applied to individuals, is equally valid on the broad principle of nations.

"O, we greatly need something more of the sweet and beautiful about our houses and cottages, that shall make childhood, youth and age all cry out, 'there is no place like home.' In your summer rambles, away from the hot city, you go to the farm-houses of this and other states; now just think how differently your memory calls up various houses at which you have sojourned. You can think of spots like paradise, and there are others that you recollect, and there are only the capabilities for improvement and fine opportunities for the hand of industry and good taste. How well we recall to mind the pretty white cottage, the deep green blinds, the painted trellis, the climbing shrub, the neat garden fence, the sweetly scented flowers, the entire air of comfort, and how we long again to enjoy the bliss of quietness and repose. I believe a garden spot exerts a salutary influence, not only in early life, but in the advanced periods of human existence."

ELLIOTT'S TRAVELS.

(Continued from page 245.)

"Close to Tabgoorah are some hot springs whose waters resemble those of Tiberias; and a mile beyond, by the side of the lake, a mass of masonry bears the name of Telhoom; the possible successor of Capernaum. Of the city 'exalted to heaven,' nothing remains but piles of stones, over which later residents have raised their habitations; and these too have crumbled into decay. The only living creature we beheld was a solitary jackal. In Hebrew, the word *Capernaum* denotes a town or village, and *Nahoon* signifies comfort; in which sense it is used by the prophet Isaiah, 'Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem.' In Arabic *Tel*, means a heap; and the original name has undergone a change corresponding to that the place has experienced; for the city has become a heap; and *Capernaum* is now *Tel-nahoon*; or, by contraction, *Telhoom*.

"As we sat among the ruins of Capernaum, honoured as the Messiah's principal residence during his ministry, and therefore called 'his own city,' many interesting objects presented themselves to the eye and to the mind; to the south, Jordan is seen hurrying its rapid stream through a fertile plain till it reaches the sea of Sodom; on either side the hills of Bashan and Galilee precipitously impend over the water,

* Is. 40, 1, 2.

† Matt. 4, 13, and 9, 1.

while Gennesaret, like a mirror poised between them, reflects their beauties, and lays her crystal tribute at their feet. Immediately above, hill rises upon hill in beauteous succession, and the loftiest visible eminence is crowned with a city whose commanding position is probably unrivalled in the world. At no great distance, though concealed by higher land, is the mount from which our Lord delivered his memorable sermon. In the immediate neighbourhood, the dews of Hermon descend upon its favoured slopes; Tabor fills the mind with ideas of heavenly glory brought down to earth; and the city of Joseph points to the Saviour of the world as its triumphant reply to the question, 'Can there any good thing come out of Nazareth?'

Refreshed by our interesting repast at Bethsaida, we ascended the hills for an hour and a half to see the pit called Jehool Yoosuf, or Joseph's well, into which tradition says that Joseph was cast by his brethren. Hence, our road lay over high hills, commanding a noble view of the lake. The ascent was long and steep, and gradually one and another of the surrounding mountains was left below, as we climbed a pyramidal hill, out-topping them all, or the extreme summit of which, like an eagle's eyry, stands the castellated town of Safet.

Here we spent some days, examining minutely the neighbouring localities. Probably no spot in Galilee commands so magnificent a prospect. The lake of Tiberias, in its whole extent, with the towns and villages on its banks, the hill of Beattitudes, and Tabor, with the vast range of mountains which constitute Galilee and bound Samaria, are in full view. Such is the height of Safet that, from every point whence it is seen, it cannot fail to form the most remarkable feature in the landscape, and, if the position assigned to our Lord when delivering his unparalleled discourse be correct, Bethsaida, the ancient Safet, rose in unrivalled majesty exactly before him; hence there is reason to suppose that, according to his usual custom of drawing his illustrations from the scenes immediately presenting themselves, he availed himself of this object to enforce on his disciples the necessity for Christian circumspection by the striking metaphor, 'A city set on a hill cannot be hid.'

Were history with all its instructive lessons silent, the sceptic has only to travel to the land of promise, in which the name of an Israelite was once a glory, and his sword the dread of nations, to see the literal fulfilment of the prophetic denunciation. 'As the vine-tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord when I set my face against them.'* During the rebellion in 1833, which placed Jerusalem itself for a week in the hands of the insurgents, the Mussulman inhabitants of Safet took occasion to gratify their antipathies by attacking the harmless Jews. Entering their quarter, sword in hand, they despoiled them of every thing, even

of clothes, and many a rich man was left absolutely penniless.

From the heights of Safet the road descends for two hours, then crosses several of the other mountains of Upper Galilee, and at length reaches the village of Khatain, at the foot of the mount of Beattitudes, whose irregular outline resembles the back of a camel. Though itself low, it rises from a plain of considerable elevation, and commands a beautiful prospect. In front are several ranges of hills, towering one above another, the mountains of Upper and Lower Galilee, and the city of Safet elevated above all, like a sentinel on a post of observation; on the left is Tabor; on the northwest the long high range of Lebanon, and on the right the sea of Tiberias, with the hills of Tirorea and Gaulonitis. Here to read the Beattitudes, endeavouring to realize the tones of that voice which 'spake as never man spake,' is a privilege it were legitimate to desire; and many may imagine that their bodily presence on that spot would cause the mind to be impressed with the purport of those divine words in a manner never yet experienced. But, alas! local associations are insufficient to awaken spiritual feelings; the heart that is cold while studying the Scriptures, when surrounded by Christian ordinances in a Christian land, is not likely to glow with any kindling warmth even on the mount of Beattitudes.

Leaving Khatain and the mount of Beattitudes, we pursued our course over hills teeming with wild flowers and luxuriant herbage to the villages of Loobeeba and Sejahreh; then passing through the first wady country we had seen, we reached the foot of Tabor, and entered the plain of Esdraelion which divides the mountains of Galilee from those of Ephraim, or Samaria.

Esdraelion is known in Scripture as the 'valley of Jezreel,' from a city of that name; and from a similar cause, as the 'plain of Megiddo,' it measures thirty miles in length, and eighteen in breadth; on the north it is bounded by the mountains of Galilee; on the south by those of Samaria; on the east by Tabor, the little Hermon, and the hills of Gilboa, and on the west by Carmel, which leaves between itself and the mountains of Galilee, an outlet through which the river Kishon winds its way into the bay of Aere. The valley possesses the elements of great fertility, having a rich alluvial soil about three feet in depth, resting on a substratum of gravel and whitish limestone. In the distribution of Canaan to the people of Israel, it fell to the lot of the tribe of Issachar, who in its fertile and well-watered soil had abundant cause to 'rejoice in their tents.'* At its entrance, close to the foot of Tabor, stands the village of Deboreh, probably named from the judgess Deborah, who, on this very spot, marshalled the tribes of Zebulon and Naphtali against Sisera, the captain of the enemies of Israel.†

Beyond Tabor is a small range of hills, commonly called the little Hermon, to distinguish it from Jubl ool sheikh, or Great Hermon near Lebanon. The Arabs designate it Jubl ool dehee. It stands on the plain of Jezreel, forming, as it were, a sort of outwork of

the parallel mountains of Gilboa; and its proximity to Tabor, from which it is scarcely five miles distant, has induced a belief that it is the mountain referred to in the passages of sacred writ which connect the names of Tabor and Hermon. Some of the inhabitants likewise call it Hermon; but no certain inference can be deduced from this fact, as they may have adopted the name from the monks of Nazareth. At its foot are several natural caves once used as burial-places, but now converted into stables for the horses of the Arabs, and on its slope is Nain, where our Lord raised to life the widow's son.

Retracing our steps across that portion of the plain of Esdraelion, which intervenes between the little Hermon and Tabor, at an hour when the dew lay thick upon the grass, we arrived again at Deboreh. At the foot of the mountain some Bedouin Arabs had pitched their bleak and comfortless tents, near which several noble horses were tethered, presenting to the eye an apparent combination of the extremes of poverty and luxury. From this point we commenced the ascent of Tabor, which we accomplished in an hour by a tract exceedingly precipitous. Its height does not appear to exceed a thousand feet above the plain; but as its form approaches that of a semisphere, the outline is very bluff. It is covered with low brush-wood, stunted oaks, and olives, and tenanted principally by wild hogs, which are not often disturbed by the few Arabs who occasionally resort thither to cultivate a small patch of ground on the most elevated spot.

It is generally believed that Tabor is the mountain on which our Lord was transfigured, inasmuch as it is the only one in the neighbourhood that corresponds to the description 'an high mountain apart;‡' and this it does exactly; for, though surrounded with chains of mountains on all sides, there is no other that stands entirely aloof from its neighbours. Happily, the zeal of fanaticism has not been able to interfere much with the calm and interesting associations this spot is calculated to inspire; an altar, indeed, is raised on the summit, and three excavations are exhibited as the resting-places of Moses and Elijah; (two out of the three tabernacles which Peter merely *proposed* to construct!§) but none of these attract the eye so as to arrest the current of sacred thought; and this grand feature of nature, left unadorned and unaltered, is suffered to exercise its influence on the mind of the Christian, for whom it has a charm which no commemorative erection, however splendid, could afford, and from which no tales of deceivers can detract.

The view it commands is magnificent. To the north, in successive ranges, are the mountains of Galilee, backed by the mighty Lebanon, and Safet, as always, stands out in prominent relief. To the northeast is the mount of Beattitudes, with its peculiar outline and interesting associations, behind which rise Great Hermon, and the whole chain of Anti-Lebanon. To the east are the hills of Haouran and the country of the Gadarenes, below which the eye catches a glimpse of the lake of Tiberias; while to the southeast it crosses the valley of Jordan, and rests on the high land of Bashan.

* Ezekiel 15. 6, 7.

† Deut. 33. 18.

‡ Judges 4. 2. 7.

§ Matt. 17. 1.

¶ Matt. 17. 4.

Due south arise the mountains of Gilboa, and behind them those of Samaria, stretching far to the west. On the south southwest the villages of Endor and Nain are seen on the little Hermon. Mount Carmel and the bay of Acre appear on the northwest, and towards them flows, through the fertile plain of Esdraelon, that great river, the river Kishon,' now dwindled into a little stream. Each feature in this prospect is beautiful. The eye and the mind are delighted, and by a combination of objects and associations unusual to fallen man, earthly senses which more than satisfy the external sense, elevate the soul to heavenly contemplations.

"A ride of three hours over the mountains conveys the traveller to Nazareth, which stands on a slope surmounted and fronted by the hills of Lower Galilee. Rocks and barrenness appear on all sides. The eye, like Noah's dove, wanders about finding no cultivation, and no tree to rest upon. The dreariness of the spot reminded us forcibly of the prophet's touching description of Him, who, though the Lord of all, condescended to take up his abode here. If the moral desolation were, as it doubtless was, in those days equal to the natural, well might Nathaniel wonder that the desert should produce a holy fruit! It has often been asked whence Nazareth acquired so bad a reputation. As the frontier town of Galilee on the south, might it not have become infamous as the resort of criminals who fled thither from Judaea and Samaria to evade pursuit? If much pressed, they had ready access to Iturea, Galulitis, and Auranitis, on the other side of Jordan, and hence Nazareth would naturally be a favourite rendezvous for the worst characters.

"Though the surrounding country be desolate, it must be admitted that the town is superior to most of those in Palestine, and that it wears an air of comfort, not Syrian. The majority of houses are built of stone; and the population, as nearly as we could ascertain, consists of fifteen hundred Greeks, five hundred Greek Catholics, and four hundred Maronites, with two hundred and fifty Turks, who have a single mosque. The eastern veil is less strictly worn by the females here than in most parts of Syria, and even Mussulman women may occasionally be seen without it.

"Water-pots are made of common red earth, furnished with two handles, and precisely similar to those in use throughout Asia and the southeastern parts of Europe; they are always carried by women, and generally on the head. Sometimes the vessel used to hold water is the skin of a sheep, calf, or goat, with the orifices carefully served up; while smaller utensils of the same material frequently attract the eye and explain the Scriptural allusion, unintelligible to an European, regarding 'new wine put into old bottles.' Indeed, at ever turn the Christian student meets with illustrations of the inspired writings. The expressions, parallels, and imagery of the Bible are peculiarly adapted to the Holy Land, and Syria may be regarded as a local commentary on the sacred volume. Here some of its prophetic declarations seem almost to carry with them a double fulfilment: thus, when the Christian reads that Joseph settled in Nazareth, 'that it might be fulfilled which was spoken by the prophets, he

shall be called a Nazarene;' he is not a little surprised to find himself designated by the same name of reproach, and to learn that Nasari, or Nazarene, is the Syrian appellation of every disciple of Him who was termed 'the prophet of Nazareth.'"

"The view from the hills above Nazareth embraces many interesting objects. Besides Tabor and Hermon, the valley of Esdraelon, and Carmel, already referred to, in the east is Cana of Galilee, the scene of our Lord's first recorded miracle; and in the north, in the plain of Zebulun, Sephony, the site of the ancient Diocæsarea, where the pilgrim is invited to inspect the house of Joachim and Anna, the parents of the Virgin, and that of 'Judah the holy,' who, according to the Jews, composed, completed, or reduced into form the Mishna, or traditions of their religion, in the second century after Christ. The Gemara, or commentary on the Mishna, is generally believed not to have been comprised till the sixth century. It is held to be of equal authority with the Mishna; and though the Mishna and Gemara form conjointly the talmud, yet, in general, when the talmud is spoken of, the Gemara is principally intended. When the word of man is thus preferred to that of the Most High, can we wonder at the solemn censure of our Lord addressed to the expounders of the law, 'Well did Esaias prophesy of you, saying, In vain they do worship me, teaching for doctrines the commandments of men?'"

(To be continued.)

CULTURE OF THE PEACH.

The most extensive peach orchard which has come to my knowledge, is that belonging to Isaac Reeve and Jacob Ridgeway of Philadelphia. It is situated forty-five miles below the city, on the river Delaware, at Delaware city, and contains 200 acres of trees, in different stages of growth. In 1839, they gathered from this orchard 18,000 bushels of first rate fruit from 170 acres of trees, whereof only 50 acres were then in full bearing. When the fruit has attained the size of a small musk ball, it is thinned. One of those gentlemen informed me, that of that size, they had gathered in that year 700 bushels, by measure, of the immature fruit. By this judicious management, while the amount of fruit was but little diminished, either in weight or measure—its size and beauty were thus greatly improved, so that their fruit was the handsomest in the Philadelphia market, and during the best of the season much of it was sold at from \$1.50 to \$6 the basket of three pecks in measure. Since that period, they have increased their orchards, which now comprise 300 acres. Their trees are usually transplanted at a year's growth from the bud—they usually produce a full crop of fruit in the fourth year after being transplanted, and from some of their trees two bushels of fruit have been gathered in a single year. They prefer a dry soil, light and friable, on a foundation of clay, or gravelly clay; a good, but not a very rich soil. Like all other good cultivators, the whole land is always kept in cultivation. For the first two or three years,

corn is raised in the orchard, but afterwards the trees are permitted to occupy the whole ground, nothing being suffered to grow beneath their shade, as this would rob the fruit of its nourishment.

The blossoms of the peach tree, as well as those of the cherry, are sometimes liable to be cut off by winter, or by spring frosts, which occur after the sap has arisen; the danger in this case being caused by the occurrence of unusually warm weather, either during an open winter, or during the progress of a very early spring, which causes the tree to advance prematurely. Those trees being more especially exposed which are in warm and sunny positions, while those trees which are situated on the north sides of hills, the most exposed to cold winds, and on the north side of fences and of buildings, almost invariably escape. Completely to protect the trees, and to insure a crop of fruit in all situations and seasons, let the surface of the earth, beneath the tree, be covered to the depth of eight or twelve inches, either with leaves, or coarse straw manure, or with coarse hay in January and February, and when hard frozen. This will preserve the ground in a frozen state, and effectually retard the advancement of the tree till the danger is past, and to a late period in spring.—*Kenrick's New American Orchardist.*

For "The Friend."

Written in a time of Affliction.

I trust in God! with joyful confidence
Commit my cause to Him; since well I know,
That, in due season, his face will show,
And his right-hand fresh blessings shall dispense.
True, he hath shorn me of mine honours low,
Aye, in the very dust my life is laid,
And mingled troubles make me feel afraid,
Lest I, at last, should fall and faithless grow,
And my weak heart should faint beneath this weight of wo.

Yet, Oh, I dare not wish my grief were less;
For then my wayward heart might go astray;
No! let me rather, in "the narrow way,"
E'en 'till the goal he gained, right onward press.
So shall my passing hours with peace be blest,
So shall my weary soul find perfect rest.

Sago Pudding.—The following is an excellent recipe for a family pudding. 'Take a common sized teacupful of sago, and wash it thoroughly; put it in a pint of milk, place it where it will keep quite warm, without burning, and let it swell as much as three hours. When ready for baking, beat up three eggs and add them; sweeten it well, and spice it with nutmeg or cloves, or rose-water, according to your fancy. Stir in a teaspoonful of fine salt. If you wish to make it particularly rich, stir in half a teacupful of melted butter. This will fill a good-sized pudding dish, and takes about three quarters of an hour to bake.

A Whale Riding.—A fine specimen of the spermaceti whale was lately taken off New Bedford, and carried to Boston by railroad. This is probably the first whale that ever took a ride on a railroad.—*Late paper.*

OLD HUMPHREY IN A HAPPY MOOD.

From Old Humphrey.

I walked abroad after reading in the Bible of the grace of the Redeemer. My heart was softened by a sense of his mercy. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace upon him; and with his stripes we are healed," Isa. liii. 5.

The sun was in the sky; in his fiery chariot he flamed along the illumined heavens, flinging in all directions his insufferable rays. The firmament above was as burnished gold, and the earth was gilded with his glory. In an ecstasy I thanked God for the sun, while my eyes were blinded with his beams.

The snow-white clouds, heaped one upon another, sailed calmly along the clear blue sky. They were more beautiful; I lifted up my heart to the Father of mercies! "These are thy handiworks!" With pleasure, and with unbounded capacity for enjoyment in my soul, I thanked God for the clouds, which had ministered so much to my delight.

The winds came sweeping along the corn-fields, changing the yellow grain to a wavy sea of gold, and breathing around odours that gladdened my very spirit. With delight I stood, opening my mouth wide to inhale the grateful, the refreshing, and invigorating air; and with strong emotion I thanked God for the winds, while my heart danced for joy.

The oaks and elms shook their proud heads, and brandished their giant arms, the birch and the poplar turned up their silvery leaves, and the willows bent down till they touched the very waters of the rippling brook. Their freshness, their variety, and exceeding beauty overcame me; and with a faltering tongue I thanked God for the trees which had given me such abundant gratification.

The wild flowers, that in profusion spread their varied hues around, now decking the shrubs, now streaming along the hedgerows, and now spangling the grassy sod beneath my feet; the foxglove, the thistle, and stinging-nettle, that gave a richness to the tangled vegetation of the banks and broken ground, all added to my joys; while the warbling birds, and the joyous myriads of the insect world, filled up the measure of my delight. The tears started to my eyes while I thanked God for them all. "Praise God," said I, "in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Let every thing that hath breath praise the Lord."

With delight pressing upon me from all quarters, I again thought of the immeasurable mercy of the Redeemer, who had opened a way, the only way for fallen man to regain what he had lost by transgression. He who thought it not robbery to be equal with the Father, came down from heaven, and died for sinners upon the cross.

"Amazing grace! O love beyond degree;
The offended dies to set the offender free!"

Believe this, cling to this, and trust in this, O my soul, amidst all thy joys, and all thy sorrows! For when the sun shall cease to shine, and the wind to blow; when the clouds

shall be dispersed, and the flowers and the grass withered; when the feathery songsters and the joyous insects are gone, and there shall be no walking abroad in the earth; when this chequered world of flowery meads and rugged pathways shall pass away, a more glorious existence shall be known. Mortal pain, and sin, and death, and hell will no more be feared by the ransomed of the Lord. Oh, what a burst of hallelujahs will they raise in honour of their Redeemer! and how feeble is earthly joy compared with the rapturous delight with which they will hymn forth the anthem of the redeemed! "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"—Rev. v. 12, 13.

TO A BEREAVED FRIEND.

From the same.

My afflicted Friend—I hear that it has pleased God, in his mysterious mercy, to take away from the world, or rather to take unto himself, one that was very dear to you. You were bound together in bonds of affection as strong as links of steel; and taking her from you, was like dividing the joints, yea, separating the body and the soul.

I am not going to afflict you by taking the matter calmly—to tell you not to grieve, and to recommend you to be reconciled to your affliction, for I might as well recommend you to make yourself wings, and to fly away: the one thing is as impossible as the other. No! I am more inclined to grieve with you; to clothe my spirit in sackcloth and ashes; to seat myself beside you in the dust of humiliation, and to mourn the loss you have sustained.

Yours has been a heavy trial: the furnace has been very hot, and the fire exceedingly fierce. She whom you have lost had long been your companion, for you knew her in the days of your childhood. You loved her, and not without reason; she was the wife of your youth, the beloved companion of your maturer manhood, and the prudent director of your domestic affairs. She was also a fellow-pilgrim to a better land; a lowly follower of the Redeemer, and as I humbly believe, one of those whom he redeemed, sanctified, and has now glorified.

You were alarmed at her sickness, even when you could not believe it would be unto death. You watched, and wept, and prayed over her; and when it pleased God to speak more openly his intentions concerning her, your affections rebelled against his righteous decree. The hollow cheek, the sunken eye, the sharpened features, came upon you, agonizing your heart, and the feeble and fluttering pulse, the filmy and glazed eye-ball, the failing breath, and all the humiliating attendants of dissolution, almost overwhelmed you. I know something about these things, and therefore I know that you have had much to endure.

And since then, your heart-strings have been wrung in committing her body to the grave, and you have found the world a wilderness, and yourself a desolate and broken-hearted

mourner. I am grieved for you, for your trouble is no common trouble; nor am I much surprised, though somewhat distressed, that you have hitherto almost refused to be comforted. It is a hard matter to bless a joy-taking, as well as a joy-giving God. This is a lesson that we can only learn from a heavenly Instructor.

You have lost for ever, as far as this world is concerned, your best earthly friend, your dearest earthly treasure, the light of your eyes, the desire of your heart, how then can you feel other than desolate? I could mourn for you in the bitterness of my spirit.

But now, having gone with you, in considering what you have lost, I hope you will go with me, in considering what you have not lost. There is a shiny as well as a shadowy side even to affliction, and your's may not be without consolation.

First, let us ask from whom you have received this bitter stroke. Hath an enemy done this? Oh no; but the best, the kindest of friends. He who is "merciful and gracious, slow to anger, and plenteous in mercy. Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm ciii. 8, 13.

Why this seems to go to the root of the matter; for if a friend hath done it, it must have been done with a friendly intention—there is consolation in the very thought.

Again, though this stroke has brought earthly sorrow upon you, it has given heavenly joy to her whose loss you deplore, for you have good reason to believe that she lived and "died in the Lord." What a source of comfort is this! What a cordial to enable you to endure hardness as a faithful soldier of Christ; to think that when you are tried, she is at peace; when you are in danger, she is secure; when you are sorrowing, she is rejoicing! There seems to be consolation upon consolation.

Nor ought we to forget how soon we shall again be united to our friends in glory. The season may be very short. If the separation were an eternal one, it would indeed be dreadful; but no, it is not so; and if I may, without being irreverent, venture the remark, the departure of our friends for glory, not only severs one of the ties which bind us to the world, but gives us added charm to heaven.

Let us for matchless mercy Christ adore,
They are not lost, but only gone before!
With glittering crowns, and golden harps they stand,
To bid us welcome to that heavenly land.

It may be that this trial was necessary; it may be medicine, prescribed by the Great Physician, for the health of your immortal soul; nor is this an unreasonable supposition,

For oftentimes, with erring hearts,
We need affliction's rod,
To drive us from a sinful world,
And draw us near to God.

Under God's guidance the light afflictions of his people work out for them "a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

Now, do not you begin to see and to feel that this providence of God may be meant as a gracious gift, as well as an afflictive dispensation? It has been good for her who is in heaven, and it is likely to prove good to you

who are following her there. I might enlarge on this head, and on others also, but let me not weary you. Take my poor thoughts as prompted by affection, and bow to the will of God.

On the whole, looking at this trial in all its bearings, it is mingled with much mercy. This, with our dim-sightedness, may be seen, and would be, no doubt, much clearer, if our spiritual discernment were more perfect. As your sufferings abound, may your consolations in Jesus Christ abound also, and those all-sustaining promises be blessed to your soul,—“My grace is sufficient for thee.” 2 Cor. xii. 9. “As thy days, so shall thy strength be.” Deut. xxxiii. 25.

I have written you a long letter, and my remarks may not appear to you so kind as I intended them to be; but my object has not been to offer comfort without pointing out the reasonableness of the consolation afforded. I feel my infirmity in attempting to comfort you.

I sympathize heartily with you in your trouble, but when we speak of suffering, we should never lose sight of the sufferings of the Saviour. This will make our own afflictions light. When we enumerate our mercies also, the crowning mercy of the gift of Jesus Christ should be ever had in remembrance; this should fill our mouths and our hearts with praise.

Unsanctified sorrow is ever selfish; it opens our eyes wide to our afflictions, and closes them to God's mercy and pitiful compassion. I humbly trust that your sorrow will not be of this sort, but that as your heavenly Father's goodness, and the healing hand of time, binds up your wounds, you will be led, step by step, to adore the will of God; to admire him for his wisdom, to adore him for his faithfulness, and to thank, and bless, and praise him for his infinite compassion and love. He will do all that is right concerning us, for “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom. viii. 32. Lift up your eyes to the hills whence cometh your help, for “Thy God whom thou servest continually, he will deliver thee.” Dan. vi. 16.

In the bonds of Christian love and affectionate sympathy,

I am your friend,

HUMPHREY.

Extract of a letter from William Rathbone, a valued Minister, of Liverpool, to Samuel Smith, of Philadelphia, written eleven days before his decease.*

Perhaps this may reach thee before thou leaves Dublin, in order to proceed on the discharge of a commission given thee to execute under thy Master's seal, not to be opened till thou comes to the different places where he may be pleased to appoint for thee, to stand forth to advocate the cause of truth and righteousness, against the power of Antichrist and his kingdom, which is that of darkness and

error: and it may seem meet with Divine Wisdom, for wise purposes best known to himself, when arrived at some of the stations for active service, to forbid the seal being opened by the appearance and continuation of the cloud over the door of the tabernacle during his pleasure, for the trial of the faith and patience of his children and servants; yet, under every proving dispensation, his promise remains certain to Jacob and his seed, though in appearance like a worm; “When thou passest through the waters, I will be with thee; and through the rivers—they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour.” May He continue to be the director and preserver, through the course of thy religious labours in [Ireland] where thy present lot is cast; after which, thy company amongst us in this place will be acceptable.

Liverpool, 7th mo. 31st, 1789.

A letter, &c. dedicated by our worthy Friend, Sarah Taylor, of Manchester, during her last illness, to Samuel Emlen, of Philadelphia, taken from her own lips, by S. B., a valuable elder, the second of Fourth month, 1791.*

Under the fresh influence of that gracious unity and fellowship, whereby we have often been comforted together, when present, do I once more salute my beloved Samuel Emlen, and with this send him a pair of stockings, that were finished in my seventy-fourth year; and also convey the intelligence, that, having been enabled to fill up the duties to a beloved brother, now gathered into peace and rest, my little fabric seems also tottering, as if near being gathered into its final rest; yet I feel abundant cause, when contemplating the mercy and kindness of the Almighty, for worship, thanksgiving, and praise, wanting nothing that is needful to be done for the body, being attended by kind friends, and having every thing I stand in need of.

I think this is likely to be my last salutation and final farewell, I may be able to send; and I feel a wish that, if this meet thee in mutability, “the dew of the everlasting hills may rest upon thee, and on thy branches.”

(Signed by herself.)

SARAH TAYLOR.

After dictating the above to the Friend, she added, after a little pause, “And I would have thee write, and tell him, that though my nights are passed with little sleep, yet they are often made easier than I can expect; and I am not without my employ, for I generally witness these times to be my most favoured seasons, under the openings of prospects that are enlarged into such wonderful scenes of joy and brightness, that I have to behold the morning stars singing together, and the sons, yea all the children of God, shouting for joy; and though, in this embodied state, I cannot be continually centered with them, I have only to behold them, yet I feel a foundation for hope, that, in

the appointed time of my great Master, I also shall mix with them in the unceasing song of thanksgiving and praise. I see a river, a river clear as crystal, proceeding from under the throne of God, without tumult: no tumultuous tossings, but all is quiet, perfect quiet.”

A salutation of Love, dictated by our friend, Sarah Taylor, in her last illness; addressed to the Quarterly Meeting of Women Friends for Lancashire, held at Manchester, the 18th of 4th month, 1791.

As by the present awful dispensation I am prevented sitting with my Friends in the Women's Meeting, where we have often been favoured and edified together, under the covering of that ocean of love and life; I salute you, and ardently desire and recommend that each individual may, when collected, gather to that divine gift in yourselves, that by its fresh, animating, enlivening, consoling power and virtue, you may be qualified to move in your proper ranks in the Lord's work, and thereby be enabled to maintain good order in the family: for deep, silent, spiritual Labours are much wanted; and only when He brings them forward can they promote His work to His praise, and strengthen one another in the most holy faith that works by love. O, let that love abound, preside, cover, and reign over all; there is nothing to be compared with it: it is beyond expression.

From your sister in tribulation, who desires to be preserved in the patience and kingdom of Christ,

SARAH TAYLOR.

An account of some dying expressions of a Young Woman of Manchester, by Sarah Taylor.

A young woman that lived near me, who was educated by her parents in our Society, and of orderly conduct, keeping in moderation as to her form of dress, a diligent attender of meetings, about twenty years of age, was visited with a long sickness; in the latter part of which I frequently visited her to my satisfaction, observing her solid and properly thoughtful; several times expressing an apprehension she should not recover, and a solicitude of mind to be prepared for that awful solemn change.

About an hour before her departure she sent for me, and while I sat by her in silence, she said with much weight and solemnity, “I wanted to see thee once more, and tell thee I am now going. I wanted to be gone long since, but that was my own time, not the Lord's; it was the effect of self-love to be free from pain and trouble; but I now see I was not ready. Oh, it is a great thing to be prepared to die!—much wanted to be done for me before I was. I have spent too much time, and thought about dressing this poor body. I was far too nice about that; and what is worse, I spent too much of my precious time in reading unprofitable books, yea, pernicious books. What painful conflicts I have had on those accounts; but through infinite mercy the Lord has done away mine offences, for the sake of his beloved Son Jesus Christ, and made me ready. O that our young people knew how great a thing it is to die. Do thou, my dear friend, tell them; it is an awful change. I shall not live to tell them

* William Rathbone, was a native of Liverpool, and resided there till his decease. An interesting account of him is in the ninth part of “Piety Promoted.”

* Of Sarah Taylor there is also an account in the same part or volume, within a few pages of the other. She was a faithful and sound minister.

so; I am just going; this is the Lord's time, for he has made me ready. What a mercy it was He did not suffer me to go in my own time, when I was not prepared for peace and rest in His kingdom!"

To her father she said,—“My dear father, be in earnest, that thou mayest be fitted for thy solemn close; do not divert thy mind from that important concern by vain conversation, or jesting in the shop. It has many times troubled me since I was ill, when I heard any thing of that sort. I earnestly desire thou mayest be thoroughly prepared.”

William Norris, the celebrated locomotive engine maker in Philadelphia, it is stated, has received from the Emperor of Russia a ring valued at six thousand dollars, as a compliment to his skill and ingenuity.

THE FRIEND.

FIFTH MONTH, 7, 1842.

We have the Bristol [England] Temperance Herald for Third month last, containing information in considerable variety on the progress of the temperance cause. Referring to an article in the Dublin Monthly Magazine of the previous month, the Herald remarks:—“The article contains much valuable and interesting information with statistical statements as to the decrease of crime, &c. &c., which have so signally attended the march of this wonderful and almost miraculous change in the habits of the nation. The following cannot fail to interest our readers, they are all we can now find room for:—About fifteen months ago, one of their jails, the Smithfield Penitentiary, was entirely closed—at that time, in the Richmond Bridewell one hundred cells were empty; the commitments to that prison having fallen off 1200 in the course of a year, and they have since been declining. The following is a comparative statement of the number committed there for the same period, in three years.

Committed to November 9th, 1839,	3202
“ “ “ 9th, 1840,	2018
“ “ “ 9th, 1841,	1604

“Whilst crime is diminishing, the habits of the people are improving, and the money heretofore squandered on a fiery, brutalizing poison, is now expended in substantial comforts, or laid by against a time of need. This, the following account of the Savings' Bank will fully prove:—

Number of Depositors in	1838	1839	1840	1841
were	7264	7433	8959	9585

“The great increase in 1840, shows that it was the result of the Temperance Reformation. Whilst crime was thus diminishing, and Savings' Banks increasing their business, it was to be expected that public houses would have but little custom; and we find by the tables of the Metropolitan Police, that the following number was closed during the year 1840:—

In District	A.	B.	C.	D.	E.	F.
	80	48	34	47	16	12

forming a total of 237 in one year.”

An extract is then given from a letter addressed to the Secretary of the Bristol Society, by Richard Allen, of Dublin:—

“I may state that our Hospitals are giving striking evidence of the effects of Temperance. I was conversing with one of the founders of ‘*The House of Recovery*, and with which he has long been connected—he was quite uneasy at the large old establishment of physicians, nurses, servants, &c., being still kept up while there is so little for them to do!

“The average number of fever patients does not now, he says, exceed 110 to 130, while it used to be 300 to 400. This, I believe, is a pretty fair specimen of other Hospitals, &c. The young surgeons are in a despairing state for want of a supply of patients with broken limbs, of whom, in bye-gone days there was abundance!

“Our contested election *Morpeth* versus *Gregory*, is over about a fortnight. The governor told us he never recollected getting so few prisoners, as during the week of the election, one or two at a time, instead of seven or eight; and that in fact there appeared scarcely any drunkenness or misdemeanors at all. The *Freeman's Journal*, of January 27th, 1842, about the middle day of the election, says, ‘the crowds which assembled in the vicinity of Green street, (the neighbourhood of the hustings,) were exceedingly dense, but the slightest disturbance did not take place, nor were drunken men to be seen in the streets.’ This fact I can certify to.”

Errata.—In last number, page 248, 1st col., 13th line from bottom, 14' should be 14"—7th line from bottom, 18' should be —18"—also 6th line from bottom, my should be by. In 3d column, 24th line from bottom, Wanger should be Wanzler.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the month.—Mordecai L. Dawson, Spruce above Broad street; James R. Greaves, Schuylkill Eighth, below George street; Isaac Davis, No. 255 Arch street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

A stated meeting of the Concord Auxiliary Bible Association of Friends will be held at Friends' Meeting-house at Concord, on the 9th day of the fifth month, at 11 o'clock A. M.

The female members are respectfully invited to attend.

HOWARD YARNALL, *Sec'y.*

Fourth month, 28th, 1842.

The annual meeting of Haverford School Association will be held in the committee room, Friends' Meeting-house, on Mulberry street, on Second day, the 9th of Fifth month, at 4 o'clock P. M.

CHARLES EVANS, *Sec'y.*

MARRIED, at Hudson meeting, New York, on the 23d of Third month, THOMAS CARMAN, a member of Stanfor Monthly Meeting, to SARAH CASE, of the former place.

—, at Stanfor Meeting-house, New York, on the 25th of Fourth month, THOMAS T. MERRIOTT, to SARAH H. UPTON.

The last number but one of ‘*The Friend*’ contained a notice of the decease of our friend Elizabeth Cooper; and now it becomes our painful duty to announce the death of her husband, BENJAMIN COOPER, of Waterford, New Jersey, a valued elder and member of Newtown Particular, and Hadfield Monthly Meeting. Early in life he yielded to the visitations of the Holy Spirit, and was engaged to turn his back upon the world, take up his cross, and follow his Lord and Saviour in the way of his requirements. He cheerfully devoted his time and talents, as well as means, to the promotion of the cause of Truth, labouring, in various ways, with diligence and alacrity for its advancement, and having experienced those refining baptisms which qualify for service; he became a useful member and elder in the church. As a member of civil society he was upright and faithful, endeavouring to promote the good of his fellow-man; a kind friend to the poor, whom he liberally assisted, and was zealously engaged in exertions to promote virtue and good order, and to discourage whatever had a contrary tendency. His integrity of character and steady consistency of demeanor, gave him considerable place with those in authority, which he endeavoured to use for good ends, while the mildness and urbanity of his manners, rendered him generally esteemed and beloved.

On the 13th instant, he came to the city on business, and while walking the street was seized with severe illness, which soon rendered him unconscious, in which situation he was conveyed to the house of our friend Samuel Bettle. Prompt medical assistance, under the Divine blessing, soon relieved him so far, that his faculties became clear; and on finding where he was, he expressed his satisfaction. On the following day a friend called to see him, to whom he spoke of the serious nature of his attack, and the solemn feelings which attended his mind at the time, observing, that death never felt so near to him before—but that though he felt himself like one just entering eternity, yet, through mercy, his mind was preserved in quietude and calmness to his own moderation—that the prospect of death produced no terror or alarm—adding, that he felt himself a poor creature, and had nothing to boast of, but had hope that he should be accepted, through the mercy of God in Christ Jesus. During the course of his sickness, his mind was preserved in great sweetness and composure, often dwelling in grateful commemoration upon the boundlessness of Divine mercy, and alluding to that text, ‘Not by works of righteousness that we have done, but according to his mercy he saveth us by the washing of regeneration, and the renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ our Saviour.’ In this peaceful and quiet frame of spirit, he passed away, as we believe, to his heavenly inheritance, on Fourth day, the 30th of Fourth month, in the sixty-eighth year of his age.

DECEASED, at Wilmington, Del., on the 16th of last month, REBECCA, wife of John Bullock, a valuable and much esteemed member and elder of that meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIFTH MONTH, 14, 1842.

NO. 33.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price, two dollars per annum, payable in advance.

Subscription and Payment received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 250)

"It would be useless to spend time here, in showing that the Nabulus of the present day is the Neapolis of the Roman age; or that the latter appellation took the place of the more ancient name Shechem. It is one of the very few foreign names imposed by the Romans in Palestine, which have survived to the present day. The historical testimonies of the general identity of Neapolis and Sichem, are hardly less definite and numerous than in the case of Aelia and Jerusalem; while the situation of Nabulus in the mountains of Ephraim, and beneath Mount Gerizim, of which tradition has never lost sight, corresponds entirely to the ancient accounts of the position of Shechem.

"Shechem was a very ancient place; though we do not find it mentioned as a city, until the time of Jacob. Abraham indeed first came, in the land of Canaan, 'unto the place of Shechem, unto the oaks of Moreh'; and Jacob on his return from Padan-Aram came to Shalim, a city of Shechem, 'and pitched his tent before' (east of) the latter city. This corresponds to the present village of Salim, which lies east of Nabulus across the great plain. In this plain the patriarch encamped, and purchased the 'parcel of ground,' still marked by his well and the traditional tomb of Joseph. Shechem would seem not to have been large; inasmuch as the two sons of Jacob were able to overcome and to slay all the males. Jacob's field, as we have seen, was a permanent possession; and the patriarch, even when residing at Hebron, sent his flocks to pasture in this neighbourhood. It was on a visit to them in this region that Joseph was sold by his brethren.

"On the return of the Israelites from Egypt, after they had passed over Jordan, they were directed to set up great stones, and build an altar on Mount Ebal; and to station six of the tribes upon Mount Gerizim to bless the people, and six upon Mount Ebal to curse. Between these two mountains, according to Josephus, lay Shechem, having Ebal on the north, and Gerizim on the south. In the division of the land, Shechem fell to the lot of Ephraim, but was assigned to the Levites, and made a city of

refuge. Here Joshua met the assembled people for the last time. In the days of the Judges, Abimelech treacherously got possession of the city, which gave occasion for the beautiful parable of Jotham, delivered from Mount Gerizim; in the end the people proved victorious to the usurper, and the city was destroyed, by him. At Shechem all Israel came together to make Rehoboam king; here the ten tribes rebelled, and the city became for a long time the royal residence of Jeroboam. We hear nothing more of it before the exile; during which it seems still to have been inhabited.

"After the exile, Shechem is mainly known as the chief seat of the people, who thenceforth bore the name of Samaritans. Of the origin of this people we have no ancient account, except in the Scriptures and in Josephus. It appears that after the carrying away captive of the Israelites from Mount Ephraim, and the region of Samaria by the Assyrian Salmanser, the same monarch brought men from Babylon and from other eastern countries, 'and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.'

"Visited and disturbed by lions, this people applied to the King of Assyria for one of the Israelitish priests, 'to teach them the manner of the God of the land; and one was sent accordingly, and took up his abode at Bethel, the former scene of Jeroboam's idolatry. So 'they feared the Lord, and served their own gods,' each his own national idols, 'and made unto themselves of the lowest of them priests of the high places.' This continued to be the case down to the time when the Scriptural account was written; and it was this people, according to Josephus, who were called in Hebrew Cutheans, and in the Greek language Samaritans.

"According to these accounts, it appears that the Samaritans were originally foreigners, having nothing in common with the Jews, and not a mixed race, as is commonly assumed, except so far as a few straggling Israelites may not improbably have remained in their homes. The introduction of the Pentateuch among them, is sufficiently accounted for by the return of the Israelitish priest to Bethel, and the partial renewal of the Israelitish worship. When the Jews returned under Zerubbabel from their exile, and began to rebuild Jerusalem and their temple, the Samaritans also desired to aid them in the work: 'Let us build with you; for we seek your God as ye do, and we do sacrifice unto him since the days of Esar-haddon.' It was the refusal of the Jews to admit them to this privilege, that gave rise to the subsequent hatred between the two races; and from that moment the Samaritans did all they could, to hinder the rebuilding both of the temple and the city.

"It was the same refusal, probably, and subsequent acts of mutual hatred that stimulated the Samaritans to erect a temple of their own upon Mount Gerizim. The immediate occasion appears to have been the circumstance related by Nehemiah, that a son of Joiada, the high-priest, had become son-in-law to Sanballat, and had on this account been expelled from Jerusalem. According to Josephus, this person was Manasseh, a brother of the high-priest Jaddus, and was expelled as having married 'the daughter of Sanballat, the Persian governor of Samaria, under Darius Codomanus and Alexander the Great, about 330 n. c., some eighty years later than the time of Nehemiah. The same writer relates, that Manasseh withdrew to the Samaritans, and that Sanballat, his father-in-law, having joined Alexander the Great before Tyre, obtained from that monarch permission to erect a temple on Mount Gerizim, in which he constituted Manasseh high-priest. Sichem, at the foot of Gerizim, now became the metropolis of the Samaritans, and was inhabited by apostate Jews; and according to Josephus, if a Jew at Jerusalem was called to an account for eating unclean food, or for breaking the Sabbath, or for any similar crime, he fled to the Sichemites, declaring himself to be unjustly accused.

"The mutual hatred continued to increase, each party contending for the sanctity of their own temple; though the Jewish historian, with apparent justice, accuses the Samaritans of professing to be Jews, and descended from Joseph, when this might tend to their advantage, or of disclaiming all kindred and connection with them, when this would better serve their turn. Broils sometimes ensued, and at length their temple on Gerizim was destroyed by John Hyrcanus, about 129 n. c., after having stood, according to Josephus, about 200 years. The broils continued, and the hatred increased. Under the procurator Coponius, who followed Archelus, a Samaritan entered Jerusalem secretly and polluted the whole temple, by scattering in it human bones. The name Samaritan had now become among the Jews a by-word and term of reproach, and all intercourse with them was avoided. Of this we find various traces in the New Testament. Jesus himself was called a Samaritan, in scorn; and the seventy disciples, when first sent out, were not to go to the cities of the Samaritans, since they did not belong to the house of Israel. They still clung to their worship on Mount Gerizim, and lived in expectation of a Messiah. In consequence of this hatred, and in allusion to this idolatry, the town of Sichem probably received among the Jewish common people the by-name Sychar, which we find in the gospel of St. John; while Stephen, in addressing the more courtly Sanhedrim, employs the ancient name. Yet many

of the Samaritans believed on Christ in Sichem itself; and afterwards, churches were gathered in their towns and villages by the apostles.

"Not long after the times of the New Testament, the city of Sichem received from the Romans the new name of Neapolis, which remains to the present day in the Arabic form Nablus.

"The Samaritan worship would appear to have been long predominant at Neapolis, though in the second and following centuries they were spread extensively, not only in Egypt and the east, but also in the west, as far as to Rome itself, where they had a synagogue in the time of Theodoric, after A. D. 493. Their occupation appears to have been chiefly that of merchants and money-changers, much like the Jews."

A numerous Christian church grew up in Neapolis. "The celebrated Justin Martyr, who suffered at Rome about A. D. 163, was a native of this city." The Samaritans hated the Christians not less deeply than they did the Jews, and towards the close of the fifth century this enmity broke forth violently. "They rushed in great numbers into the church, where the Christians were celebrating the festival of Pentecost, killed many, maimed the bishop Terebinthus, by cutting off his fingers, and committed other horrible atrocities." Complaint was made to the emperor, who drove the Samaritans from Mount Gerizim, which was made over to the Christians, who erected there a church in honour of the Virgin, and protected it by a military guard.

"The Samaritans smothered their indignation for a time; but it broke out again about fifty years afterwards. They perpetrated many atrocities, plundering and burning churches, torturing Christians to death, and setting on fire whole villages. They put the bishop Ammonas to death, and set up a leader of their own, Julian, whom they crowned as king. The emperor sent troops against them, and Julian with an immense number of the Samaritans was slain; many of them fled to Chosroes, king of Persia, who was induced by their persuasion not to make peace with the emperor. Many also became Christians. From that time onwards, the existence of the Samaritans is rarely mentioned in history."

Neapolis fell under the Muhammedan invasion, was rescued by the Crusaders, and reconquered by Saladin, by whose troops it was laid waste, and the holy places around it polluted with many atrocities. After sixty years the Christians recovered it; but in two years more the Muhammedans obtained a final conquest over it, and have ever since retained possession.

"A great interest has been excited in behalf of the Samaritans, and much information acquired respecting them, in consequence of their correspondence with several learned Europeans, and the publication of their copies of the Pentateuch. The existence of the Pentateuch among them, appears to have been early known to scholars; and Julius Scaliger, in the sixteenth century, was the first, according to De Saey, to point out the importance of obtaining copies of it in Europe. This wish was fulfilled by the traveller Della Valle in A. D. 1616. He procured two copies at Da-

massus. One, on parchment, exhibiting the Hebrew text in Samaritan characters; the other, on paper, containing the Samaritan version. Additional copies have since been procured; so that Kenjiott was able to collate for his great work not less than sixteen manuscripts, more or less complete. The general merits of these have been investigated by able scholars." They are highly interesting as confirming the accuracy, in all important particulars, of the copies of the Pentateuch which have descended to us from the Jews; for the hatred between them and the Samaritans was such that they never could have colluded, to alter the text; and therefore, had any corruptions taken place in either, they would not agree, as they essentially do.

"From the earliest letters of the Samaritans, and from the accounts of Della Valle, it appears that two centuries ago they had small communities in Cairo, Gaza, Nablus and Damascus. The latter seem only to have been a few families in the gardens outside of the city. In the first letter to Gregoire, (1808,) they say that for more than a century there had been no Samaritans in Egypt; and that they then existed only at Nablus and Yafa; but at the time of our visit, neither they nor any one else spoke of any Samaritans except at Nablus; our Samaritan guide certainly knew of no other. It appears to be the last isolated remnant of a remarkable people, clinging now for more than two thousand years around this central spot of their religion and history, and lingering slowly to decay, after having survived the many revolutions and convulsions, which in that long interval have swept over this unhappy land; a reed continually shaken with the wind, but bowing before the storm."

"We rose early, [the 15th of Sixth month,] awakened by the songs of nightingales and other birds, which the gardens around us were full. It was seven o'clock before we set off on the way to Sebastiah. The whole valley of Nablus is full of fountains, irrigating it most abundantly, and for that reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley too, the continuation of Gerizim and Ebal are studded with villages, some of them large, and these again are surrounded with extensive tilled fields and olive-groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales than perhaps any other part of Palestine. It is the deep verdure arising from the abundance of water which gives it this peculiar charm; and in the midst of a land where no rain falls in summer, and where, of course, the face of nature, in the season of heat and drought, assumes a brown and dreary aspect."

(To be continued.)

A young physician of Rome, says a letter from that city, has succeeded in discovering the means of petrifying all substances of organic formation, without their being changed materially in colour. A few days are sufficient to operate this transmutation. He has already exhibited flowers, birds, fishes, and even human heads, beautifully petrified.

For "The Friend."

The following extract from the Youth's Cabinet is sent for insertion in "The Friend," with the hope that it may attract the attention of its youthful readers, and excite in their hearts a greater love for the principle and practice of that love and kindness so often and so earnestly inculcated by Him who was the friend of little children, and who so often in his blessed life set us an example of forbearance and patience under reviling.

BE KIND TO YOUR SISTER.

One morning there was a little girl sitting on the door steps of a pleasant cottage near the common. She was thin and pale. Her head was resting on her slender hand. There was a touching expression in her sweet face, which the dull, heavy expression about her jet black eyes did not destroy.

Her name was Helen. For several weeks she had seemed to be drooping, without any particular disease; inconstant in her attendance at school, and losing gradually her interest in all her former employments. Helen had one sister, Clara, a little older than herself, and several brothers.

This day she seemed better; but something her sister had said to her a few moments before, gave that expression of sadness to her face, as she sat at the door of the cottage. Clara soon came to her again.

"Helen, mother says you must go to school; so get up, come along, and get ready, and not be moping there any longer."

"Helen."—"Did mother say so?"

"Clara."—"Yes, she did. You are 'well enough, I know, for you always say you are sick just at school-time. Get your bonnet, for I shan't wait."

Helen got up slowly, and wiping away with her apron the tear that had started in her eye, she made her preparations to obey her mother's command.

Now Clara had a very irritable disposition. She could not bear to have Helen receive any more attention or sympathy than herself; and unless she was really so sick as to excite her fears, she never would allow that she was sick at all. She had determined not to go to school alone this morning, and therefore had persuaded her mother to make her sister go with her. In a few moments they were both ready. Their dinner had been packed in a large basket which stood in the entry.

"Helen," said Clara, "I've carried the basket every day for a week, it's your turn now."

"Helen."—"But it's twice as heavy now, I can't just lift it."

"Clara."—"Well, I don't care. I have got my Geography and Atlas to carry; so take it up, and come along—I shan't touch it."

Helen took up the basket, without saying another word, though it required all her little strength, and walked slowly behind her sister. She tried hard to keep from crying, but the tears would come as fast as she could wipe them off. They walked on thus, in silence, for about a quarter of an hour. Clara felt too much ill-humoured to take any notice of her sister. She knew she had done wrong, but was too proud to give it up, and was determined

to "hold out;" excusing herself, by thinking,—Well, Helen is always saying she is sick, and making a great fuss. Its just good enough for her. When she had reached the half-way stone, she had half a mind not to let her rest there, as usual; but the habit was too strong to be easily broken, and she sat down, sullenly, to wait for Helen to come up.

The broad flat stone was shaded by a beautiful weeping willow, and around the trunk of this tree ran a little brook. It would seem as if the beauty of this place must have charmed away the evil spirit which was raging in Clara's breast—but no! The cool shade brought no refreshment to those evil passions. She sat sullenly till Helen came up, and then began to scold her for being so slow.

"Why don't you come along faster, Helen? You will be late to school, and I don't care if you are; you deserve a good scolding for acting so."

"Why, Clara, I am very tired, my head does ache, and this basket is very heavy; I do think you ought to carry it the rest of the way."

"Do give it to me then," said Clara, and she snatched it from her with such violence, that the cover came off—the apples rolled out, and fell into the water, the gingerbread followed, and the pie rolled into the dirt. It has been truly said, "anger is a short madness," for how little reason have those who indulge in it. Helen was not to blame for the accident; but Clara did not stop to think of this. Vexed at having lost her dinner, she turned and gave her sister a push, and then walked on as rapidly as possible. Oh, could she have foreseen the consequence of this rash act. Could she have known the bitter anguish which it would afterwards cause her, worlds would not have tempted her to do it; but Clara was angry. Helen was seated just on the edge of the water, and she fell in, it was not deep. She had waded there many a day, with her shoes and stockings off, and she easily got out, but it frightened her very much, and took away all her strength. She could not even call to her sister, or cry.

A strange feeling came over her, such as she had never known before. She laid her head on the stone, and closed her eyes, and thought she was going to die, and she wished her mother was there. Then she seemed to sleep for a few moments: but by and by she felt better, and getting up, she took her empty basket and walked on as fast as she could towards school.

It was nearly half done when she got there; and as she entered the room, all noticed her pale face and wet dress. She took her seat, leaned her aching head upon her hand, and attempted to study, but in vain. She could not fix her attention at all. The strange feeling came over her again—the letters became mingled together—the room became dark—the shrill voice of the little child screaming its A B C in front of her desk, grew fainter and fainter—her head sunk upon her book, and she fell to the floor. Fainting was so unusual in this school that all was instantly confusion, and it was some minutes before the teacher could restore order. Helen was brought to the air, two of her companions despatched for water, and none were allowed to remain near, except Clara,

who stood by, trembling from head to foot, and almost as white as the insensible object before her. O! what a moment of anguish was this—deep bitter anguish—her anger melted away at once; and she would almost have sacrificed her own life, to recall the events of the morning. If Helen only recovered, she would spend the future in endeavouring to atone for past unkindness. It seemed for a short time indeed as if she would be called on to fulfil her promises. Helen gradually grew better, and in about an hour was apparently as well as usual. It was judged best, however, for her to return home, and a farmer who happened to pass by in a new gig, very kindly offered to take her.

Clara could not play with the girls as usual. Her heart was full, and she was very impatient, to be once more by her sister's side. O how eagerly she watched the sun in his passage round the school-house; and when at length he threw his slanting beams through the west window, she was the first to obey the joyful signal, and books, paper, pen, ink and slate, instantly disappeared from her desk.

Clara did not linger on her way home. She even passed the half-way stone with no other notice than a deep sigh. She hurried to her sister's bed-side, impatient to make up by every little attention for her unkindness. Helen was asleep. Her face was no longer pale, but flushed with a burning fever. Her little hands were hot; and as she tossed restlessly about on her pillow, she would mutter to herself, "stop, stop," and then again beg her not to throw her to the fishes.

Clara watched long in agony for her to awake. This she did at last, but it brought no relief to the distressed sister and friends. She did not know them, and continued to talk incoherently about the events of the morning. It was too much for Clara to bear; she retired to her own little room and lonely bed, and wept there. By the first dawn of light, she was at her sister's bed-side; but there was no alteration. For three days Helen continued in this state. At the close of the third day, Helen gave signs of returning consciousness—recognised her mother, and anxiously inquired for Clara. She had just stepped out, and was immediately told of this. O! how joyful was the summons.

She hastened to her sister, who, at her approach, looked up and smiled; the flush in her cheek was gone, and her face was deadly pale. Clara was entirely overcome; she could only weep; and as she stooped to kiss her sister's white lips, the child threw her arms round her neck, and drew her still nearer. It was a long embrace—then her arms moved convulsively, and fell by her side—there were a few struggles—she gasped once or twice—and little Helen never breathed again.

Days, weeks and months rolled on. Time had somewhat healed the wound, which grief for the loss of an only sister had made. But it had not power to remove from Clara the memory of her unkindness. She never took her little basket of dimer to school, nor passed the half-way stone without a deep sigh, and sometimes a tear of bitter regret. Children who are what Clara was, go and be now what

Clara is—mild—amiable—obliging, and pleasant to all.

ELLIOTT'S TRAVELS.

(Continued from page 233.)

"Leaving Nazareth at 6 A. M., we crossed over the 'Hill of Precipitation,' at some distance from the spot whence the Monks say the Jews proposed to cast our Lord headlong into the abyss. Proceeding by a steep descent, in an hour and a half we reached the plain of Esdrælon. The interesting villages of Nain and Deboreh, with the site of Eggor, where Saul consulted the woman that had a familiar spirit,* agur came into view, and soon we passed Agur, or Shunem, the residence of the Shunemite,† where our Eliza raised. Two hours after we forced a little stream, one of the sources of the river Kishon; a mile beyond which is the parallel of the low hills of Gilboa, the scene of destruction to Saul and his sons.‡ On these, two villages are situate that still remain, with slight corruption, their ancient Scriptural appellations; the former is Gilboa, now called Jiboon, which gives its name to the hills; the other is Megiddo, where, possibly, the last battle alluded to in the Book of Revelations will be fought;§ though, indeed, there is another similarly designated in the western part of the plain, which may be the one referred to.

"At noon we reached Zuraeen, the ancient Jezreel, a miserable little village, surrounded by some magnificent sarcophagi which lie exposed in the valley. It was in this neighbourhood that the battles of Barak and Sisera,|| of Josiah and Pharaoh Nechoh, of the armies of Israel, Egypt, and Assyria were fought.¶ Here likewise was the vineyard of Naboth,‡‡ hard by the palace of Ahab, king of Samaria,** and here, too, was fulfilled the terrible denunciation against his idolatrous wife, 'the dogs shall eat Jezebel by the wall of Jezreel.†† Now, the vineyard and the palace, cultivation and architecture, are alike unknown. All is dilapidation and barrenness. When we visited Jezreel, it was under water; a few half-naked Arabs were the sole representatives of the courtiers who surrounded the palace of the king, and the pastures of his camels and horses were occupied by storks and lizards.

"Having crossed the interesting valley of Esdrælon in six hours, we reached Jannuen, the ancient Guzeah, and began to ascend the mountains of Samaria, which are less high and rugged than those of Galilee. Up to this point, the road had been for several days nearly impassable, and the whole valley was a quagmire; but here, as we left the territory of Asher and entered that of the half-tribe of Manasseh, the tract began to improve. In the course of the subsequent journey, we saw several Black Bedouin tents, and were charmed with beautifully wooded hills of Samaria, exhibiting scenery so different from that of the mountains of Galilee. Among numerous venerable olive-woods, towns and villages are scattered in every

* 1 Sam. 28. 7, 8.

† 2 Kings 4. 8.

† 1 Sam. 31. 5.

‡ Rev. 16. 14, 16.

|| Judges 4. 13, 16.

§ 2 Kings 23. 21.

** 1 Kings 21. 1.

†† 1 Kings 21. 23.

direction; and some of the views rival those of Switzerland.

"At Jubbal, four hours and a half from Nuncen, we were kindly received in the house of a Christian, whose two little girls immediately advanced, according to the fashion of the country, to kiss our hands; and no less than nine of the villagers, attracted by the intelligence of the strangers' arrival, came uninvited to spend the evening with us, and to gratify a curiosity which knows no bounds. Our room was shared with the family, a goat, three cats, a young wild-hog just captured, and innumerable vermin. *Dibash*, unleavened cakes, and sour milk, were offered with all the hospitality of patriarchal days; and in the morning, our kum, but poor host, refused to accept any remuneration.

"At an early hour we remounted our mules; and the sun shone brightly as we entered the portion of Ephraim, and rode towards the ruins of the ancient city of Sebaste. The first view of the representative of the famous capital of the kings of Israel is very imposing. It is built on a high semi-spherical mount, standing alone in a valley encompassed by hills, and covered with terraces, of which we counted sixteen rising one above another; when each of these was defended with all the valour of the Israelitish host in the days of their glory, and the science of war was yet in its infancy, it can readily be conceived that a city so circumstantiated must have been almost impregnable.

"On the northeast, about half-way between the summit and the base of the hill, eighteen limestone columns are still standing, which seem to have formed part of a parallelogram, whose dimensions were about a hundred and eighty by eighty yards. On the top are two more parallel lines of pillars: the one containing six, the other seven, in a comparatively perfect state; they are all without capitals, but appear to belong to the Doric order, and were doubtless erected by Herod, who rebuilt the city, and called it, in honour of Augustus, Sebaste.* On the opposite side, on one of the highest terraces, are two rows of limestone columns, distant from each other about twenty yards; the one containing twenty-one, the other fifty-six. These seem to have formed a double colonnade, the present ruins of which are scattered over a space nearly a quarter of a mile in length; nor is it easy to determine whether it originally extended all round the mountain, which at that distance from the summit may be a mile and a half in circumference, or whether it only adorned the chief street of the city.

"To the east of the present village are the remains of a very handsome church erected by Helena. Its material is limestone, and the sculpture is beautiful. The whole of the eastern portion has been spared by time, as has the opposite end, which is converted into a Mohammedan mosque. Tradition records that this edifice was dedicated to John the Baptist, and a large sepulchre underneath is shown as the prison wherein he was incarcerated and put to death; it was once closed by a

stone door, like those existing at Telmesus, with panels, embossments, bolts and hinges, all carved out of one solid mass; but the cave is now open, and fragments of the door lay by its side.

"To the student of Scripture History, the site of ancient Samaria is fraught with interesting associations. Soon after the first city was built by Omri, b. c. 925,† it was besieged by Benhadad, whose army was twice discomfited, and given into the hands of Ahab, king of Samaria.‡ On the third occasion, after the death of Ahab, the siege was prosecuted with such rigor by the relentless Benhadad, that the distress was never equalled, before or after, except in the days of Titus, in the sister capital of Jerusalem; for 'an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.‡ Then, too, was fulfilled in Israel the prophecy of Moses which was subsequently accomplished in Judah, 'the tender and delicate woman, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates;§ for it was in the siege and straitness of this war that one woman proposed to another to give her son, that they might eat him one day; offering her own for the morrow's meal; and she 'boiled' her 'son and did eat him.'¶ Nor did the miseries of Samaria end here; it was successively besieged, and more or less depopulated by Shalmaneser, Sennacherib, and Esarhaddon, till the final removal of its remnant of Israelites into Assyria, and the establishment of a heathen colony from whom sprang the Samaritans.

"Though the occupation of Samaria by a class of idolaters, who hated the Jews, was calculated to keep the inhabitants in ignorance of the great truths which the preaching of the Christian dispensation revealed; yet we have evidence that the gospel was preached to them at a very early period; for, not to mention the woman of Sychar who has, not impossibly, been regarded as one of the first teachers of Christianity, we read that, within two years of our Lord's crucifixion, Philip went down to the city of Samaria and preached Christ unto them. Even in that day, it appears that the people, though professing to observe the law, had been addicted to sorcery, following after Simon Magus, and regarding him as 'the great power of God;': but when they believed Philip, they were baptized, both men and women.¶

"The villages in this neighbourhood are numerous. One of them is called Pentekome, and probably belonged to a district designated the five villages, as Decapolis is known to have been the appellation of another containing ten cities. While we were inspecting the church of Sebaste, the natives examined, with Arabic curiosity, every thing about our persons. The women so far forget themselves as to throng

round us with uncovered faces, and the men took hold of my watch-chain and other articles, scrutinizing minutely, and then showing them to the women. One of the crowd asked if many Franks would come to see these ruins. My companion answered in jest, 'So many, that if each were to take a stone, there would be none left.' 'The more the better,' he replied. This is a specimen of the feeling which pervades the mass of Syrians, whose hatred to their government has been converted by the late conscriptions into open animosity, and now they long for the Franks to take them under their protection. 'The country is yours,' they say; 'why do you not come quickly?' We know you are coming, and you are welcome. Can their feelings be wondered at, if it be true, as it is stated, that the pasha's conscription has recently taken ten thousand men from the mountains of Samaria alone?

"Nabloos is an hour and a half from Sebaste; it is built near the site of the ancient Shechem, Sychem, or Sychar; between the mountains on which the twelve tribes stood to proclaim the blessings and the curses of Jehovah. On the south, immediately above it, rises Gerizim; and exactly opposite, the barren Ebal. Its present appellation is contracted from Neapolis, or the new city, a name which it acquired under Vespasian, by whom it was restored. It contains about ten thousand Mussulmans, five hundred Christians, eighty Samaritans, and twenty Jews.

"The valley in which Nabloos is situated abounds with water, and is said to be enriched by three hundred and sixty-five springs. Such a supply, in so hot a country, could not fail to make Sychar a favourite city of the Samaritans. It was one of more of these springs that fed the well, by whose brink our Lord taught the woman of Samaria to ask for that 'living water,' of which, 'whosoever drinketh shall never thirst;': and it was, doubtless, the abundance of this necessary of life that gave a special value to the land Jacob took out of the hand of the Amorite with his sword and with his bow,† and which he gave, on account of its excellence, as a token of peculiar love to Joseph, 'a portion above his brethren.†

"The well known by the name of Jacob's well, stands at the extremity of the valley of Shechem, just where it opens into a fertile plain, in the direct road to Jerusalem; it is deep, but now dry, and partially choked with rubbish, said to be the débris of a temple erected by Helena; nor is it improbable that it is, as she believed it to be, the well referred to by St. John; for, first, springs supplied by mountain streams generally find their exit in a valley; secondly, our Lord was travelling from the holy city into Galilee, when he halted to refresh himself, and must necessarily have passed this way; and, thirdly, the scene of his conversation with the woman is placed near Sychar; which, there is little doubt, stood on the hill directly above the reputed well. Thus, independently of the weight due to tradition, and to the evidence supplied by the temple built over the ancient well within three centuries of the crucifixion, the site of the modern carries with

* Sebastos and Augustus are the corresponding Greek and Latin translations of the word *augustus* or revered.

† 1 Kings 16. 24.
‡ 2 Kings 6. 25.
§ 2 Kings 6. 28, 29.

† 1 Kings 20, 21.
‡ Deut. 28. 56, 57.
§ Acts 8. 5, 10, 12.

* John 4. 11, 14.
† John 4. 5, 6.

† Gen. 43. 22.

it strong presumptive evidence in favour of the general opinion. But if the identity of Jacob's well be established, no doubt can remain as to the 'parcel of ground'; for it contained that well, of which the patriarch drank, himself, and his children, and his cattle; and the valley is so narrow that the paternal gift doubtless included its entire width.

"Not far hence is a spot held sacred by Jews, Samaritans, Christians and Mussulmans. It is the reputed burial-place of Joseph in the ground which Jacob his father bought of the sons of Hamor,† and to which the children of Israel carried his bones from their resting place in Egypt. Here too reposes all that was mortal of Eleazar the son of Aaron, and of Joshua 'the servant of the Lord';‡ and the sides of the mountains are full of sepulchres.

But if such recollections connect Nablos with all that is solemn, it has an interest of a very different character from the intimate association between the ancient city and the story which first attracted our childish notice and drew our earliest regards towards sacred Scripture. It was in Shechem that Joseph's 'brethren went to feed their father's flock,§ and to Shechem that the lad was sent by Jacob when his envious brethren 'conspired against him to slay him,' and finally sold him to a 'company of Ishmaelites from Gilead,' the country situate just across the river.

"The only Samaritans in the world are now at Nablos. They are reduced to eighty persons, the little remnant of the descendants of those whom Esarhaddon, King of Assyria, brought together to Samaria from the surrounding nations to supply the place of the children of Israel who had been carried away to Babylon by Salmanser. Some have regarded the Samaritans as a sect of the Jews; but that they were not so considered by our Lord seems evident from the command to his disciples, 'Into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel;¶ and it is expressly stated in the second book of Kings,‡ where their history is given in detail, that they were originally idolaters; for, to prevent the land from being utterly desolate, 'the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.' Moreover, in the account of the opposition offered to Nehemiah in building the wall of Jerusalem, upwards of 200 years after, the Samaritans are classed with the Arabians and Ammonites and Ashdodites who so feigningly asked, 'What do these feeble Jews?' and to whom Nehemiah replied, 'Ye have no portion, nor right, nor memorial in Jerusalem.'§§ It is worthy of remark that the Jews still designate them Cutheans in token of their origin from that heathen stock.

Cora; or, the Falls of the Clyde.

BY THOMAS CAMPBELL.

The time I saw thee, Cora, last,
'Twas with congenial friends;
And calmer hours of pleasure past—
My memory seldom sends.

It was as sweet an Autumn day
As ever shone on Clyde,
And Lanark's orchards all the way,
Put forth their golden pride:

Ev'n hedges, busk'd in bravery,
Look'd rich that sunny morn;
The scarlet hick and blackberry
So frank'd § September's thorn.

In Cora's glen the calm how deep
That trees on loftiest hill
Like statues stood, or things asleep,
All motionless and still.

The torrent spoke, as if his noise
Bade cattle be quiet round,
And give his loud and lonely voice
A more commanding sound.

His foam, beneath the yellow light
Of noon came down like one
Continuous sheet of jaspers bright,
Rolling by the sun.

Dear Linn! let loftier falling floods
Have prouder mags than thine;
And king of all, enthroned in woods,
Let Niagara shine.

Barbarian, let him shake his coasts
With recking thunders far,
Extending like th' array of hosts
In broad, embattled war!

His voice appals the wilderness:
Approaching thine, we feel
A solemn, deep melodiousness,
That needs no louder peal.

More free would be disenchanted
Thy dream inspired; die;
Be thou the Scotic Muse's haunt,
Romantic Cora Linn.

Speak the true word, live the true life.—
One watch set right will do to try many; and
on the other hand, one that goes wrong
may be the means of misleading a whole
neighbourhood.

Dead Letters.—Upwards of 300,000 letters
are quarterly returned to the general post-office
at Washington, from the different post-offices
in the Union, as dead.

THE FRIEND.

FIFTH MONTH, 11, 1842.

The article, taken from another journal, "Be kind to your sister," we have inserted in compliance with the wishes of a friend, who, as a parent, believes he has witnessed its salutary and touching effect upon the tender feelings of his own children.

We would also bespeak attention to the "Letter of William Bennis to Friends," which, written during imprisonment for his fidelity to the truth as it is in Jesus, evinces a fervency of spirit and depth of experience in the work of religion, well calculated to stir up the Christian traveller to diligence in the work of the day.

Errata.—Page 256 of last week, in the obituary of B. Cooper, 17th line from bottom, for *moderation*, read *admiration*. Page 265, second column, 24th line from top, *dedicated* should be *dictated*. Page 254, first column, near the top, after *peace*, put *was*.

MARRIED, at Friends' Meetings-house, Lynn, Mass., on the 20th of the fourth month, GEORGE F. READ, of Providence, R. I., to ANNA C. SOUTHWICK, of Charlestown, Mass.

DIED, in Baltimore, Third month 23d, RICHARD P. HOKINS, in the 32d year of his age, a member of Baltimore Monthly Meeting. For several years he had been subject to alarming hemorrhages from the lungs; from the effects of which he usually recovered in a few weeks: but they taught him that the tenure by which his life was held was very slender, and he became earnestly engaged to seek a preparation for that eternal state to which he believed himself hastening. Nor did he seek in vain; for a long time previous to his last illness, the cheerful resignation with which he bore his trials, and his consistent walk and conversation, evidenced that the good work was advancing; and when he felt that his days were numbered, he was favoured to contemplate the great change with joy rather than with apprehension. From the many expressions which served to show the state of his mind and the grounds of his hope, a few are selected. First month 8th, he said to his wife, "I feel that I am fast passing away; I want thee to give me up cheerfully; I feel that my peace is made—this affliction has been a great blessing to me." 29th, His mouth was filled with praises—he remarked, "he had often heard what a blessing health was; but he could say, that sickness and adversity were a great blessing to him; that he had never felt at liberty to ask to be restored to health." Second month 5th, "I have no merit of my own; I am a poor unworthy creature, but the Lord is good. Blessed Jesus, oh! that I had strength to tell of thy goodness and love to me: oh! I believe he will finish the work." Third month 9th, "Oh, my dear, (to his wife) I want to feel His presence continually; I think I love every body; I am not afraid of death, but I want to feel a full assurance that all will be well." The following day he said to his wife, "I have but a little time allotted me here, and oh how thankful I shall be when the Lord sees fit that I should shake off these shackles, and my happy spirit be admitted into a state of bliss." To his wife, "put thy trust in the Lord, and he will take care of thee: dear wife and sister, improve the precious time, give your hearts to the Lord, do not put it off to a time like this; the Lord loves you, be obedient to do his will, and do not mind the world or what it may think of you. What are the pomp and splendor of this world when compared with the glory that awaits the righteous at God's right hand." Throughout his illness he was frequently engaged in fervent prayer and supplications. In the morning of the 16th he had much to say, and repeated these lines—

"I would not live away, no, welcome the tomb,
Since Jesus hath lain there, I dread not its gloom."
On the 19th, "I have been broken to pieces and contrite before the Lord, and he has brought me from darkness into light." To a friend he remarked, "I believe I am very weak, passing gradually away, but I feel that the night is near, and I do not fear, but rather rejoice that I shall be at rest." "So matters were not whether we are called in youth or age, so that we are ready to enter into the city through the pearl gates."

On the day before his decease, he said, "I believe there is no other way by which we can be saved, but by the atoning blood of Christ on our behalf, and I believe that none that come unto him with a broken and contrite heart shall be turned empty away, 'their peace shall be made to flow as a river, and their righteousness as the waves of the sea.'" Upon his physician's telling him that it was not likely he would live through the night he said, "Glory! At another time, 'Glory, glory, glory.' I have lived and proved it well, all is peace." Shortly before his close, he said a last farewell to his relations present, and soon after fell asleep in Jesus.

* John 4, 12.

† Gen. 39, 18.

‡ Josh. 24, 29, 33.

§ Gen. 37, 12.

|| Matt. 10, 5, 6.

¶ 2 Kings 17, 24, 41.

** Nehem. 4, 2, and 2, 20.

For "The Friend."

Delusion—Stability.—First Principles.

How very important it is for meetings, professedly held for Divine worship, to be truly gathered into a waiting state. Do not congregations often *create* the ministry that is given to them? As like begets its like, may not the airy thoughts and winged imaginations of those who should be worshippers, leaven into their own nature that disposition which is tossed about with every wind, even in those who speak in the assemblies of the people, and, Saul-like, force an offering, when the Holy High Priest delays his coming? "I forced myself, therefore, and offered a burnt offering." To such will also the language be, "Thou hast done foolishly."

There is deep instruction in the counsel of the son of Sirac, "My son, if thou come to serve the Lord, prepare thy soul for temptation."

When in periods of solemn introversion the awakened mind finds particular passages of Scripture opened with great clearness to view; when the seals are one by one broken, and hidden things revealed; when particular states or circumstances pass before us disrobed of their artificial covering; when the beauty of the temple appears in parts and proportions; when our eyes are anointed to see the "King in his glory," and our ears may even seem to catch the distant chorus of the songs of Zion, and the balmy breezes of the garden of life may fan us with extatic airs—oh, then, let there be a jealous care, that what is seen and felt be not given forth in the *sympathies of our nature*, without a clear command;—and that what is specially for our own nourishment, be not thrown away upon others to whom it is not meat.

Elders are formed in the same school with ministers. When a harmonious labour is experienced in the church—when no hammer is heard in the building, and noiselessly part joins to part till all is "compacted together"—he who is to judge in the church, having perhaps been trained in the back part of the desert, like Moses on the Mount, has the pattern set before him to which all things are to conform. In the openings of the mysteries of the kingdom he is taught for *judgment's sake*; though again and again the vision may be sealed. But if zeal is kindled in this state—he that zeal ever so honest—and desire outstrips command until words flow, the needy soul may presently find itself stripped, its pleasant pictures faded, and wretched poverty succeed, he knows not why. When, had he abode the set time in patience, till the fire and the wind passed by, wrapped in his mantle, withdrawn from the tumult, he might have found that an anointed brother or sister's mouth had been opened, to show forth what he had seen, and thus find that this his exercise had been in aid of theirs; that the views shown him were for their proclamation; and that as they kept close to their Guide, he could accompany in harmonious exercise. Then, in due time, in abasement of spirit he would be brought to see, and his fathers and mothers, his brethren and sisters in the Truth would also perceive, that he had been thus silently formed for a pillar in the temple, an

elder in the church;—hewn out of the rock without hands. May it not be feared, that for want of thus abiding, there be vessels marred upon the wheel; that crippled, lifeless, wordy ministers have been produced, where rightly anointed elders should have been found? How important then "to know our callings, and therein abide."

Though, generally, the open participation in the affairs of the Society be in those more advanced in life, yet in the Lord's family there are no idlers; and the exercises of the church are not confined to the strong and the discerning, the fathers and the mothers; the very children of the household, as their hearts pant for the preservation of themselves and friends, as they are gathered into reverent waiting in our assemblies, send up acceptable incense to the Father's throne; and their petitions are answered, when they know it not—when they dare not believe it—by the outstretchings of the wing of Ancient Goodness; and earthy-minded parents are sometimes brought under the shadow of the Almighty for their precious offspring's sake—till the awakened, if not the converted hearts of such are ready to adopt the language, "this is none other but the house of God, and this is the gate of heaven." Oh, innocent children often give life to assemblies they little think of; they bear burthens for the church when unconscious why they are afflicted: like hidden flowers they send forth their perfume when their presence is unnoticed.

First principles are the only standards that never vary. If we judge ourselves by others, we take a fluctuating rule. "To appear to be as well as our fellows in religious society, and perhaps more cautious than our neighbours in the world, is falling far short of the true mark. We must have right principles—true doctrines, and endeavour to live up to them, as ability is afforded, for the truth remains, "of yourselves ye can do nothing." No one can expect to be better than his belief; no one will strike higher than his mark.

Wherever the living members of this Society are scattered, they bear with them "one Lord, one faith, and one baptism;" and recurring to first principles, by the indwelling Light they can discern, whether they are in the unity of the body; and they who remain true to these, be they many or be they few, are the *Church*. Daniel Wheeler and his son Charles, in the islands of the Southern Ocean, held Quaker meetings; Isaac Pennington, in Aylesbury goal, though alone and incarcerated, worshipped in unison with his fellows; some of those in the late separation, who were disowned by the Hicksites, were still Quakers; and every afflicted and down-trodden follower of the Redeemer, who is endeavouring to support the faith and testimonies of this people, however forsaken and oppressed he may appear, as he adheres to first principles, has that by which he can measure and be measured. And should even persecution be such an one's portion, it is no new thing; "the blood of the martyrs is the seed of the church." The doctrines of this Society can never vary; and Isaac Crewdsden at the head of a Friends' meeting was out of the church.

Then let us not be discouraged, though some of whom we had hoped better things

keep not pace with us, or fall away and become stumbling-blocks. In the apostles' days there were various perils, perhaps the most trying of which were perils from false brethren; then, too, some turned aside and walked no more with them, because they loved this present world; and peradventure had never come to the substance. Pithily and wisely, Isaac Pennington says, "There is no having fellowship one with another, but by coming to that *wherein* is the fellowship."

The accounts which our early Friends have left us, should quicken us faithfully to support the testimonies so many of them sealed with their lives. Changing times may bring one, and then another of our testimonies more prominently into view than others; but let us not thence suppose that the rest are of less value. There is not a doctrine or testimony into which our forefathers were led by the Holy Spirit, that is not obligatory upon us, if we are their true children in the faith; they form one harmonious whole. The lapse of time can deprive them of none of their pristine freshness; they will never wax old; "they are new every morning." They will remain as principles of action, till the kingdoms of the world become the kingdoms of the Lord and of his Christ.

For "The Friend."

The Board of Managers of the Association of Friends, for the free instruction of Adult Coloured Persons, Report,

That the schools were opened at the usual time, early in the Tenth month last, and were continued until the 25th of Second month. The whole number of scholars entered in the men's school was 166; the average attendance was rather greater than that of any preceding year, being 49.

The Managers having formerly experienced the disadvantage arising from the irregular attendance of those upon whose aid in teaching they had fully relied, and believing the design of the contributors would be more fully answered, by the further promotion of the interests of the scholars, employed an additional assistant teacher, the regular attendance of one qualified individual being calculated to be more beneficial than the frequent changes which the former arrangement imposed upon the scholars.

A committee of two of the Managers appointed monthly, charged with the immediate superintendance of the school, also, occasionally, lent their aid in teaching.

The general department of the scholars evinced an earnest desire for improvement, and was marked throughout by a more than ordinary degree of decorum and propriety. On closing the school, several expressed their gratitude for the care bestowed upon them, and a desire again to have the like opportunity afforded them.

The Women's Association Report,

That 208 have been admitted, some of whom however attended but a few times, and most of them necessarily very irregularly. The average number has been forty-three; but on some evenings there were eighty present. Of these, there were between thirty and forty who were unable to read; yet, of those who

continued to attend throughout the season, some who, at the commencement, could spell but little, before the close of the school were able to read in the Testament. A few who could read with facility, have, as has been usual, learned portions of Scripture to repeat weekly. The greater number employ part of the evening in writing, in which most have made evident improvement. Their anxiety to gain instruction, inducing them to press through difficulties to attend school, and while there, the interest, diligence, and attention manifested have been gratifying, and encourage us to believe, that the time spent in instructing them has not been misapplied. Many of the women evinced regret at the close of the school; and if our endeavour to instruct them will enable them to pass their leisure time in useful reading, and thus furnish them with some of the privileges and means of improvement enjoyed by the more favoured parts of the community, we shall feel that our school is, in some degree, answering the end of its establishment.

"Four teachers have been employed the greater part of the season—this being the only way in which we could ensure sufficient attention to all; our Association numbering fewer than in years past. And while we express our grateful acknowledgment to those who have furnished us with the means of supporting our school, we desire that our interest may not abate, but that we may be willing to make some sacrifices, in order to aid in the diffusion of the benefits of education among our coloured population."

In conclusion, the Managers desire that the object for which we are associated, simple in its design, and in its character, we believe, unexceptionable to the benevolent of all classes, may excite increasing interest in the minds of members, and claim more place in the consideration of Friends generally.

Signed by direction, and on behalf of the Board of Managers,

ISRAEL H. JOHNSON, Clerk.

Philadelphia, Third month 1, 1842.

For "The Friend."

Dunning's Creek Quarterly Meeting, Penn.

Dunning's Creek Quarterly Meeting (a branch of Baltimore Yearly Meeting) was constituted a quarterly meeting in the year 1840. It is now held at Dunning's Creek and Bellefonte (about eighty miles distant from each other) alternately. The time of holding it is on the first Fifth day of the 2d, 6th, 9th and 12th months—on the 2d and 9th at Dunning's Creek, and on the 6th and 12th at Bellefonte. The meetings for ministers and elders on the day preceding, at 2 o'clock p. m.

The quarter is composed of Dunning's Creek and Centre Monthly Meetings.

Dunning's Creek Monthly Meeting is held on the last Fifth day in the month; it has but one preparative meeting, and it is held on the same day of the week, two weeks prior to the monthly meeting.

Centre Monthly Meeting is held on the fourth day following the third Second day in each month. It is composed of two preparative meetings, Bellefonte and Curwensville; the latter situated about forty-seven miles north-

west from Bellefonte, and are both held on the fourth day of the week preceding the monthly meeting.

WILLIAM A. THOMAS.

Epistles of Counsel and Exhortation.

From Part Third of "Letters, &c., of Early Friends," edited by A. R. Barclay.

WILLIAM BENNETT TO FRIENDS.

Bury Gaol, 6th month, [5th mo.] 1668.

Dearlv beloved Friends, brethren and sisters in the Truth,—you whom the mighty God of power once found as in a desert land, and in a waste howling wilderness, sticking fast in the mire of your own corruption, without help of your own;—and there still had been, till this day, had not the Lord God of infinite power, of love and compassion, helped us, in great mercy to our immortal souls: He freely reached forth the strong arm of his salvation to us, who without the help thereof, must have perished in our sins eternally. He brought us out of the horrible pit of ignorance and darkness, of sin and iniquity; and has set our feet upon the rock of ages, Christ Jesus—the sure foundation, which can never be removed;—praises and glory to our God for ever! who hath freely done much for our souls,—even that work hath he done for us, which we without him, or none besides him, could ever do: he awakened us that were asleep in sin, and quickened us that were dead in trespasses, and raised us up that were buried in the grave of iniquity, and said unto us that were dead—live. He gave light to us that were in darkness, and unto us that were in the region and shadow of death, did his blessed day-spring from on high shine in our habitations;—glory to our God for ever! He hath washed us, cleansed and sanctified us in measure, through his eternal Truth;—"His word is Truth,"—which we have felt and known, like to a fire, sword and hammer, working mightily in and upon our hearts, to the mortifying, subduing, and destroying of the power of darkness;—whose day of glad tidings, and of redemption to his seed, and of destruction to his enemies, did burn as an oven; in which the wicked one, and he that did wickedly, was as stubble and straw. We knew a fire kindled in the earth of our hearts, and a great desolation the Lord brought upon us; and then did the tribes of the earth mourn, and our heavens were shaken, and our fig-leaf garments rent, and our nakedness appeared, and nothing of our own was able to cover our shame. O! blessed be the Lord, who stripped us of our own, and made us bare, that he might clothe us with his light. He broke us in pieces, that He by his power might bind us up in the bundle of life; he wounded us, because of sin, by the sword of his righteous judgment, that he might heal us with the medicine of his mercy; and by his light and Spirit he gave us to see the sinfulness of our state, in which we were, when he first found us; under the sense whereof we groaned, desiring deliverance therefrom. He, through the washing of regeneration, and renewing of the Holy Ghost, hath cleansed us, who were unclean; and hath made us his people, who once were not his people; and hath brought us nigh unto himself, who were afar

off. He sought us that were lost, and brought us back again, who were driven from him by the enemy of our souls.

O! dearly beloved ones, what manner of love is this, which the Lord, our tender God, hath manifested to us! whose love and goodness, appeared to us-ward, whilst we were enemies in our minds against him, burthening and oppressing his pure seed in our own hearts. O! dear Friends that the sense of his love, goodness and mercy, showed us, may even daily break, melt, and humble our hearts before him; and even be an obligation upon every particular one to engage us and oblige us, to be faithful and obedient unto the Lord, in our particular places; to walk answerable to his great love, infinite mercy, and rich grace, bestowed upon us. O! the Lord stir up our hearts to watchfulness, and in the light to pray, and to war against the enemy of our souls; and know God's salvation to be as walls and bulwarks to us in the hour of temptation: that when the enemy entices any of us, with the glory, honour, riches, pleasures, and delights, of this world, or with any thing below, that would take away our hearts from the Lord and his truth, we may not be overcome by him; but rather overcome him, and his temptations, through the Lord; who will strengthen all those that cleave unto him and diligently wait upon him.

Therefore wait, and rely upon him, thou tender one,—who in the sense of thy own inability, art ready to cry in thy heart to the Lord,—Lord let nothing ever separate me from thee!—O! let nothing steal away my heart from thee!—O! that I may never forget thy love, or be unmindful of thy mercies, or slight thy Truth and people!—Let thy Truth never become an old thing to me; but O! that it may be as near and dear unto me as ever it was! O! Lord, whoever slights thy truth, and forsakes the assemblies of thy people,—whoever turns to their old lovers, and descends downward towards the earth again, and wheels about on their old centre,—whoever grows wanton and vain, careless and negligent,—who ever grows cold and dead, dry and barren,—Lord, do thou keep me, and preserve me, who, without thee, am poor, weak, and feeble; and enable me to hold out to the end: for alas! what good will talking of former experiences do to me, and of what I have formerly enjoyed of thee, received of thee, or done or suffered for thee, in that day when my heart was tender, honest, and upright before thee, if I should now forget thee, and let the world again take away my heart from thee,—and the earth again eat up my mind, and bury thy righteous seed; O! then my talking of thee, and of my former experiences and profession of thy way, truth and worship, will stand me in no stead; for if I faint by the way, and turn back again into Egypt, I shall then lose the reward, which they have, that abide to the end. Wherefore, O Lord God Almighty! in a true sense of my own danger, and in a sense of what hath happened to some, whom I once thought might have stood, and retained their integrity, I cry unto thee;—desiring daily to wait upon thee, to feel the supporting, upholding, preserving power of thy grace, to keep me low, meek, and humble, and watchful; that so I may retain my

integrity, and hold fast my first love, and be enabled through thy power, to finish my testimony for thee in faithfulness with joy, to thy glory and praise, O my God! O! this is the frame of the innocent, honest, tender-hearted ones, that love the Lord and his truth more than all. O! that in this frame of mind we all may be kept, saith my soul; which cries,—“Lord, not glory, honour, riches, and pleasure, in this world; but grace, truth, mercy, and peace, unto the end of my days!”

Dear beloved Friends, unto the Lord I commit you, who right well knoweth how it is with every particular [individual;] unto whom is the cry of my soul for your good welfare and preservation in his Truth, which never changeth, though some change and turn from it. But Truth is the same, and those that abide therein, are of one heart, of one mind and spirit, and have unity and fellowship therein with the Lord, and one with another; and therein I desire our unity may be continued, and abound more and more; and that which would hinder and break unity in the Truth among brethren, may be wrought out and kept out, through unfeigned love of God in all your hearts: whose love I desire may abound more and more, in and among you; that all those things of a contrary nature, which tend to strife, debate, division, rents, confusion, may be thrown down, and kept under foot, and shut out from among us; that so the love, power, and truth of the Lord, and our unity therein, may flourish over all.

And, dear Friends, keep your meetings in the fear and name of the living God; and be very diligent in waiting upon him in his gifts; give not leave for your minds to wander, and none to give way to drowsiness and sleeping in meetings; for, surely, it is even a shame to us that the thing, to wit, sleeping in the assemblies of the saints, should be found among any of us; truly, Friends, the very thing oftentimes greatly burdens the seed of God in the hearts of many of his children;—wherefore, watch and war against it, and wait to feel life in yourselves, to quicken both soul and body, in the work, worship and service of the living God; that a living sacrifice from his own Spirit we may offer unto him. For his worship is a living worship, and performed in and by his living Spirit; in which let us wait diligently upon the Lord, and a preparation we shall witness thereby; and feel and enjoy his presence, and be edified, enlivened, and warmed thereby, though no words be heard amongst us.

So, dear Friends, bear with me, and receive in love this my salutation in love to you, who am one that loveth Zion, and travaileth in spirit for her prosperity. And my dear and tender love is to all those who love the Lord; and my soul reacheth unto the honest and upright in heart, and the remembrance of you dear ones maketh glad my heart. Though I am confined and separated from you in body, yet, verily, I am often with you in spirit; and then my soul embraceth you, and sympathizes with you in your trials, straits, troubles, and tribulation; all which I desire the Lord God everlasting, may carry you through, and lift up your heads in his name. And the Lord comfort the mourning ones among you, and heal

the wounded, and bind up the broken in heart; and lift up the weak hands that hang down, and confirm the feeble knees, and cause the halting to go upright, and leap over all the mountains of the enemy; that those that have lain mourning in the pits of distrust, fears, doubting, carnal reasonings, may mount over all upon the wings of faith, and flow to the goodness of the Lord, and eat of His house and drink of the river of His pleasures, and be satisfied;—and bless, praise, and magnify the Lord in the land of the living.

So the Lord God everlasting be with you, and the Almighty Jehovah defend you;—and the everlasting arm of His power uphold you over all, and carry you through all which you yet may meet with, within or without;—and strengthen the weak and little ones among you. O! Friends, our trials are not yet all over, though we have already waded and travelled through much, in the strength and fear of the Lord. Wherefore, dearly beloved ones, let us watch and pray, and wait daily upon the Lord, to be fitted for trials when they come; and that we may stand in the terrible storm, and be like mount Zion, which can never be moved. Good it is for us to watch, to take heed against wrong security, and getting into a false ease, because it is at present a calm; lest thereby we provoke the Lord to anger, and so induce him to suffer a storm again, before we be aware. O! let us not sin; because grace, mercy, and many benefits from God to us abound; lest the Lord turn his mercies into judgments. O! let us watch, and be sober; and hope to the end,—having grace whereby we may serve God acceptably, with reverence and godly fear:—our words being few and savoury, and our lives and conversations blameless and unreproug; walking as become saints of the Most High God; shining as lights in the life of righteousness, in the midst of a dark, crooked, and perverse generation. And be ye all followers of Christ the light, who is the captain of our salvation; and walk, as you have those for an example, who fully follow Christ. But follow not the steps of those that walk disorderly, neither have fellowship with them in any unfruitful works of darkness, but rather reprove them; who cause the Truth to suffer, and those that live in it to be evil spoken of; who are enemies to the cross of Christ, though professing him in words; whose god is their belly, whose glory is their shame, who mind earthly things, and serve not the Lord Jesus Christ, but their own lusts; whose end is destruction, except they repent. But, dear Friends, let your conversation be in heaven, and yet preach righteousness in the earth; that the Lord may be glorified through us; who hath raised us up a people to live to his honour, and to show forth the praise of Him, who hath called us out of darkness, to walk in his marvellous light.

The God of peace and consolation accompany them, and settle, and stay them upon himself,—and bind them up in his Truth, and cause them to grow in grace, and in the knowledge of Christ Jesus our Lord and Saviour; to whom be all glory, praises, and dominion, world without end. Amen.

From your true friend and companion in the patience and tribulation of Jesus, who has you

often in his remembrance; and though close shut up in prison, yet his love reacheth to you all, and remains with you. Farewell! dear Friends, farewell!

WILLIAM BENNET.

Bury common goal, the 2d of 6th month, [8th mo.] 1668.

Surprising Property of Oil.—The action of oil, in stopping the violent ebullition of various substances is truly surprising. It is well known that if a mixture of sugar and honey, or the like, be boiling upon the fire, and in danger of rising over the sides of the vessel, the pouring in of a little oil, makes it immediately subside. In many cases, the marking of a circle round the inside of a vessel, in which liquor of this kind is to be boiled, with a piece of hard soap, will, like a magic ring, confine the ebullition to that height, and not suffer it to stir any further.

This is wholly owing to the oil of fat contained in the soap; but there is, besides these, another very important use of oil, on a like occasion, which is the pouring a little of it on any metallic solution while making. This restrains the ascent of the noxious vapours, preserves the operator from danger, and at the same time, by keeping down the evaporating matter, gives redoubled strength to the menstruum. Pliny has mentioned an extraordinary effect of oil, in stilling the surface of water when it is agitated with waves, and the use made of it by the divers for this purpose.

A geologist, who has lately travelled in the west of France, has made some curious observations on the accretions of the shores principally in Vendée and the ancient Poitou. Their alluvial increase has been so great that the spot where an English sixty-four-gun ship was wrecked in the middle of last century, is now the centre of a field of corn. The harbour of Priny is dry, and the port of Rabaud, where not long ago vessels of 170 tons entered easily, is now 3000 metres from the sea. The port of St. Gilles is filling up, and the harbour of Gachere is barred. All this has occurred within a century, and has proceeded altogether from accumulations of sand, for it has been demonstrated by numerous observations made at Brest, that no change has taken place on the coasts of France of the level of the ocean.

Dry Yeast.—The following kind of yeast is very convenient, and those who have tried it, say it answers an excellent purpose, and is not injured by keeping any length of time. Make a very strong hop-tea; wet rye meal thoroughly with it, and spread it to dry in crumbs. Put it away in bags. When you want to use it, put a tea-cupful in soak over night, in the chimney-corner; in the morning, add about two gills of lukewarm water, and thicken it with flour, about as thick as pan-cakes. If kept moderately warm, it will be ready for use in a short time. This is enough for eight loaves.

Consumption of Milk in Great Britain.—Five hundred and eighty millions of gallons annually.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIFTH MONTH, 21, 1842.

NO. 34.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 258)

Proceeding in a direction generally north-west, and passing near the village of Rafidia, containing a Christian population of about 500, in an hour and a half, Sebastieh came into full view with its broad and noble basin, into which the valley, coming from Nabulus, may be said to spread out.

"We now had a long and gradual descent into the southern valley, out of which the hill of Sebastieh rises; and ascending again from the valley along the eastern side of the hill, we reached that place at 9h. 10'. The fine round swelling hill, or almost mountain, of Samaria, stands alone in the midst of this great basin of some two hours in diameter, surrounded by higher mountains on every side. It is nearer the eastern side of the basin, and is indeed connected with the eastern mountains, somewhat after the manner of a promontory, by a much lower ridge, having a wady both on the south and on the north. The mountains and the valleys around are to a great extent arable, and enlivened by many villages and the hand of cultivation. From all these circumstances, the situation of the ancient Samaria is one of great beauty. The hill itself is cultivated to the top; and, at about midway of the ascent, is surrounded by a narrow terrace of level land, like a belt, below which the roots of the hill spread off more gradually into the valleys. Higher up too are the marks of slighter terraces, once occupied perhaps by the streets of the ancient city.

"The village lies on the belt, on the east side. We ascended to it by a very steep and winding path, among ancient foundations, arches, walls, and the like. The village is modern; the houses are tolerably built of stones from the ancient remains. The first object which presents itself, and at the same time the most conspicuous ruin of the place, is the church dedicated to St. John the Baptist. The walls remain entire to a considerable height, enclosing a large space; in which are now a mosque, and a small building over the reputed tomb of St. John. The dimensions of the church are 153 feet long inside, besides

a porch of ten feet, and seventy-five feet broad.

"The alcove for the altar, occupying the greater part of the eastern end, which assumes a rounded form, is rather an imposing piece of mixed architecture. The Greek style predominates in it. The windows are high up and narrow, and the whole church has at the same time an air of defence. The architecture limits the antiquity of this edifice to the period of the Crusades; though it is not improbable that a portion of the eastern end may be of an earlier date.

"The tomb is a little chamber excavated deep in the rock, to which the descent is by twenty-one steps. In progress of time tradition has confounded the sepulchre with the prison and place of execution of the Saint; and this vault is now, and has been for centuries, shown also as the latter. Yet Josephus relates expressly, that John was beheaded in the castle of Machaerus on the east of the Dead Sea; and Ensebicus copies this testimony, thereby showing that no other credible tradition was extant in his day.

"The village itself presents no other ruin of importance, unless it be a square tower adjacent to the church on the south, the bottom of which is surmounted by a mass of sloping work. Many fragments of ancient columns and sculpture are also, built into the modern dwellings. We now ascended the hill towards the west, and came soon to the threshing-floors of the village. They were still in full operation; although the harvest seemed to be chiefly gathered in. Here we first fell in with the sled, or sledge, as used for threshing. It consists simply of two planks, fastened together side by side, and bent upwards in front; precisely like the common stone-sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain; sometimes a man or boy sits upon it; but we did not see it otherwise loaded. The effect of it is, to cut up the straw quite fine. We afterwards saw this instrument frequently in the north of Palestine.

"The whole hill of Sebastieh consists of fertile soil; it is now cultivated to the top, and has upon it many olive and fig trees. The ground has been ploughed for centuries; and hence it is now in vain to look here for the foundations and stones of the ancient city. They have been either employed in the constructions of the later village, or removed from the soil in order to admit the plough. Yet, on approaching the summit, we came suddenly upon an area once surrounded by limestone columns, of which fifteen are still standing, and two prostrate. They measured seven feet nine inches in circumference. How many more

have been broken up and carried away, no one can tell. We could not distinguish the order of their architecture; nor is there any trace of foundations round about, which might afford a clue to the nature of the edifice. Phocas and Bressedas describe the top of the hill, as occupied in their day by a Greek church and monastery, and these columns may possibly have been connected with the former. Yet they have certainly much more the appearance of once belonged to a heathen temple.

"The view from the summit of the hill presents a splendid panorama of the fertile basin and the mountains around, teeming with large villages, and includes also a long extent of the Mediæterranæan. Descending the hill on the west southwest, we came to the very remarkable colonnade which once ran from this point along the belt of level ground on the south side of the hill, apparently quite round to the present site of the village. It begins at a mass of ruins on this quarter of the hill, which may have been a temple, or more probably an arch of triumph, or something of the like kind, looking out west northwest over the green valley, and towards the sea, forming apparently the entrance of the city on this side. From here the colonnade runs east southeast for about 1000 feet, and then curves to the left, following the base of the hill. In the western part, about sixty limestone columns are still erect, most of them on ground recently ploughed; and further east are some twenty more standing irregularly at various intervals. Many more than these lie prostrate, and we could trace whole columns, or fragments, nearly or quite to the village. The columns which we measured were sixteen feet high, two feet in diameter at the base, and one foot eight inches at the top. The capitals are gone; we could no where find a trace of them remaining. The width of the colonnade was fifty feet. We measured from the western end for more than 1900 feet, and were afterwards satisfied that it extended for 1000 feet or more further; making its whole length not much less than 3000 feet.

"This colonnade is doubtless to be referred to the time of Herod the Great, who rebuilt and adorned Samaria with splendid structure. But the purpose of the work, and the edifice it was intended to decorate, are alike unknown, and these columns now stand solitary and mournful in the midst of ploughed fields, the skeleton as it were of departed glory.

"I find no mention of this colonnade by travellers before the present century, except in very general terms. There were said to be likewise columns on the north side of the hill; which, however, time did not permit us to seek out.

"Sebastieh is the Arabic form of Sebaste, another foreign Greek appellation, which, since the days of Herod, has continued to usurp the

place of the earlier name Samaria. This ancient city, the later capital of the kingdom of the ten tribes, was built by Omri, king of Israel, about 925 B. C., after he had purchased the hill from Shemer its owner, from whom the city took its name. The site of this capital was therefore a chosen one; and it would be difficult to find, in all Palestine, a situation of equal strength, fertility, and beauty combined. In all these particulars, it has very greatly the advantage over Jerusalem. It continued to be the capital of Israel for two centuries, and until the carrying away of the ten tribes by Shalmaneser, under king Hoshea, about 720 B. C. During all this time it was the seat of idolatry; and is often denounced by the prophets, sometimes in connection with Jerusalem. Here too was the scene of many of the acts of the prophets Elijah and Elisha, connected with the various famines in the land, the unexpected plenty in Samaria, and the various deliverances of the city from the Syrians.

"After the carrying away of the ten tribes, Samaria appears to have continued, for a time at least, as the chief city of the foreigners brought into their place; though Sichem (Nabulus) as we have seen, soon became the capital of the Samaritans as a religious sect. It is sometimes difficult to distinguish, whether under the name Samaria, the city or the region is meant. John Hyrcanus took the city after a year's siege, and razed it to the ground. Yet it must soon have revived; for we find Samaria not long after mentioned still as in the possession of the Jews. Pompey restored it to its own inhabitants, and it was afterwards built up again by Gabinius. Augustus, after the death of Antony and Cleopatra, bestowed Samaria on Herod the Great, who ultimately rebuilt the city with great magnificence and strength, and gave it the name of Sebaste, in honour of Augustus. (The name *Sebaste* is the Greek translation of the Latin epithet or name *Augusta*.) Here he placed a colony of 6000 persons, composed partly of veteran soldiers, and partly of people from the country round about; enlarged the circumference of the city, and erected around it a strong wall, twenty stadia in circuit. In the midst of the city, he left a sacred place of a furlong and a half, splendidly decorated; and here he erected a temple in honour of Augustus, which was celebrated for its magnitude and beauty. The whole city was greatly ornamented, and became a strong fortress. Such was apparently the Samaria of the New Testament, where Philip preached the gospel, and a church was gathered by the apostles. That the colonnade now seen along the southern side of the hill, was connected with this temple, although not in itself improbable, is yet more perhaps than we are warranted certainly to affirm.

"In the next following centuries we know nothing of Sebaste, except from its coins, of which there are several, extending from Nero to Geta, the brother of Caracalla. Septimius Severus appears also to have established there a Roman colony, in the beginning of the third century. Eusebius scarcely mentions the city as extant; but Jerome speaks frequently of it, as do other writers of the same and later age. Samaria early became an Episcopal see. The bishop Marius or Marinius was present at the

council of Nicea A. D. 325, and the names of six others are preserved, the last of whom, Pelagius, attended the Synod at Jerusalem in A. D. 536. The city fell, with Nabulus, into the power of the Muhammedans during the siege of Jerusalem; but we hear nothing more of it, until the time of the Crusades, except the slight mention by St. Willibald, in the ninth century. At what time the splendid city of Herod was laid in ruins, we are not here informed; but all the notices of the fourth century and later, would lead us to infer, that the destruction had already taken place before that early period.

"The Crusaders afford us little information as to the Sebaste of their day," and until the present century, the notices of it, by all writers, is very slight. "There are in Sebustieh a few Greek Christians; and a titular Greek bishop of Sebaste resides in the convent at Jerusalem."

Robinson left Sebustieh at 10h. 40' on the morning of the 15th, and still pursuing, in a northerly direction, the road along the mountainous region already mentioned as dividing the valley of the Jordan from the lowlands of the Mediterranean, on the sixteenth, at seven in the morning he arrived at a point where this range is interrupted by the passage of a broad valley from the Jordan towards the great plain of Esdraelon, thus forming the only natural avenue from that river to the sea in all Palestine.

It was a spot replete with interest. He had now come within view of Little Hermon and the precipice hard-by Nazareth, called "the Mountain of the Precipitation;" the famous plain of Esdraelon occupied the western and northwestern part of the landscape as far as the Mediterranean, Mount Carmel, and the range of highlands connecting it with the mountains of Samaria, forming the southern and southwestern boundary of that noble area, and along their northeastern base the ancient river Kishon still poured its waters. On the east were the mountains of Gilboa where Saul and Jonathan fell gloriously.

(To be continued.)

THE LIFE-PRESERVER.

The following little Tract, left at the front door of my residence a few days ago, being No. 431 of the American Tract Society's publications, I have thought might very properly have a place in "The Friend." In style and spirit, it bears no slight resemblance to the sprightly and instructive lessons of honest Old Humphrey. S. R.

Commencing a long journey which was to take me upon most of our western lakes and rivers, I had the precaution to provide myself with a life-preserver of the best construction. My reasons for doing this were these. I had always felt great confidence in these simple instruments. They are constructed on principles perfectly philosophical. Several individuals from the circle of my own acquaintance had been saved by them when in imminent peril. The expense of the article was very trifling. It was not at all in the way. So far

from this, I found it a positive convenience, as a cushion by day, and a pillow by night.

My custom was, every night before retiring to sleep, to examine my life-preserver, and see that it was where I could place my hand upon it in an instant; and often, when the winds blew and the waves dashed against the boat, I felt a sense of security in the possession of that which, with the blessing of God, might preserve me in an emergency; and this of itself amply repaid me for my purchase.

Soon after entering the Mississippi river, we were not a little agitated by an accident which befel the boat. The night was dark and tempestuous, and the "Father of waters" angry and frightful. The passengers sprung from their berths and rushed together into the main saloon. The accident proved to be of small consequence; and the alarm very soon subsided.

Returning to my state-room, with this incident fresh in mind, I fell into a sort of waking dream. I thought I was on one of our inland seas, in a violent tempest. Our vessel, dismasted and disabled, was rapidly driving on a lee shore. Death, in one of its most frightful forms, was staring us in the face, for the captain was heard to say, "We are all gone for this world." The passengers were evidently making ready for the last struggle. And now I observed, for the first time, that some, amid the general consternation, seemed perfectly calm and composed. They were very solemn, but gave no sign of fear. On looking again I saw that they were provided with life-preservers, large and strong, of the very best kind. These they had already attached to their persons, and feeling the utmost confidence in this means of preservation, they were quietly waiting the issue. An emotion of joy was depicted on their countenances, as if they were thanking God that they had secured, in good season, what was now of great price.

But how shall I describe the terrors and dismay of the other passengers as they passed to and fro before my eye. Very few had any hope of reaching the shore. Their faces were pale, and they wrung their hands in despair.

"What a fool I was," said one, "that I did not buy a life-preserver before I left home. I always meant to do it." They were exposed for sale right before my eye every day. My friends entreated me to procure one, and I promised that I would. I thought I could obtain one at any time. *But I put it off, and now it is too late.*

"I did not believe there was any danger," said another. "I have passed over these lakes many times, and never saw such a storm before. 'Tis true; I was warned that come they would, in an hour when I looked not for them; but as I had passed safely without a life-preserver before, I concluded to run the risk again."

Another I observed hastening to his trunk, and returning instantly with the case of a life-preserver in his hand, but an expression of blank despair on his countenance. The article had once been good, but he had not taken care of it. He had thrown it loosely among his effects, and it had been punctured by a pin. It was now a mockery of his woe. He tried to

ment it, but this was impossible. There was not time for this.

Another produced with great joy what seemed an excellent life-preserver, but when he proceeded to adjust it, he found that he had been cheated. *It was a counterfeit article.* He did not procure it at the right place. *To all appearance it was sound.* It would retain its shape and buoyancy for a while, but would not bear the pressure of a man's whole weight. It would answer very well for a few minutes in smooth water, but could not be relied on in an emergency. He had never examined it before; and now, in the hour of need, found it utterly worthless.

At length my eye was arrested by a young man who had been notorious throughout the voyage for his gaiety and frivolity. On one occasion, during a pleasant day, he had made sport of those who had wisely prepared for the time of peril. He pronounced their forethought a waste of money. And now I saw him addressing a gentleman whom he had previously ridiculed, and in a subdued and anxious manner inquiring whether his life-preserver was not capable of saving them both. The man replied that he would most gladly extend any help in his power, but it was *made only for one person*, and was not warranted to sustain more.

Reader! THERE IS A HOPE WHICH IS AS AN ANCHOR TO THE SOUL, BOTH SURE AND STEADFAST. The ground on which it rests is the mercy of God, through our Lord Jesus Christ. The time is coming when you will certainly need it. Life may now be like a smooth and sunny sea; but very soon you will be amid the swellings of Jordan.

A good hope in Christ is certain to save. Never did one perish who possessed it. It was never known to disappoint in the time of need. Millions have been saved by it; and God has promised that it shall never make ashamed. Is it not wise for you to obtain it?

To say the least, it can do you no harm. It cannot encumber you during your life-time. It is worth every thing, even in prosperous days and beneath cloudless skies. The sense of security, which religion creates, is of great price. To know that whatever may happen, you are safe; to be confident that "neither life nor death, things present, nor things to come, nor height, nor depth, nor any other creature, is able to separate us from the love of God which is in Christ Jesus our Lord!"—is it not worth more than all silver and gold?

Moreover, this hope is freely offered. It is "set before you." It is pressed upon your acceptance. Because of this, do not say that you can obtain it at any time. For this is not true. There is no time to forge and bend an anchor when the storm is raging. If you postpone repentance too long, disappointment and destruction will overtake you *without remedy*. Do not delay the pursuit of religion. Seek it first of all. Pious friends entreat you to seek it now. The experience of those who have delayed too long, and died "without hope," warns you to be wise in season.

Be careful that your hope is of the right kind. There is a hope which perisheth when God taketh away the soul. There are false spirits, false religions, false hopes, and counterfeit graces. Examine well the hope which is in

you. Be sure that it rests on the right foundation, Jesus Christ being the chief cornerstone.

If you have found hope in Christ, *take care of your hope.* One secret sin will destroy it, and make it worse than useless in the hour of need. Protect it from injury; watch it; keep it with *all diligence.* And as you cannot tell the day nor the hour when the Son of man cometh, be always ready. Let your light be trimmed and burning as men that wait for their Lord. Death can never be unexpected, if you are always anticipating it; never sudden, if you are always prepared for it.

Remember that religion is a concern between your own soul and God. The conduct of others is no excuse for you. "He that is wise, is wise for himself, and he that scorneth, he alone must bear it." Soon, very soon the hour of trial will come. "The winds will blow, the rain fall, and the floods come, and the great storm beat against your house. You must go down into the river of death alone. Friends cannot go with you; they cannot help you. But "he that believeth in Jesus is safe," even when the waves and billows go over his soul. The arm of the Redeemer will keep you from sinking; and amidst the pains and mysteries of dying, you may lift up your head and say, "Thou wilt keep him in perfect peace whose mind is stayed on thee," and a voice from heaven shall answer, "Fear not; when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee;" and, borne along by the "everlasting arms" which are beneath you, you shall reach in safety that peaceful shore where the grateful spirit shall rest with God.

ELLIOTT'S TRAVELS.

(Continued from page 261.)

"Leaving Nabloos, we followed the course of the valley between Gerizim and Ebal nearly as far as 'Jacob's well' and his 'parcel of ground,' and then turning to the right, ascending the hill whereon Sychar is said to have stood; after which we entered a very fertile plain, bounded on either side by the mountains of Samaria, and indicating more cultivation than we had yet seen in Syria. 'Several ploughs were at work, and a large proportion of the land was tilled.'

"Passing in the same fertile plain, the villages of Khowarah and Leban, we halted to refresh ourselves and cattle at a clear stream, which we were told was the last we should see for a considerable distance. Here we met with a rare instance of a peasant possessing information; and little as was the knowledge displayed, it excited remark; so unusual is it for a Syrian labourer to know any thing beyond his own daily requirements and the means of their supply. A man of whom we asked the name of the last-mentioned village, answered, 'It is called Leban, it is the boundary between the mountains of Jerusalem and Nabloos;' in other words, between Judea and Samaria.

"Crossing the little brook, we quitted the kingdom of Israel and entered into Judea, a land of such high former glory, such high future expectations, and such present degradation!

The summit of all our desires, as regarded this tour, seemed now within reach. Actually in Judea, we were scarcely more than a day's journey from Jerusalem, and the heart beat high with expectation.

"Ascending and descending among the mountains of Judah, we passed the villages of Kofourayah on the left, and Sinjun on the right, and reached a mound on which stand some ruins, called Atel, or 'The Heap.' From this point, for a distance of about two hours, the entire slopes of the hills, from the base to the summit, are, or have been laid out in terraces. The great majority are fallen into decay, but enough remain to show what once existed; and, here and there, near a village, a dozen in a state of repair and cultivation, indicate what might exist again. The rock is of a kind easily converted into soil, which, being arrested by the terraces, constitutes long narrow gardens, whose produce exposed to the genial warmth of the sun is rapidly matured, and an abundant increase obtained. When the country was filled, as formerly, with an overflowing population, every terrace was doubtless cultivated, and in their hills the countless hosts of Israel found both security from invasion and the means of support; but when the land fell under the curse of the Almighty, the terraces became dilapidated, and the soil, gradually formed on the slopes, was washed down by their abundant rain; so that the hills, once clothed with vineyards, fig trees, and olives, then ceased to present to the eye anything but their own arid rocks. Hence the contrast between the present and the past condition of Syria, between the 'goodly land,' formerly enriched with 'plenty of corn and wine,' and this modern territory of rocks peopled with Arabs, a second *Arabia Petraea*. Though now little is seen but desolation; yet it is evident that the capabilities of the country are great; there is not another of equal extent calculated to supply food to so large a number of inhabitants, and its present sterility is manifestly the special result of the Divine will; an appointment in opposition to natural causes, intended to establish the truth of Jehovah, and to fulfil his denunciation against the idolatries of his people. 'Your children and the stranger that shall come from a far land shall say, when they see the plagues of that land, and that the whole land is not sown, nor beareth, nor any grass growth therein; even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the best of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them; and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book.'

"At the season we saw them the valleys of Judah had been plentifully watered by rain, and were not even beginning to be parched by a summer's sun. As we contemplated the richness of the herbage, the sleekness of the cows,

and the large bowls of milk which the Arabs presented to us, we frequently thought how truly this might be called 'a land flowing with milk,' and believing, as we have every cause to do, that the 'd'ibash,' supplied as the sole but most abundant accompaniment of bread, is the 'honey' of Scripture, we were compelled to acknowledge that it is equally 'a land flowing with honey.' But if 'Judæa Capta' be such in the days of her barrenness and desolation, what must she have been when every particle of earth, acted on by the prolific powers of nature, was stimulated to the utmost by the labours of an overflowing population; and when the genial rays of an ardent sun glowed on her, not as now, through the mist of God's wrath, but through an atmosphere brightened by his smile, and accompanied with a principle of fruitfulness that distinguished the heritage of his favoured people as 'a field which the Lord has blessed.'

"After a ride of three hours in Judæa, we reached a village on a hill, called Ainberood, or The Cold Fountain, from a refreshing spring in its vicinity. The scarcity of water in Palestine renders such fountains highly valuable; hence the frequent mention of them in Scripture, the numerous similes deduced, and the many quarrels to which in the early history of the world they appear to have given rise.

"Three quarters of an hour beyond Ainberood is Bethel, the ancient Bethel. The remains of a church of considerable size and beauty attest that this spot was regarded as sacred by the Christians of former days. The town which once stood here is no more; and now only heaps of stones point out where Jacob erected his rude altar; where, with a head recombent on a stony pillow, he received the promise, 'In thee and in thy seed shall all the families of the earth be blessed;' and where he beheld in vision the free communication between earth and heaven opened to man through the promised Messiah. We carried away from the ruins a stone—the only thing to be found there, and the aptest possible emblem of the first origin and present state of Bethel."

"Pursuing a direction to the westward of south we reached Beer, the spot to which Jotham fled to avoid the anger of his brother Abimelech.†

"In the morning, resuming our journey, we made a detour to visit Ramah of Samuel, bearing west by south from Beer. A mosque is shown here, dedicated to the prophet, after whom it is called, and over whose sepulchre it is built. The tomb is covered with a coffin, according to Mohammedan custom; and there is little doubt that the holy man was born, died, and was buried; on this mount, which for 3000 years has retained his name. Independently of this remarkable fact, we know that Ramah of Samuel was styled Ramathaim Zophim,§ or 'The heights of the lookers-out,' because it was the spot on which the scouts of the army of Judah were stationed in time of war to give early intelligence of the movements of an enemy; and since this is the most elevated hill in the neighbourhood of Jerusalem,

little doubt can be entertained that it was the identical post of observation. The view it commands is extensive. To the north, close underneath the mountain, is Jib, the ancient Gibeath of Saul; in the northwest, under a chain of low hills bounding the vale of Sharon, is Bethor, or Bethoran; and beyond the vale, on the sea-coast, stands Jaffa, the ancient Joppa; in the middle of the plain, due west, is the representative of Arimathea; in the southwest is seen Modlin, the burial-place of the Maccabees; towards the east is the site of the ancient Amathoth, the birth-place of Jeremiah, and crowning the landscape with its sacred interest, in the southeast Mount Olivet intimates the vicinity of the holy city.

"Leaving Ramah, we arrived in an hour and twenty minutes at the 'Sepulchres of the Judges.'* Of these there are six all much alike. Not very far from these are some sepulchres, called, though perhaps erroneously, the 'sepulchres of the kings of Judah.'

"Leaving on our left the hill of Skopos,† on which a portion of Titus's army encamped, we caught the first indistinct glimpse of the buildings on Mount Olivet, and within ten minutes Jerusalem burst on our view. For some weeks our minds had been deeply interested; one spot after another, fraught with Scriptural associations, had passed rapidly in review before us; every day that elapsed, imagination became more active, and, as we approached the holy city, expectation was wrought up to its highest pitch; but when, at last, the object of hope was realized, when Jerusalem was actually in sight, instead of an ecstasy of delight, our sensations were those of perfect calmness, tinged with melancholy; the fever of anticipation was succeeded by a state of mental collapse, and when the eye rested on the prospect of greatest interest that earth can offer, a certain sense of incomplete satisfaction overshadowed the soul, and our feelings partook more of sorrow than of joy. There are many causes of sadness to the reflecting Christian for the first time entering Jerusalem; it were scarcely possible for him to tread this hallowed soil with a heart joyous and unburdened. Where'er he looks, whichever way he turns, he sees the effects of Divine judgment on the people and on the soil. In the absolute sterility of the surrounding mountains, he seems to behold a curse stamped on the face of nature by the fiat of the Most High, in accordance with the imprecation of the Jews on themselves and on their children.‡ But when he turns from the physical to the moral prospect, the climax of woe is complete. The favoured people of Jehovah, and the avowed followers of the Messiah groan under the iron hand of an Egyptian despot; an unscriptural worship renders the name of Christian synonymous with idolater; a mosque is erected on the site of the temple once honoured by the visible presence of deity; the 'abomination of desolation' stands in the holy place, and Ichabod 'is written upon the walls of Sion.'

"The city is encompassed by walls apparently in a state of excellent preservation, and from its position on the slope of a hill it wears

an imposing aspect. The splendid mosque of Omar, the numerous minarets rising in all quarters, and the domes of the church of the Holy Sepulchre, are the objects which principally arrest the eye.

"As we entered, several lepers were sitting, asking alms, outside the Bethlehem gate, and not far from them a number of females, covered with their long white veils, were reposing under the shade of a tree. We rode in on our mules, without asking permission or receiving insult, and proceeded to the house of Mr. Whiting. The room allotted to us was 'an upper chamber,' perched on the top of a high platform, which seemed like the roof of another house; while a stone, dropped from one of the fourteen unglazed windows, with which it was furnished, would have fallen into a piece of water surrounded with houses, and called the pool of Bethesda, because supposed to be that in which she bathed.

"Two valleys intersecting each other at right angles divide the city into four parts, which, as being more or less elevated, are called hills, though the valleys have been so filled up in the course of ages, that it requires some skill, and a little effort of the imagination to discern them. On the four hills, occupying respectively the southwest, northwest, northeast, and southeast corners of the city, history, sacred and profane, has stamped the imperishable names of Sion, Acra, Bezetha and Moriah—not that it is ascertained beyond a doubt that these names are now all accurately affixed; but if something may be said against their application, much may be urged in its favour. Of Moriah there seems to be the least, of Sion the most, doubt. Some suppose the latter to have been on the other side of the valley of Hinnom, which bounds the hill now called Sion on the south. If the modern appellation be correct, part of the hill of Sion is at present included within the walls, and part is without. On the included portion are the Jew's quarter and the palace of David; on Mount Acra, the Christians quarter and the church of the Holy Sepulchre; on Moriah, where Abraham testified his faith,§ and Solomon erected his temple, the mosque of Omar rises in stately form; not far from which, and close to Bezetha, is the site of the famous tower of Antonia.

"The streets of Jerusalem are narrow, like those of all Syrian towns. The houses are shabby, and the shops but poorly supplied. The nature of the principal articles exported for sale, indicated that the city is supported chiefly by pilgrims, who joyfully spend here the little all they have accumulated in a life of toil. The manufactures consist of rossies, made either of beads or olive stones from Gethsemane, of bitumen from the Dead Sea, of date stones, or of pearls; besides these are crucifixes, amulets, and mother-of-pearl shells, prettily, but not skilfully carved and painted at Bethlehem.

"The number of Jews in the city is variously stated, and in no part of Syria can any very accurate estimate be formed. Some suppose the Hebrews to amount to five or six thousand, of whom a large majority are females. Among them are individuals of all nations; for

* Gen. 28. 11, 18, 22.

† Judges 9. 21.

‡ 1 Sam. 1. 19, and 26. 1.

§ 1 Sam. 1. 1, 19.

* So called from the view it commands of Jerusalem. † Matt. 27. 25.

* Gen. 22. 2.

the attractions Jerusalem offers to a Jew, operate equally on the mind of Israelites born in England, and Kamschata, Spain and Persia, Germany and Egypt. The population, exclusive of Jews, may amount to ten or twelve thousand, of whom seven or nine thousand may be Moslems.

"The objects of note in Jerusalem divide themselves into two classes. First, Those whose interest depends on the degree of faith the pilgrim can render to the tales of the Monks; such as buildings and localities unstamped by nature with any durable character. Secondly, Those whose interest rests on the comparative unchangeableness of the grand features of nature, such as mountains, valleys, and rivers; which, defying the influence of supersession and time, must remain, to a certain extent, as they were in the days from which they derive their original associations."

Desirous of judging, as far as possible, for ourselves, we went out by the Bethlehem gate, under the kind and judicious conduct of one of the protestant missionaries, and examined each side of Jerusalem, except its northern, by which we had first entered. In that direction its dimensions might once have been greater than at present, and there is every reason to suppose, that it extended to the sepulchres of the kings of Judah; on the other three sides the modern city is defined by valleys which constitute its natural boundaries; that on the west, indeed, is shallow, and there is no palpable absurdity in supposing that it might have been included, with a portion of the opposite hill, in the ancient Jerusalem; but there can be little doubt that the two deep valleys which now appear on the south and east, namely, that of the son of Hinnoon and that of Jehoshaphat, must always have restricted the city to those quarters within its present limits.

(To be continued.)

For "The Friend."

UNFAITHFULNESS.

The lives of those, who, after a long period of dedication and faithfulness, have, for want of watchfulness, swerved from the truth, fallen from their religious standing, and gone down to the grave in darkness and despair, furnish awful, yet salutary lessons to survivors. We have need, frequently, to be reminded that unreserved obedience to the Lord's will is our only safety. If we give way to temptation, however small we may think our error is, we weaken our strength, deaden our faith, and pave the way for greater departures. We are called to perfection; to an uncompromising submission to the teachings of the Holy Spirit; and it is only by a constant abiding in Christ, that we can reasonably look for that spiritual strength from him, which will enable us to fulfil his requirements. I have thought that a few practical illustrations of the danger of departing from what we know to be right might prove interesting and instructive to the readers of "The Friend."

John M—, was one of those, who, being convinced of the Truth in the first use of our society, received a gift in the ministry of the Gospel and travelled extensively in the exercise of it. At the place of his residence, which

was in the city of Bristol, and whilst travelling abroad, he suffered many and grievous persecutions for his testimony for the Truth. He was often in prison; he was frequently sorely beaten; and by his dedication and quiet endurance, he won a good report amongst the faithful in Israel. He was one of the eleven Friends who signed the "Testimony against the Spirit of Separation," sent down by the General Meeting in London, in the 3d month, 1666; his name is affixed to the epistle on the discipline issued by that body in 1673; and he was one of those who put forth the declaration against Wilkinson and Story in 1677.

In the year 1681 he was imprisoned at Bristol; and again at the same place in 1682. During this last confinement apparently overcome by the cruelties heaped upon him, and by the offer of immediate deliverance if he would promise to leave the country, he entered into a compromise with the enemies of Truth, and consented to fulfil their requirements.

How awful it is, for any, particularly those who have walked in obedience to the Lord, to go counter to the clear manifestations of his will. Through this act of unfaithfulness, John obtained bodily liberty, but the shackles of sin became more firmly riveted on his soul. He could now attend the meetings of the Lord's people, but they no longer felt that unity with him, which bound him with them in one bundle of Love, whilst he was in bonds, a faithful confessor for the Truth. Some of them felt constrained to labour with him for his good, but having taken the government on his own shoulders, he had lost the "gentleness of Christ," and became irritated with them for telling him the truth. John Whiting, a young man, then a prisoner for the Gospel's sake, addressed the following letter to him.

"My anciently beloved Friend J. M.— My dear love to thee in the Truth, which never changes, in which I often had, and still have, a reverend respect for thee, and many other servants of the Lord, as Elders of the Flock, over which the Lord hath made you Overseers, to walk before them in a holy and godly conversation, blameless before God; as good examples unto them, among whom they have laboured in the way of the Lord; and to the convincing and confounding of all opposers and gainsayers; and answering God's witness in all people, as good savours in their places, even of life to them that are saved, and of death to them that perish.

"Oh, you ancients of Israel! How weighty is your calling! Who are called to follow the Lamb in the regeneration, and through patience to overcome; as the Lord's worthies, who never turned their back in the day of battle; neither did their swords return in vain; but their weapons and bows abode in strength, and were, and are renewed in their hands, who are bold and valiant; and victory is with them. These are they that have followed the Lamb in the many tribulations; whose garments are washed and made white in his blood; who loved not their lives to the death, for his sake who is gone before, and was made perfect through sufferings; whom they are following through persecutions and reproaches, life and death,—as seeing him who is invisible.

"Oh, my Friend! What shall I say unto thee, that thou knowest not already, even much more than I can write or speak? Yet my heart is stirred up to write unto thee, especially at this time, when I hear thou art quitting the field in this day of battle and sore exercise, wherein many suffer deeply for the testimony of a good conscience. Oh, that ever it should be said of thee, that thou shouldst turn thy back in the day of trial! I am grieved to hear thereof! Why wilt thou go away and leave thy Friends in holes and prisons, in danger of their lives, behind thee? Many are put to judge hardly of it, that thou shouldst offer to go away at such a time as this, when many suffer so deeply for the Truth's sake. I hear thou hast obtained thy liberty out of prison upon that account, to go away. Oh, my ancient Friend! Why wilt thou leave us! My heart is sad, with many more, to hear thereof! I did not think thou wouldst have accepted of thy liberty upon any such account. Remember how thou hast blamed John Perrot in times past, for going out of prison on that account, when so many suffered in Newgate, London, in the year 1662; and their persecutors offered them, that if they would accept of their liberty and go out of the nation of their own accord, (into voluntary exile,) they should have their liberty, which he accepted of; and never prospered after! And wilt thou do the same? I hope and expect better things of thee. Why wilt thou go away and leave a clog behind thee, to follow after thee as a burden? I know thou wast formerly very much against going to New Jersey, and ready to discourage any that were inclined that way; and how is it that thou art now so much for going to Pennsylvania at this time? Not that I am against any's going thither, so they go clearly;—but only at such a time as this, for any to go to shun persecution,—believing the *blessing of God will not attend any such therein, whatever pretence any may make. It will strengthen the hands of the evil doers, and weaken them that are faithful; and, therefore I could not be clear, but lay it before thee, as my ancient loving Friend; and if thou goest, take this as my last farewell, if I see thee no more, who am, thy true and loving Friend,*

"JOHN WHITING."

From my prison house at Ivel-chester, the 13th of the 8th month, 1682.

John Whiting remarks that J. M. threw the letter into, the fire and told a Friend that the writer "was a forward lad."

The next year, 1683, according to his agreement with his persecutors, this unfaithful minister removed to Pennsylvania, and settled in Philadelphia. The reputation which he had earned in early life came with him, and for a time he appeared as a pillar in the church. But his strength was gone; like a post decayed at heart, which needs but some unusual pressure to crush it, he stood in seeming stability, yet ready to fall at the first shaking of powerful temptation. That temptation came! In two years after his arrival in this country he had become addicted to immoral practices, in less than three he was disowned, and the testimony of his degradation, was read in a public meeting in this city.

In this season of deep blushing and confusion of face, he, in the presence of a number of witnesses gave forth a paper against himself, wherein he says,—“If I had kept to my watch and been faithful to Truth, I had never fallen into this snare. For many years I lived a blameless, innocent life, and walked in the way of truth;—which was then my portion, though now I have wounded and grieved it through my disobedience to the Lord; for the which I am sensible the hand of the Lord and his judgments are upon me, both inwardly and outwardly.” Such was his language; but as he was not willing to make the only remedy he was able for his evil conduct, his friends could not receive his acknowledgment. Called early to the ministry, through faithfulness to the Lord’s will, and constancy in persecution, his path was crowned with brightness, and he became a Father in the church; afterwards, through flinching from suffering, through departing from faithfulness, he weakened his religious stability, and thus opened the way for the moral degradation, the shame and dishonour which darkened the close of his career. Let no one then who desires the prosperity of Truth, and the good of his own soul, fail to stand firm in the season of persecution and suffering, whatever may threaten, or whoever may advise them to bow. The stability of a building often depends upon a single bolt; an arch is firm only as each portion is perfect; and no one knows but that if he gives away one iota of his spiritual strength, the whole edifice will not crumble in ruin.

The following awfully striking narrative, was related by Samuel Fothergill, at a Quarterly Meeting in the North of England, and is a fitting conclusion to this subject. He said that once, whilst travelling in the work of the ministry, he had been called to visit an aged elder in our religious society, who was on his death bed. This individual was one who had borne a good character from his youth, had been early in life appointed an Elder, and by a faithful, zealous discharge of his duty, he had given proof of being divinely anointed for that station. At the time of his appointment, and for some years after, there appeared a heavenly visitation to the members of that meeting; much tenderness was among them, they were growing in the Truth, and the power of the Gospel was oftentimes manifested in their religious assemblies. The Elder, after continuing for years in the freshness and obedience of Faith, waiting with watchful dedication on the Master’s will, at last began to slacken his diligence. The world took hold of his affections and engrossed his time; he grew careless of the Flock of Christ, and although still of excellent reputation amongst his fellows, and walking in the form of godliness, he had lost the spirit; and what he did and said in the church, was but a lifeless imitation of his labours in earlier years. As his zeal declined, a corresponding falling away had taken place in the state of the meeting; deadness and dryness had come over the members; dissensions had scattered them; and the world, the flesh, and the devil, like deadly pestilences, had thinned them.

Now in his sickness, with death threatening him, with conscience accusing him, with the everlasting punishment that awaits the unfaith-

ful opening before him, this agitated individual awoke to an awful sense of his condition. The slighted visitations and reproofs of the Holy Spirit were now remembered, the broken covenants of his youth were recalled to mind, and a horror of deep darkness seemed to cover all his prospects of the future.

During the interview which Samuel Fothergill had with him, the sick man gave him an account, of which this is the substance. In the days of his youth he had a vision, in which the meeting he belonged to had been represented to his view under the form of a green pasture field. It was a spot well enclosed with a thrifty hedge; the pasture was rich and verdant; a living spring rose in it, furnishing pure water to a flock of sheep, which appeared in good condition, and were remarkable for their snowy whiteness. Whilst he admired the scene, he heard a voice which told him that he was to watch over that fold; to care for that flock; to see after that hedge; and to keep the fountain head of that water clean. He told Samuel that the vision had recently been renewed to him. He had again beheld that enclosure. The hedge was broken down; the pasture was burnt up; the diminished flock were weak and sickly, with their fleeces soiled and torn, and a venomous serpent lay in the fountain head and poisoned the waters. Again he heard the voice, it said, “all this will I require at thy hand.” No comfort or consolation could be administered to him; he passed out of life in the fearful persuasion that unutterable anguish and the worm that never dies, would be his portion forever. Alluding to the above case as a religious communication in this country, Samuel Fothergill declared, that the most awful sounds he had ever heard in his life, were those uttered by this aged man when speaking of the future condition of his immortal soul.

The Thirteenth Annual Report of the Bible Association of Friends in America—read at the Annual Meeting, held on the evening of the eighteenth of Fourth month, 1842.

To the Bible Association of Friends in America.

The Board of Managers present their thirteenth Annual Report.

Since last report there have been issued from the Depository, 1136 Bibles and 621 Testaments; of which 285 Bibles and 143 Testaments were sold to auxiliaries; 60 Bibles and 46 Testaments sent to auxiliaries on sale; and 159 Bibles and 142 Testaments furnished auxiliaries for gratuitous distribution among Friends in indigent circumstances. Several auxiliaries with whom Bibles and Testaments had been deposited on sale, were authorised to draw from the stock on hand, and distribute as above to a specified amount.

An edition of 1000 copies of the 24mo. Bible in press a year ago, has been finished; also 2000 copies of the 12mo. Testament have been printed within the year; and an edition of 1000 copies of the Reference Bible is now in progress, and will soon be completed. Previous to putting these editions to press, the stereotype plates were carefully examined, corrected and repaired. It is anticipated, that the great improvement in the appearance of the

paper, and in the printing of our late editions, both of the Bible and of the New Testament, will induce a more extended sale, as well as make them more acceptable to the recipients, when distributed gratuitously.

The stock of books on hand the 1st instant, was as follows, viz:—

49 copies of the 8vo Bible without references,	} bound
133 “ “ “ with “	
144 “ “ 24mo “ “	
430 “ “ Testament,	
170 “ “ 12mo “	} in sheets.
164 copies of the 8vo Bible without references,	
32 “ “ “ with “	
607 “ “ 24mo “ “	
925 “ “ Testament,	
500 “ “ 12mo “	

The treasurer’s account shows, that including the balance in his hands at last settlement, he has received \$2816.06, from the following sources, viz:—

Balance on hand Third mo. 31st, 1842,	\$742.83
Rec’d from Aux. Assoc. an acct’	\$569.57
Do. do. donations,	82.50
Do. do. to supply indigent Friends with Bibles,	43.00
Annual Subscriptions,	130.00
Sale of Bibles and Testaments,	1111.06
Donations,	150.00
	2073.23
	\$2816.06

The payments amount to \$2519.33, viz:	
Salary to Agent,	\$250.00
For Paper,	1137.05
Two years’ Insurance on Paper, Books, &c.	52.00
Miscellaneous expenses,	68.17
Binding,	632.14
Repairing Stereotype Plates,	129.17
Printing,	260.80
	2519.33

Balance due the Association Fourth mo. 12, 1842,	296.75
	\$2816.06

Reports have been received from ten auxiliaries, viz:—Philadelphia, New York, Purchase, Cornwall, Concord, Haddonfield, Blue River, White Lick, Westfield, and Danesburg. They do not all give distinct answers to the queries, but from such as do, it appears that about 223 Bibles and 95 Testaments have been distributed by them during the past year; most of which were gratuitously disposed of.

One report mentions, that “the wants of all applicants are promptly supplied.”

Another, that “There is no family of Friends within our limits, that have not a Bible; but there are many families that do not possess a copy for each of its members.”

One says, “We feel grateful that it has been in our power to be in some measure useful in aiding in spreading the Holy Scriptures, and of bringing to the dwellings of the destitute of our own religious Society this precious book. There are three or four families not duly supplied with a copy of the Holy Scriptures; at least fifty members capable of reading, that do not own a copy. The income of the auxiliary is not sufficient to supply those within its limits, who are not duly furnished with the Holy Scriptures.”

One auxiliary states, “When opportunities have presented for the gratuitous distribution of the Holy Scriptures in accordance with the

original design of our association, they have been embraced. Little has been done in the way of distribution since our last report, in consequence of the members of Society within our limits, being so situated as to preclude the necessity of aid in this respect. Notwithstanding we have been enabled to do but little in relation to distributing the Holy Scriptures, owing to causes above alluded to, yet we entertain a hope, that the important objects for which the parent association, as well as this auxiliary were formed, are advancing. If we properly appreciate the manifold blessings so liberally bestowed upon us by a bountiful Creator, we shall be impressed with a sense of the responsibility that rests upon us, and be prepared to sympathize with our fellow-members who are less favoured, and thereby stimulated to persevere in aiding in the benevolent and Christian work, of placing within their reach, copies of the Holy Scriptures.*

The following is an extract from one of the reports:—"In attempting to offer you our annual report, we fear that we shall not be able to give you much encouragement in, as we conceive, your very laudable object. We are sorry to say, that our members of this auxiliary are decreasing, instead of increasing. It is painful to behold so many of our friends, who are in affluent circumstances, so backward in contributing to the object of the diffusing the beneficial reading of the Holy Scriptures. Our number of members consist of only eleven at present; we feel almost discouraged when convened in our small meetings for the purpose of the concerns of our auxiliary, but we are encouraged to perseverance, by the evidence that the concern is owned by the great Head of the Church. We believe that each family of Friends, and the schools within our limits are pretty well supplied with a copy of the Holy Scriptures; though a large number of our youth, perhaps 250, who are capable of reading them, are not supplied."

From another: "Eight families of Friends not duly supplied with a copy of the Holy Scriptures, and about 300 capable of reading the Bible, who do not own a copy. The income of the auxiliary is insufficient to supply those within its limits, who are not duly supplied with a copy of the Holy Scriptures."

One report says, "We believe there is no family of Friends amongst us, destitute of the Holy Scriptures; and although there is a considerable number of our children capable of reading, who do not own a separate copy; yet we believe there are none but what have free access to them."

Another: "Although the smallness of our means prevents our doing much; yet we believe if we are rightly engaged therein, we shall still find opportunities for usefulness, sufficient to keep alive our interest in the work. We therefore desire, that our auxiliary may yet continue quietly but faithfully to discharge the duties devolving upon it."²

* Since the foregoing report was adopted, a communication has been received from another auxiliary, by which it appears, that there are within its limits, comprising 350 families, 692 individuals, including twelve families not supplied with the Holy Scriptures. It is proper to remark here, that the individuals spoken of as not supplied, are generally children and young per-

Four thousand dollars has been paid on account of the mortgage on the real estate of the association; leaving \$3,000 due thereon at the close of the year 1841. The sinking fund at that time, amounted to \$468.88.

We have received official information that the late Joseph Ely, of Philadelphia, has bequeathed \$1,000 to the association, to be paid on the decease of his widow.

The managers cannot conclude their report, without offering a word of encouragement to those in remote situations, who may find few disposed to co-operate in the important service which devolves upon the members of the Auxiliary Associations. May such be afresh engaged, affectionately to set before Friends in their respective neighbourhoods, the responsibility of their standing, and how much they owe to each other, and especially to the youth, in this respect. "From a child," says the apostle, in writing to his beloved Timothy, "thou hast known the Holy Scriptures;" and how many have had in after life to acknowledge as a blessing, an early and intimate acquaintance with the contents of the sacred volume. Things that were written aforesaid, were written for our learning and admonition, that we "through patience and comfort of the Scriptures might have hope." How precious is the feeling, when the saving truths they record are opened to the mind, by Him whose love warmed the hearts of his humble and sorrowing disciples in primitive days, as He walked with them by the way, and opened to them the Scriptures.

We believe the labours of this association have been the means of good to many, and that with suitable efforts, it is capable, under the Divine blessing, of much more extensive usefulness.

In referring to that portion of the younger members of Society who are not individually supplied with copies of the Holy Scriptures, we desire that no proper effort may be wanting on our part, to supply this deficiency; but that Friends may faithfully endeavour, in their families and neighbourhoods, to promote the diffusion and daily reading of the Holy Scriptures, "which are able to make wise unto

sons; a large proportion, or perhaps nearly all of whom, reside in families where there are Bibles, and of course have ready access to the sacred volume, though they do not themselves own a copy. It has been the desire of the association, that every person, young and old, who can read, should possess a copy of the sacred volume; and the statements above alluded to, are made in answer to a query put forth by the association, with a view of turning the attention of the auxiliaries to this class, many of whom are apprentices or boarders in Friends' families.

In looking back, over the reports forwarded in former years, it is pleasant to observe, that the deficiencies reported have greatly diminished, notwithstanding the rapid increase of the Society in remote settlements were books are scarce and costly. We trust that Friends everywhere will be animated by these favourable results, with fresh interest and zeal in this work, to make a thorough search into the condition of the members of every meeting, especially among the obscure and straitened, and take the requisite measures to secure a full supply of Bibles for all. In this labour of love, opportunities may offer to encourage the daily and serious vocal reading of the Holy Scriptures in families, with a suitable silent pause before and after; a practice which has been blessed to many, and which it is hoped Friends will be engaged to promote by their example as well as advice.

salvation, through faith which is in Christ Jesus."

Signed by direction and on behalf of the managers.

JOHN CARTER, Secretary.

Philadelphia, Fourth month 13th, 1842.

COMMUNICATED.

Annual Report of the Managers to the Institute for Coloured Youth.

At the time of the last Annual Meeting, the farm belonging to the association, was rented to Isaac Jones Jr., with whom the pupils of the Institute boarded, as stated in our last report. This arrangement continued during the year.

In the summer season the boys were chiefly occupied in manual labour, under the care of John Harper, who has discharged the trust confided to him to the satisfaction of the board. He, however, not being qualified to attend to the literary instruction of the pupils, Eliza W. Hinckman was engaged for a term of six months to attend to that department, commencing 10th of 9th month, 1841.

During this period the scholars were with few exceptions, regularly engaged from ten to eleven hours a day, their time being nearly equally divided between manual labour with John Harper, and their literary instruction under E. W. Hinckman, who performed the duties of her station very satisfactorily to us, and greatly to the benefit of the pupils.

The daily occupation of the pupils has been as follows, except when varied by the state of the weather. From the 9th month to the 3d month, they rose from 5½ to 6 o'clock, the rest of the year about 5 o'clock, and attended to their studies generally half an hour before breakfast. After breakfast nearly two and a half hours were employed in school, and two and a half hours to three hours at labour. They dined near twelve, and after a time of recreation they again engaged in labour about two hours, and an hour and a half to two hours in school. After supper an evening school has been held for sewing and knitting, with reading and reciting of one and a half to two hours, when they retire to rest.

We have practical evidence of the value of the instruction which the pupils have received, and the variety of labour they can perform. They have made a number of articles of clothing and bedding, and some other matters for the house. They assist materially in keeping their rooms clean and in good order, in washing and ironing their clothes, and in preparing their meals. Some can mend shoes, others handle tools pretty well, and all are making commendable proficiency in the various branches of labour connected with the farm and garden. They have been as industrious and diligent in performing the labour assigned them as could be reasonably expected. Their conduct during the year has been mostly satisfactory, and their improvement in school learning very evident and gratifying. Spelling, reading, writing, arithmetic, and geography, are the branches most attended to. They have regularly attended Abington meeting, on first days, and generally on fifth days. On first days from three to four hours have also been

spent in reading the scriptures and other religious books, and in repeating scripture lessons. The capacities of the pupils seem to be as good as the average of boys of other classes. Several of them have manifested talents, which it is probable will enable them to be very useful, if rightly directed. They have been generally favoured with good health, and it is pleasant to be able to say they appear to be well disposed and contented. At the time of the last annual report there were eight pupils in the institution. Five have since been admitted and four have left—two on account of confirmed ill health, and two as unsuitable.

All who are admitted are taken on trial, and the parents or guardians sign a paper agreeing to bind them to the institution, whenever they may be notified by the managers to do so; and they also agree to take them away when required, if they should not suit. A committee of two of the managers have visited the institute weekly, with a few exceptions in the winter season, and in the 10th month nearly all of the board met there. On that occasion the pupils were examined in their studies, and their progress and general good conduct were found to be highly satisfactory.

The managers having concluded to work the farm the ensuing year for the exclusive benefit of the institute, it became necessary that we should employ a superintendent; we accordingly advertised for one, and in the 12th month received an application from Joseph Healy and wife, who appearing suitable, were engaged for one year, and entered upon their duties on the 10th of 3d month.

We were aware that in making this arrangement we should be obliged to stock the farm and furnish the house, which would require a considerable outlay of money, but we believed we would be able to accomplish this, and pay the necessary expenses of the year, by using two legacies which had been given to the institute, and thus avoid running the institution into debt.

From the short experience we have had since the change, we find that we can give the labour of the boys a more profitable direction than under the former system.

We have been cheered during the past year with substantial evidences of the interest taken in the institution under our care by several of its deceased friends. The first legacy bequeathed to us was that of John Graham, a coloured man, who, by a long course of frugality and industry, had acquired a little property, valued at about 1000 dollars. In his last illness, he was for a time at a loss how it should be disposed of at the death of his wife. A friend calling to see him at this juncture, was consulted in reference to it, who named to him several charitable institutions. He was finally informed of the Institute for Coloured Youth, and its objects explained to him. He very cheerfully united with our views, and directed all his property to be given to the institution at the death of his wife.

The late Isaac Jones, of Bristol township, Philadelphia county, bequeathed 1000 dollars, which has been received. William Allinson, late of Burlington, has directed \$333.33 to be paid to us. We have also information that Joseph Ely, late of Philadelphia, has bequeath-

ed \$1000, to be paid to the association at the death of his wife. The three last were members of our religious society.

In conclusion, we have no hesitation in expressing the belief, that if the institution is rightly supported, it may become very important in its influence on the class of persons for whom it was intended.

CASPAR WISTAR,
Secretary.

Managers of the Institute.

Geo. Williams,	Blakey Sharpless,
Philip Garrett,	William Biddle,
John Elliott,	Caspar Wistar,
Thomas Wistar, Jr.	Joseph Scattergood,
Mordecai L. Dawson,	Josiah Dawson,
Marmaduke Cope,	John Farnum,
Stephen P. Morris,	Alfred Cope,
	Paul W. Newhall,

THE JOURNEY OF LIFE.

Mild bloom of youth, thy early day
Devote to wisdom's guarded way;
So may thy growing strength prevail
When storms thy noontide walk assail;
And peaceful rest at length befriend
The evening vale, thy journey's end.

From Channing's "Tribute to the Memory of Dr. Worcester."

Dignity of Labour.—He was first settled in a parish too poor to give him even a scanty support; and he was compelled to take a farm on which he toiled by day, whilst in the evening he was often obliged to use a mechanical art for the benefit of his family. He made their shoes; an occupation of which Coleridge has somewhere remarked, that it has been followed by a greater number of eminent men, than any other trade. By the side of his work-bench he kept ink and paper, that he might write out the interesting thoughts which he traced out, or which rushed on him amidst his humble labours. The prejudice against manual labour is inconsistent with personal dignity—is one of the most irrational and pernicious, especially in a free country. It shows how little we comprehend the spirit of our institutions, and how deeply we are tainted with the narrow maxims of the old aristocracies of Europe. He was a man, uniting great intellectual improvement with refinement of manners, who had been trained under unusual severity of toil. This country has lost much physical and moral strength, and its prosperity is at this moment depressed, by the common propensity to forsake the plough for less manly pursuits, which are thought however to promise greater dignity as well as ease.

The birth of an insect and the creation of a world are alike the effects of God's power. He extends that great central law which binds a plant in its sphere to the dew-drop that trembles on the leaf of the rose. He heaves the ocean and curls the surface of the sleeping lake. He plunges the cataract down its depth of thunder, and leads the gentle rivulet through the quiet vale. He unbinds the earthquake that is to overthrow cities, and lends music to the lay of the morning lark.

Wisdom shines every moment in the work of creation, it glitters every day in the work of Providence; but all the treasures of wisdom are hid in Christ.—*Erskine.*

THE FRIEND.

FIFTH MONTH, 21, 1842.

We place on record to-day the annual Reports of two of the institutions, Christian and benevolent in their objects, which may be considered strictly as pertaining to *Friends*; for although, not recognised by any of the regularly constituted meetings of the Society of Friends, yet the admission to membership in them respectively, is, exclusively restricted to the members of that Society. The Report of the managers to the Institution for coloured youth, is truly gratifying; their operations, it is true, are yet on a small scale, and very judiciously thus limited, as we think, in the now incipient state of the concern, but the success attending the experiment exceeds our expectation, and gives fair promise of future more expanded usefulness. The accession to the funds of the association by legacies, encourages the hope that others will be induced, in making their wills, to follow the example, and thus at no very distant period, place the institution upon a liberal foundation. The good feeling which actuated the mind of honest John Graham, the coloured man, in the disposal of the fruit of his thrift, is particularly worthy of note.

The Bible Association Report is brief, but by no means deficient in interest. A consideration of special importance in our opinion, is, that the care and precision exercised in making corrections at every recurrence of a new impression, most create a character for the Bibles and Testaments issued by the Association, distinct and peculiar to itself. The officers appointed for the ensuing year are:—

Samuel Bettle, jr., *Secretary.*

Henry Cope, *Treasurer.*

Corresponding Members.—John Paul, Thos. Evans, Thomas Kimber.

Managers.—Thomas P. Cope, Jos. Snowdon, Benjamin H. Warder, John G. Hoskins, George Williams, Blakey Sharpless, Jeremiah Hacker, John Elliott, Joseph Rakestraw, Townsend Sharpless, Uriah Hunt, John Carter, George G. Williams, William M. Collins, Paul W. Newhall.

MARRIED, at Friends' Meeting, Birmingham, Chester county, on the 11th instant, JESSICA JEFFERIS, to RACHEL HOOPER.

DIED, at his residence in Columbiana county, Ohio, on Third day, the 1st of Second month, 1842, JACOB HOLE, a member of Augusta Preparative and Sandy Spring Monthly Meeting, aged about 84 years. The deceased requested, and obtained a right in the religious Society of Friends, when about 60 years of age, and remained firmly attached to its Christian principles; often expressing, near his close, his sense of the goodness and mercy of the Almighty through our Holy Redeemer.

—, at Burlington, New Jersey, on the 16th of the fourth month last, ESTER, wife of JOSEPH M. LAWRIE, in the 70th year of her age.

—, at his residence in Newlin township, Chester county, on the 29th of Fourth month, JOEL HARLAN, in the 78th year of his age—a member of Bradford meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, FIFTH MONTH, 23, 1842.

NO. 35.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Advertisements and Payments received.

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

ELLIOTT'S TRAVELS.

(Continued from page 293.)

"Not far from the Bethlehem gate, on the west of the town, is the pool of Gihon, near which, in a village of the same name, Solomon was anointed king by Zadok and Nathan." This pool is one of the numerous reservoirs prepared by the early sovereigns of Judah for supplying the city with water, which was conveyed to it by an aqueduct that can still be traced. Hence we commenced the tour of the three valleys, encompassing Jerusalem on as many sides; and, proceeding first through that on the west, we passed a reservoir, sometimes called the pool of Batsheba, though it did not exist in her days; for its position proves that it is the one made by Hezekiah, who stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David;† it appears, therefore, to be evidently the lower pool of Gihon, which Nehemiah, the son of Azbuk, repaired, and his namesake designates "the pool that was made."‡ The superfluous water from the upper reservoir is here arrested by a wall built across the narrow valley that bounds the city on the west; but the lower has no springs of its own; so that it is only after heavy rains that water is found in it.

"Beyond this, extending to the end of the valley, and into that of Hinnom, to the south of the city, are numerous sepulchres hollowed out of the rock.

"Turning the southeastern angle, we entered Tophet, or the valley of the son of Hinnom.§ Just above us, to the left, on the part of Sion that is outside the city, appeared a mosque, which was originally a Christian church, said to be built over the room where our Lord celebrated the last supper. In the mosque is shown the sepulchre of David, who, instead of being deposited without the walls, according to the custom prevalent among the Jews, was buried in the city of David, the same is Sion.¶

* 1 Kings 1. 34.

† 2 Chron. 32. 30.

‡ Nehemiah 3. 16.

§ Jerem. 19. 6. Some have supposed that the valley of Hinnom was the same with the valley of Jehoshaphat, or one part of it. The author has adopted the name generally applied to the valley on the south of the city, without entering into a discussion involving great difficulties. || 1 Kings 2. 10, and 2 Sam. 5. 7.

"The valley of Jehoshaphat, running from north to south, forms the eastern boundary of Jerusalem, separating it from the Mount of Olives; and, at the point of junction with the valley of Hinnom, it flows in a westerly direction towards the Dead Sea. The brook Kedron flows through it; this is, even in rainy weather, an insignificant rivulet; but at other times it is quite dry, and nothing is to be seen except its narrow bed marking the line of the valley of death.

"Proceeding northwards, under the eastern wall of the city, we visited the fountain of Siloa, opposite to which, on the other side of Kedron, is a miserable village composed of huts and grooves, tenanted by Arabs. The fountain is at the foot of Mount Moriah. A descent of some steps leads to it; and the water collected in the hollow of a rock is deep and clear. Not far from this spot, the valley of Jehoshaphat sends out a small branch in a westerly direction, which runs immediately under the southern steep of Moriah. In this little valley, three minutes' walk from the spring, is the muddy pool of Siloa, said to have received in former days a drain from the temple immediately above it. The water was used for all the purposes of the sacred edifice, except for drinking; and a *Wells' Custom* among the Jews, on the last day of the feast, to draw it in golden vessels, and to carry it up to the temple. An allusion is made to this custom by the prophet Isaiah, when he says, 'Therefore with joy shall ye draw water out of the wells of salvation;*' and, perhaps, it was with similar reference that our Lord, 'In the last day, that great day of the feast, (probably while the people were engaged in this very act.) stood and cried, saying, If any man thirst, let him come unto me and drink.† The foolishness of the water with which they slaked their spiritual thirst was aptly symbolized by that of the polluted and stagnant pool of Siloa, and formed a striking contrast to the pure and living stream with which the Saviour offered to supply them.

"On the other side of the brook Kedron are the tombs of the patriarchs, two of which, unlike the majority of sepulchres in Judea, are structures above ground. The first of these, called by the name of Zacharias, is a cube of about twenty feet, surmounted with a pyramidal top. Each side is ornamented with four semicircular pilasters; all, like the mass which they adorn, cut out of the solid rock, and still forming one stone. The whole is a mixture of the Grecian and Egyptian styles, exhibiting, as has aptly been observed, 'a link between the Pyramids and Parthenon.' The exterior is now covered with the names of Jews; perhaps of those who are buried in the immediate vicinity.

* Isaiah 12. 3.

† John 7. 37.

"Between this and the tomb of Absalom, a large door is cut in the rock, flanked by two pillars of the simplest order, with two pilasters at the corners. This is known as the sepulchre of the apostle James.

"The tomb of Absalom is sixteen feet square. Two pillars and four pilasters, with Doric capitals, appear to support an architrave on each side, which, however, is part of the same rock with themselves; over these is a heavy dome, surmounted by a top like a Chinese pagoda. From the base to the architrave, the whole mass is cut out of the solid limestone, which, as in the case of the tomb of Zacharias, has been cleared away all round, so as to leave it standing in isolated grandeur. It is difficult to form any thing like a consistent opinion as to the age to which these sepulchres should be referred; but tradition attributes that bearing the name of Absalom to David's unruly son, and supposes it to be the 'pillar' which Absalom in his life-time reared up for himself in the king's Dale, to keep his name in remembrance, and called after his own name.‡ It is remarkable that neither in this, nor in the tomb of Zacharias, is there any apparent entrance; so that both were either cenotaphs, as is not unlikely, or they were purposely closed in such a manner as to conceal the original aperture, in order that the sacred dust might remain undisturbed. Probably our Lord had in view those noble monuments to the memory of the dead when he reproached the Scribes and Pharisees with 'building the tombs of the prophets, and garnishing the sepulchres of the righteous,' while by their sinful conduct they were drawing down upon themselves the guilt of 'all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias.†

"Behind the tomb of Absalom is the entrance to a fourth, called the sepulchre of Jehoshaphat, from which the valley derives its name. It is the last of these extraordinary monuments; all of which so remarkably answer to the words of the writer of the book of Job, when he speaks of 'kings and counsellors of the earth, which built desolate places for themselves.‡

"Between the tombs of the patriarchs and the brook Kedron is the favourite burial-ground of the Jews, who, still clinging to the land of their fathers, flock to Jerusalem from all parts of the world to lay their bones here, fulfilling by anticipation, as they strangely suppose, the command of Jehovah to the heathen: a command which they conceive refers to the last judgment, and includes the whole human race; 'Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.§ The

* 2 Sam. 18. 18.

† Joel 3. 14.

‡ Matt. 23. 29, 35.

§ Joel 3. 12.

opinion entertained by Moslems that this shall be the scene of final judgment is evidently borrowed from the Jews.

"Opposite this necropolis, in the wall that encloses the mosque of Omar, is the 'golden gate' of the city, now built up because the Turks have a tradition that, if the Christians ever take Jerusalem, they will enter by that gate; and conversely, that if they ever enter by that gate, they will take the city.

"Beyond the tombs of the patriarchs, on the right hand side, at the foot of Olivet, is the garden of Gethsemane. It contains eight olive trees of great age; though not refferable (as the Monks say they are) to the time of our Lord, since history assures us that Titus cut down every tree in the neighbourhood of Jerusalem. The plot of ground, now called Gethsemane, is about fifty yards long and forty-five broad. Whether the *kanits* be, or be not, defined with perfect accuracy is a matter of minor importance; but there can be no doubt, from the relative position of the spot, and the uninterrupted transmission of its name, that it was in this immediate vicinity, just beyond the brook Kedron,* and at the foot of Olivet, that our Lord underwent that portion of his sufferings called by way of eminence his agony."

"From the garden of Gethsemane we ascended the Mount of Olives, and enjoyed a bird's-eye view of the city, whose prominent features, as seen thence, are the mosque of Omar in the fore-ground, and the church of the Holy Sepulchre, on the more distant hill of Acre. This mount is perhaps the most interesting locality in the world. The extent, position, and form of Jerusalem is so much altered, that it were difficult to prove any given spot of note now within its walls, except Mount Olivet, to have been so in the days of our Lord; almost every thing else is changed; but we may feel assured that Olivet is still in its main features the same as when our Saviour was wont to resort thither; when he uttered his solemn prediction regarding the destruction of Jerusalem and its hallowed fane; when, 'beholding the city, he wept over it,' and when he ascended thence to resume his glory.† It is a remarkable fact, that, amidst all the vicissitudes to which the country has been subjected, not only has the Mount of Olives retained the name by which it was known in the days of David,‡ but, likewise, that beautiful evergreen whence it derives its name and its perennial foliage.

"Leaving the sacred mount, we crossed the brook Kedron on its only bridge, and passing over the stone whereon Stephen is said to have been martyred, re-entered the city by the gate that bears its name. It is to the north of the mosque of Omar; adjoining which, a dry pool, of considerable size, is pointed out as the 'pool of Bethesda;§ it differs, however, from

the scriptural description, in having only two porches.

"As Christians are not permitted to enter into the mosque of Omar, or within the sacred area in which it stands, they are debarred from minutely inspecting the site of the temple of Solomon, the most splendid and most honoured edifice the world ever saw; still, they can take a general survey of it from the roof of the governor's house, which abuts on the wall of the enclosure, and commands a near view of the mosque. This is a noble octagonal structure, surmounted by a dome, and standing on Mount Moriah, in the centre of a parallelogram, about five hundred yards in length, and three hundred in breadth. Some very large stones are said to be inserted in the lower part of the walls; their nature and size, which resemble those of the enormous masses of Babel and Palmyra, have led to the conjecture that they constituted part of the temple of Solomon; for though, in the fulfilment of prophecy, not one stone of that edifice was left upon another, and though its foundations were actually submitted to the plough, yet it is unlikely that blocks of such dimensions should have been destroyed or removed; still less that, when such were near at hand, the builders of another fabric should have failed to make use of them.

"When the traveller has visited the Mounts of Olivet and Moriah, the garden of Gethsemane, the valleys of Hinnom and Jehoshaphat, and the brook Kedron, he has seen nearly all the principal sacred places which convey to the mind those pleasurable sensations that mortal certainty alone can excite. He cannot now walk about Zion, and go round about her, tell the towers thereof, mark well her bulwarks, and consider her palaces;‡ with any confidence that he can identify a single object or a single spot that rendered the Holy City dear to the ancient Jew; nor can he regard her as any longer singularly beautiful for situation,‡ much less as 'the joy of the whole earth.'

"Owing to the unsubdued state of the Arabs and their marauding habits, an excursion to Jordan and the Dead Sea involves considerable danger, and can be undertaken only under the protection of a large escort. About Easter, the Greek *hajees* annually make a pilgrimage to the sacred river, when they are accompanied by a number of Turkish cavalry. It is a great advantage to a traveller to attach himself to this caravan, as he thus not only secures his own safety, but at the same time witnesses the most interesting assemblage of persons in the Holy Land.

"Having obtained permission from the mootesellim, or governor, of Jerusalem, to join his party, we mounted our horses an hour before sunrise, and proceeded towards one of the southern gates of the city; but the rush of people was so violent that we were glad to escape the pressure, and accordingly pursued a circuitous route, making our exit on the opposite side, and rejoined the procession near the gate of St. Stephen. The cavalcade consisted of about 3000 Greek pilgrims from every part of the world where the oriental church has members, together with muleteers, camel-drivers, Turkish and Arab soldiers, and half a dozen Frank travellers, who swelled the number to 5000.

"On these occasions every beast in Judea is put in requisition, and horses, donkeys, mules, ponies, and camels, flocking in from all quarters, throng Jerusalem for several previous days. Hundreds who cannot afford to ride, having already bestowed on the priests the earnings of many years, trudge on foot; at first, briskly leading the way; then merged in the equestrian cavalcade; till, at length, they are worn out with fatigue, and their pilgrim slaves bring up the rear. A singular variety of costumes characterizes the barbarous Russian, the sportive Athenian, the patriotic islander, the Greek priest, the austere Armenian, the poor Copt, and the dark-skinned Syrian; while all these blend picturesquely with the uniform of the Turkish and Arab cavalry, who gallop their well-trained horses up and down among the motley crowd, now urging them to full speed, and now suddenly curbing them with a rapidity that excites as much alarm as admiration.

"As this interesting train passed under the walls of Jerusalem, Mount Moriah and the mosque of Omar towered above; below, was the stony bed of Kedron in the valley of Jehoshaphat, with the tombs of Absalom, and Zacharias, and the cemetery of the ancient and modern sons of Israel. The slope on which the protomartyr breathed out his life in prayer, the garden of Gethsemane, and the foot of Olivet, presented long lines of figures clad in pink and white, and more or less veiled, according to the prejudices of Christian, Jewish, or Mohammedan women; for the whole female population of the city had gone out to see the pilgrim caravan.

"The transcendent atmosphere invested every object with a beauty not its own; while each spot, each tree, each stone, was hallowed by its position in a vicinity on which the Scriptures have stamped their interest, and eternity its import. It would be difficult, if not impossible, ever to obliterate from the mind the impressions excited by this scene."

(To be continued.)

For "The Friend."

THE ORNITHORHYNCHUS PARADOXUS.

Having been much pleased with reading the notes on the Natural History and habits of this little animal, communicated by George Bennett to the *Zoological Society* of London, and published in their "Transactions;" we have made some extracts from them, thinking they would interest the readers of "The Friend."

"This singular animal is a native of Australia, and has long been an object of debate and uncertainty to naturalists; its remarkable conformation and retired habits preventing their obtaining much accurate information about its natural history; the journey alluded to in the following extracts was made for the purpose of adding to what was heretofore known of the animal. Its external appearance will be best given in the words of Bennett; we will only add, that upon dissection, the structure of this anomalous creature bears well-marked affinities to the reptiles in some of its internal organs.

The *Ornithorhynchus* is known to the colonists by the name of *Water-Mole*, from some

* John 19. 1, 2.

† The statement of St. Luke (24. 50, 51) that Jesus led his disciples "out as far as Bethany, and while he blessed them he was parted from them," has been supposed to prove that he did not ascend from the Mount of Olives; but it should be remembered that Bethany is itself at the foot of Olivet, almost, if not quite, on its slope; and the same inspired writer, after speaking of the ascension, says (Acts 1. 12) "Then returned they unto Jerusalem from the Mount called Olivet."

‡ 2 Sam. 15. 40.

§ John 5. 2.

resemblance which it is supposed to bear to the common *European Mole*, *Talpa Europaea*, Linn.: by the native tribes at Bathurst and Goulburn Plains, and in the Yas, Murrumbidgee, and Tamat countries, I universally found it designated by the name of *Mallangong* or *Tambreet*; but the latter is more in use among them than the former.

The body of this singular animal is depressed in form, and in some degree partakes of the characters of the *Otter*, the *Mole*, and the *Beaver*. It is covered by a fine long and thick hair, underneath which is a finer short very soft fur, resembling the two distinct kinds of fur found in the *Seal* and *Otter*. On the abdomen, breast, and throat, the fur and hair are of a much finer quality, and of a more silky nature, than on the other parts of the body of the animal. In young specimens, the under surface of the tail, as well as the hind and fore legs near the feet, is covered by a fine hair of a beautiful silvery white appearance: this is lost, however, in the adult, in which the under surface of the tail is almost entirely destitute of hair. The tail is flat, broad, and inclining on each side abruptly off at the termination, beyond which the long hairs project: on its upper surface the hair is longer and coarser than on any other part of the body; it is destitute of that peculiar glossy appearance which adds so much to the beauty of the fur generally, and is also of a darker colour. The colour of the fur of the animal in all the specimens I have seen, of whatever age, is a light black, varying in shades, according as it is seen in a stronger or weaker light: the under short fur is grayish. The whole of the under surface of the body is of a ferruginous colour, varying in its intensity according to the age of the specimen.

The legs of these animals are very short; the feet are pentadactyle and webbed. In the fore feet (which seem to have the greatest muscular power, and are in principal use both for burrowing and swimming,) the web extends a short distance beyond the claws, is loose, and falls back when the animal burrows: the fore feet are thus capable of great expansion. The claws on the fore feet are strong, blunt, and well calculated for burrowing; and the two lateral are shorter than the three middle ones. The hind feet are short, narrow, turned backwards, and when the animal is at rest have, like those of the *Seal*, some resemblance to a fin; their action is backwards and outwards.

The head is rather flat; and from the mouth project two flat lips or mandibles, resembling the beak of a *Shoveller Duck*, the lower of which is shorter and narrower than the upper, and has its internal edges channelled with numerous *striae*, resembling in some degree those seen in the bill of a *Duck*. The central portion of the mandibles is a bony continuation from the skull, and anteriorly and laterally a cartilaginous substance, perfectly moveable, extends from the bony portion to the distance of three eighths of an inch.

At the base of both the lower and upper mandibles is a transverse loose fold or flap of the integument, always similar in colour to the skin covering the mandibles, that is to say, of a dull dirty grayish black in the upper, and white or mottled in the lower.

The eyes are very small, but brilliant, and of

a light brown colour: they are situated rather high up the head. The external orifice of the ears is situated near the upper part of the external angle of the eye.

The *Ornithorhynchus* has a peculiar fishy smell, more especially when wet, which probably proceeds from an oily secretion. The aborigines use these animals as food; but it is no particular recommendation of them to say that they are eaten by the native Australians, as nothing in the shape of provender comes amiss to him, whether it be snakes, rats, frogs, grubs, or the more delicate Opossum, Bandicoot and Flying Squirrel.

The size of the *Ornithorhynchus* varies, but the males are usually found to be in a small degree larger than the females: the average length I consider to be from one foot six inches to one foot eight inches.

On examining the cheek-pouches or the stomachs of these animals, I always observed the food to consist of river insects, very small shell-fish, &c., which were constantly found comminuted and mingled with mud or gravel: this latter might be required to aid digestion, as I never observed the food unmingled with it. The natives say that they also feed on river-weeds; but as I have never seen any of that description of food in their pouches, I cannot confirm the correctness of the statement. The young are fed at first by milk, and afterwards, when sufficiently old, by insects, &c., mingled with mud.

I found, by measurement, that the distance of the entrance of a burrow which we opened from the water's edge was five feet: it was on a moderately steep bank, abounding with long wiry grass and shrubs, among which, and concealed by them, was the opening of the subterranean dwelling. This burrow ran up the bank in a serpentine course, approaching nearer to the surface of the earth towards its termination, at which part the nest is situated. This is sufficiently large to accommodate the old animal and its young. The whole extent of the burrow, from the entrance to the termination, I found by actual measurement to be twenty feet.

The burrows have one entrance, usually about the distance of a foot from the water's edge, and another under the water, communicating with the interior by an opening just within the upper entrance. It is no doubt by this entrance under the water that the animal seeks refuge within its burrow when it is seen to dive, and not to rise again to the surface; and when the poor hunted quadruped is unable to enter or escape from the burrow by the upper aperture, it makes a second effort by its river entrance.

I left Yas on the 23d of December, and arrived at Lansdown Park, the estate of Mr. Bradley, at Goulburn Plains, on the 24th. On the 28th of December, with a small party of aborigines, we visited a very beautiful part of the Wollondilly river, which passes near this estate, and which has the native name of Koroo. It was a noble sheet of water, extending to some distance, and abounded in *Musk*, *black*, and other kinds of *Ducks*, as well as in various descriptions of *water-fowl*. We proceeded to explore the burrow of an *Ornithorhynchus* which had been discovered. The aborigines

used their hard pointed sticks, and although the ground was firm, they succeeded as quickly as we could have done with our spades. The method of laying open the burrow was by holes dug above at certain distances. The holes were opened at about four or five feet apart, a stick being passed up to ascertain the direction of the excavation. The extent to which this burrow was continued up the bank in a serpentine form was very great; and after a very laborious task in exploring it, in consequence of the great hardness of the ground, the termination was attained at a distance of thirty-five feet from the entrance to the inhabited part. Extensive as this may appear, burrows have been found of even fifty feet in length.

On arriving at the termination of this very large burrow, they found two full-fledged young ones, coiled up asleep, and they growled exceedingly at being exposed to the light of day. There were two, a male and female, of the dimensions of ten inches from the extremity of the beak to that of the tail. They had a most beautifully sleek and delicate appearance, and seemed never to have left the burrow. The nest, if it may be so termed, consisted of dry river-weeds, the *epidermis* of reeds, and small dry fibrous roots, all strewn over the floor of the cavity, which was of sufficient size to contain the mother and her young. The animal, it may here be observed, has from one to four young ones at a time, but the most usual number is two.

When awakened and placed on the ground they moved about, but did not make such wild attempts to escape as we had observed in the old ones when caught. It was rather a subject of surprise to us that we had not captured the old one, or at all events noticed its escape; but not long after the blacks captured a female on the bank not far distant from the burrow, which was no doubt the mother of the young which we had just before taken. The old specimen was in a ragged and wretchedly poor condition; her fur was rubbed in several places; the hind claws were also rubbed and wounded; and she seemed to be in a very weak state. The milk that could be expressed from the glands was but trifling in quantity; and in the mother of these young animals such would have been expected to be the case, for they appeared fully capable of feeding upon a more substantial diet. This old specimen died at Mittagong, on my way to Sydney, on the 1st of January, 1833.

I arrived with the little family of *Ornithorhynchi* safe at Sydney, and as they survived for some time, an opportunity was afforded me of observing their habits. The little animals appeared often to dream of swimming, as I have frequently seen their fore-paws in movement as if in the act. If I placed them on the ground during the day, they ran about seeking some dark corner for repose; but when put in a dark corner or in a box, they huddled themselves up as soon as they became a little reconciled to the place, and went to sleep. I found that they would sleep on a table, sofa, or indeed in any place; but if permitted, would always resort to that in which they had previously been accustomed to repose. Still, although for days together they would sleep in the place made up for them, yet, on a sudden, from some

unaccountable caprice, they would shift their resting-place, and seek repose behind a box or in some dark corner in preference to their former habitation. They usually reposed side by side like a pair of furred balls, and awful little growls issued from them when disturbed; but when very sound asleep they might be handled and examined with impunity. One evening both the animals came out about dusk, went as usual and ate food from the saucer, and then commenced playing one with the other like two puppies, attacking with their mandibles, and raising the fore-paws against each other. In the struggle one would get thrust down, and at the moment when the spectator would expect it to rise again and renew the combat, it would commence scratching itself, its antagonist looking on and waiting for the sport to be renewed. When running they are exceedingly animated, their little eyes glisten, and the orifices of their ears contract and dilate with rapidity: if taken into the hands at this time for examination, they struggle violently to escape, and their loose integuments render it difficult to retain them. Their eyes being placed so high on the head, they do not see objects well in a straight line, and consequently run against every thing in the room during their perambulations, spreading confusion among all the light and readily overturnable articles. I have occasionally seen them elevate the head as if to regard objects above or around them. Sometimes I have been able to enter into play with them, by scratching and tickling them with my finger; they seemed to enjoy it exceedingly, opening their mandibles, biting playfully at the finger, and moving about like puppies indulged with similar treatment. As well as combing their fur to clean it when wet, I have also seen them peck at their beak (if the term may be allowed) as a *Duck* would clean its feathers. Between this and the combing of the hind feet, it is interesting to see them engaged in the operations of the toilet, by which their coats acquire an increased clean and glossy appearance. When I placed them in a pan of deep water, they were eager to get out after being there for only a short time; but when the water was shallow, with a turf of grass placed in one corner, they enjoyed it exceedingly. They would sport together, attacking one another with their mandibles, and roll over in the water in the midst of their gambols; and would afterwards retire, when tired, to the turf, where they would lie combing themselves. It was most ludicrous to observe these uncouth-looking little beasts running about, overturning and seizing one another with their mandibles, and then in the midst of their fun and frolic coolly inclining to one side, and scratching themselves in the gentlest manner imaginable. After the cleaning operation was concluded, they would perambulate the room for a short time, and then seek repose. They seldom remained longer than ten or fifteen minutes in the water at a time.

At first I was inclined to consider them as nocturnal animals, but I afterwards found that their time of leaving their resting-place was exceedingly irregular, both during the day and night. They seemed, however, more lively, and more disposed to ramble about the room after dark, generally commencing about dusk;

but all their movements in this respect were so very irregular that no just conclusions could be drawn, further than that they were both night and day animals, preferring the cool and dusky evening to the heat and glare of noon. This habit was not confined to the young specimens, for the old ones were equally irregular, sometimes sleeping all the day, and becoming lively at night, and sometimes the reverse. I have often found one asleep, and the other running about at the same period of the day, the male alone first leaving the nest, and the female remaining asleep; he would, after feeding and running about for a short time, return, curl himself up, and sleep, and then the female would leave in her turn. Although, however, they frequently left thus alternately, at other times they would suddenly go out together. One evening, when both were running about, the female uttered a squeaking noise, as if calling to her companion, which was in some part of the room behind the furniture, and was invisible; he immediately answered her in a similar note; and noting the direction from which the answer to her signal came, she ran at once to the place where he had secreted himself.

It was very ludicrous to see the uncouth little animals open their mandible-like lips and yawn, stretching out the fore-paws, and extending the webs of the fore feet to their utmost expansion.

It often surprised me how they contrived to reach the summit of a book-case, or any other elevated piece of furniture. This was at last discovered to be effected by the animal supporting its back against the wall, and placing the feet against the book-case, and thus, by means of the strong cutaneous muscles of the back and the claws of the feet, contriving to reach the top very expeditiously. They performed this mode of climbing often, so that I had frequent opportunities of witnessing the manner in which it was done.

The food I gave them was bread soaked in water, chopped egg, and meat minced very small: although at first I presented them with milk, they did not seem to prefer it to water.

These interesting animals lived but a short time in captivity, dying in about five weeks after they were taken.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea. By EDWARD ROBINSON.

(Continued from page 276.)

This view was taken from Zer'in, a little town (but no mean one, as will appear) "standing upon the brow of a very steep rocky descent of 100 feet or more towards the N. E., where the land sinks off at once into a great fertile valley running down E. S. E. along the northern wall of the mountains of Gilboa; while on the other, or north-eastern side, the ground slopes gradually upwards to the base of the mountain of Duhy, the little Hermon. This deep plain, thus enclosed between the ranges of Gilboa and little Hermon, is about an hour in breadth; and below Zer'in continues down quite to the plain of the Jordan at Beisan.

"Zer'in lies comparatively high. It has a

most magnificent site for a city; which, being itself thus a conspicuous object in every part, would naturally give its name to the whole region. There could be little question, that in and around Zer'in, we had before us the city, the plain, the valley, and the fountain, of the ancient Jezreel. The identity of this place with Jezreel was recognised by the Crusaders, who gave it the name of *Parvum Gerinum*; but they remark also that it was called *Zarzein*; and describe it as situated near the western end of Mount Gilboa, and commanding a wide prospect on the east to the mountain of Gilead, and on the west to Carmel.

"Jezreel is first mentioned as belonging to the tribe of Issachar; and it constituted afterwards a part of the kingdom of Isshoboth. It became more notorious under Ahab and Jezebel, who, though residing at Samaria, had a palace here; and it was to enlarge the grounds of this palace, that the king desired the vineyard of Naboth, and gave occasion for the tragic story of the latter. In the retributions of divine Providence, the same place became the scene of the massacre of Jezebel herself, her son Joram, and all the house of Ahab, by the hand of Jehu. Still later, Jezreel is alluded to by the prophet Hosea; and we find the name in the book of Judith under the Greek form *Esdrelon*. In the days of Eusebius and Jerome, it was still a large village, called *Esdracla*; and the Bourdeaux pilgrim in the same age mentions it as *Stradela*.

"At the present day, Zer'in has perhaps somewhat more than twenty houses; but they are nearly in ruins, and the place contains few inhabitants. The principal mark of antiquity we saw, was a sarcophagus with sculptured ornaments, lying on the left of our path just as we entered the village. Other travellers speak of more. There is a square tower of some height, partly in ruins: from the several windows of which we enjoyed a splendid view of the adjacent country in all directions.

"Leaving the town at half past seven o'clock, we descended in a direction nearly east to the fountain below the village. The water is copious and good; not gushing out in one large fountain, but flowing up through the gravel in various places, and running off in many little rills to form a small brook below. We were told that this fountain in former times became dry every summer, and at length dried up wholly; but the public spirited Husein Abdel Hady, had caused it to be again opened about four years previously, by digging down till the water flowed, and then filling in loose gravel; so that now the water never fails. From this circumstance it bears the name of *Ain el-Meyheit*, "The Dead Fountain."

"From here we proceeded down the valley S. E. 20° to *Ain Jalud*, a very large fountain, flowing out from under a sort of cavern in the wall of conglomerate rock, which here forms the base of Gilboa. The water is excellent; and issuing from crevices in the rocks, it spreads out at once into a fine limpid pool, forty or fifty feet in diameter, in which great numbers of small fish were sporting. From the reservoir, a stream sufficient to turn a mill flows off eastward down the valley. There is every reason to regard this as the ancient fountain of Jezreel, where Saul and Jonathan pitched before their

last fatal battle; and where, too, in the days of the Crusades, Saladin and the Christians successively encamped. The presence of fish in the fountain, probably gave rise to the story of its furnishing a miraculous supply for the whole Christian army during several days. Having breakfasted at the fountain, we set off again at 8h. 55', bending our steps towards Solam, on our way to Nazareth. The place was not visible here in the deep valley, nor was there any direct path leading to it. We struck off through the open fields in a direction about north. The soil of this plain is exceedingly fertile. Our guide took us directly through several fields of grain, where his donkey and our mules cropped their fill in passing.

"Solam lies on the declivity at the western end of Dohy, over against Zer'in, but higher; and having the deep broad valley of Jezreel between, and overlooking the whole western plain to Carmel. The village is small and dirty, lying upon a steep slope, with a small fountain hardly sufficient for the wants of the inhabitants. The people were civil and friendly.

"Although we could now find no remains of antiquity about the village, yet there is little room for doubt, that it is the ancient Shunem of the tribe of Issachar, where the Philistines encamped before Saul's last battle. From the same place, apparently, Abishag the Shunemite was brought to the ancient David; and here it was, probably, that Elisha often lodged in the house of the Shunamitish woman, and afterwards raised her son from the dead. Ensebiv and Jerome describe it in their day, as a village lying five Roman miles from Mount Tabor towards the southern quarter, and they write the name already Sulem. The crusaders also speak of Sna on the S. W. side of the little Hermon; but from that time onwards, the name I believe nowhere occurs, until we find it upon the map of Jacotin in the present century. In A. D. 1822, the village was seen by Berggren; but although since then various travellers have taken it in their route, yet it has been recognised as Shunem, only within the last three or four years.

"As we here at Solam took leave of the valley of Jezreel, this may be a proper place to bring together what remains to be said upon that valley.

"This great valley is celebrated in Scripture history, for the remarkable victory of Gideon, and the last fatal overthrow of Saul. The Midianites, the Amalekites, and the children of the east had come over Jordan and pitched in the valley of Jezreel; and Gideon had gathered the Israelites of the northern tribes together and encamped at the well of Herod, probably on Mount Gilboa; since the host of Midian was beneath him in the valley. Here Gideon went down to the host, and heard the dream; and then, with his three hundred men, attacked and miraculously routed the whole host of Midian. Against Saul, the Philistines came up and pitched in Shunem (Solam), and Saul and all Israel pitched in Gilboa; afterwards the Philistines are said to be at Aphek, and the Israelites at a fountain in Jezreel, doubtless the present Ain Jalud. Forsaken of God and in the depth of his despair, Saul now crossed over the ridge of little Hermon to Endor, to

consult the Sorcerer. The battle took place next day; the men of Israel fell from before the Philistines, and fell down slain in Mount Gilboa; and Saul and his three sons were found among the dead. The Philistines cut off his head, stripped the dead body, and then fastened it to the wall of Beth-shean. Thus in the language of David's pathetic elegy: 'The beauty of Israel was slain upon thy high places'; and hence the curse upon the scene of slaughter: 'Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offering.'

"We left Solam at 10½ o'clock for Nazareth; our road passing at first along the western end of the mountain of Dohy on high ground. The general direction to Nazareth is a little west of north. After some 20', we began to turn the N. W. corner of the mountain, where an arm of the plain gradually opened upon us, running up between the little Hermon and Mount Tabor. At 11½ o'clock the latter for the first time rose upon our view in the N. E. an hour or more distant, a fine round mountain, presenting (as here seen) the appearance of a segment of a sphere, sprinkled with old oaks to its very summit, and realising in its graceful form and beauty all that I had been led to anticipate respecting it. Yet it seemed not so lofty as has usually been represented; and, on this side it is surrounded and shut in by other mountains of nearly equal altitude. It stands out almost insulated upon the plain, being connected with the hills in the N. W. only by a low ridge. Across this ridge on the left of Tabor, we could here again see the lofty peak of the distant Hermon; and could now distinguish the ice upon its summit glittering in the mid-day sun.

"We now descended gradually to cross the arm of the plain before us. At 11h. 40' there was a large dry water-course coming from the right; and at 11h. 55' another, apparently the bed of the main stream of this part of the plain, coming from the direction of Mount Tabor. But in this season of drought, not one drop of water did we meet with in all the great plain, except in the valley of Jezreel. [Having crossed this portion of the plain and ascended the northern heights, 1½ o'clock] brought us to the brow of the valley, or basin, in which Nazareth is situated; from which point descending gradually, we reached the town at 1½ o'clock, and encamped among the olive-trees; just above the public fountain, known as that of the Virgin.

"The town of Nazareth, called in Arabic en-Nasirah, lies upon the western side of a narrow oblong basin, extending about from S. S. W. to N. N. E., perhaps 20' in length by 8' or 10' in breadth. The houses stand on the lower part of the slope of the western hill; which rises steep and high above them. Towards the north the hills are less high; on the E. and S. they are low. In the S. E. the basin contracts and a valley runs out narrow and winding apparently to the great plain. The houses of the town are in general well built of stone. They have only flat terraced roofs, without the domes so common in Jerusalem and the south of Palestine.

"We called soon on Abu Nasir, an Arab Greek christian of Nazareth, who had formerly

spent some time in Beirut. He had there become acquainted with the American Missionaries, and taken great interest in their schools. We found him now in his open shop in one of the streets, a mild, friendly, intelligent man; he welcomed us very kindly, and pressed us much to take up our quarters in his house, which we declined. He afterwards was exceedingly attentive, and devoted much of his time to us. We found here likewise, Elias, a young man of the place, who had been for three years a pupil in the school of the English Missionaries in Cairo. [Abu Nasir stated the number of taxable men in Nazareth to be 780.] This implies a population of about 3000 souls.

"We had not come to Nazareth as pilgrims to the holy places, pointed out in legendary tradition. Yet we now repaired to the Latin Convent, accompanied by Elias; not because it is said to cover the spot where the Virgin lived, but as being a point of some notoriety in the modern history of the country; or rather, as having been visited by many travellers. The monks had put themselves in quarantine, in consequence of the recent death, by plague, of the physician of Duke Maximilian, of Bavaria, within their walls. We entered and crossed the spacious court, intending to visit the garden, but it was now closed. Finding the door of the church open, we went in, it was the hour of vespers, and the chanting of the monks, sustained by the deep mellow tones of the organ, which came upon us unexpectedly, was solemn and affecting. The interior of the church is small and plain, with massive arches; the walls around were hung with damask stuff, striped with blue, producing a rich effect; indeed the whole impression transported me back to Italy. A barrier was laid across the floor, not very far from the entrance, as a warning to persons from without not to advance further; and a similar precaution was taken to prevent the hangings along the walls from being touched. Towards the grand altar the floor is raised, and there is an ascent to it by steps. Under this is the grotto, where, as the story goes, the Virgin once lived; here the Latins say Mary received the salutation of the angel, and the church thence takes the name of the Annunciation. This grotto is now a chapel, and over it, according to the Catholic legend, once stood the house, which afterwards, to escape contamination from the Muhammedans, wandered away through the air to Loretto, in Italy, stopping for a time in Dalmatia or Illyria.

"From the convent we went to the little Maronite church. It stands quite in the S. W. part of the town, under a precipice of the hill, which here breaks off in a perpendicular wall forty or fifty feet in height. We noticed several other similar precipices in the western hill around the village. Some one of these, perhaps that by the Maronite church, may well have been the spot, whither the Jews led Jesus 'unto the brow of the hill whereon the city was built, that they might cast him down headlong; but he, passing through the midst of them, went his way.'

"The monks have chosen for the scene of this event, the Mount of the Precipitation, so called; a precipice overlooking the plain of Esdraelon, nearly two miles south by east of

Nazareth. Among all the legends that have been fastened on the Holy Land, I know of no more clumsy than this; which pre-supposes, that in a popular and momentary tumult, they should have had the patience to lead off their victim to an hour's distance, in order to do what there was an equal facility for doing near at hand. Besides, the hill on which Nazareth stands, is not a precipice overlooking the plain of Esdracron; but it is this western hill, a good hour distant from that plain. Indeed, such is the intrinsic absurdity of the legend, that the monks themselves now-a-days, in order to avoid it, make the ancient Nazareth to have been near at hand on the same mountain.

"That precipice was doubtless selected, because it forms a striking object as seen from the plain; but the legend seems not to go further back than the time of the Crusades.

6th month, 17th.—"After breakfast I walked out alone to the top of the hill over Nazareth, where stands the neglected Wely of Neby Isma'il. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received, as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdracron, or at least all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the little Hermon and Gliboa, and the opposite mountains of Samaria, from Jenin westwards to the lower hills extending towards to Carmel; then came the long line of Carmel itself, with the convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lay the Mediterranean, gleaming in the morning sun, seen first far in the south to the left of Carmel; then interrupted by that mountain, and again appearing on its right, so as to include the whole bay of Akka, and the coast stretching far north to a point [but little west of north]. Akka itself was not visible, being hidden by intervening hills. Below, on the north, was spread out another of the beautiful plains of Northern Palestine, called el-Buttauf; it runs from E. to W., and its waters are drained of westward through a narrow valley, to the Kishon (el-Mukatta) at the base of Carmel. On the southern border of this plain, the eye rested on a large village near the foot of an isolated hill, with a ruined castle on the top; this was Sefarich, the ancient Sephorr or Diocæsarea. Beyond the plain el-Buttauf, long ridges running from E. to W., rise one higher than another, until the mountains of Safed overtop them all, on which that place is seen, 'a city set upon a hill.' Further towards the right is a sea of hills and mountains, backed by the higher ones beyond the lake of Hermon, and in the N. E. by the majestic Tiberias with its icy crown.

(To be continued.)

LUKE COCK.

For "The Friend."

That honest-hearted follower of his crucified and risen Lord, Luke Cock, died on the 29th of the tenth month, 1740, aged about 83 years. He was a member of Gisborough Monthly Meeting, England, which gave forth the following very brief memorial concerning him:—

"Since it hath pleased the Lord to remove from us our ancient and worthy friend, we cannot well but give some account of his faithfulness and good service amongst us. We believe he was careful not to give any just occasion of offence to Friends or others. He was clear, plain, and sound in his testimony; and of a good understanding. He travelled several journeys in Truth's service, while he was of ability of body. He held his integrity to the end, and died in good unity with Friends."

John Richardson's testimony "concerning our worthy friend and brother, Luke Cock," shows the estimation in which that clear-sighted minister held him. It is a plain and honest tribute, befitting the occasion. John says—

"He was a minister near thirty-seven years. I have heard him say, before he came to the knowledge of the Truth, he bore the character of the greatest singer, viz., of irreligious, vain songs, in all that part of the country where he lived. He sung then the Babylonian songs, by the muddy waters thereof; but having drank of the brooks of Shiloh, that run softly into the newly converted soul, he could sing and rejoice in the Lord Jesus Christ. And although he met with many trials and great tribulations, he witnessed his robes washed, and in a good degree made white, in the blood of the Lamb, being, by the good hand and arm of strength and salvation, brought through all his troubles, and set as upon Mount Sion, where he could sing a new song, the song of Moses and of the Lamb.

"Being called into the work of the ministry, he bore a sound and living testimony for the Truth, which was greatly edifying to Friends. It being my lot to follow him in several parts of England and Ireland, I heard a good account of him; Friends speaking very lovingly and tenderly concerning him, greatly desiring to see him again.

"He was cautious not to minister, until he evidently felt Truth to open his way. He was a good example to Friends, in duly and diligently attending meetings. A just man, a good neighbour, free in conversation, but solid and instructive. In his supplication to the Lord, he had great access to that river which makes glad the city of God.

"A little before his change I visited him; when he expressed his mind to me in these words: 'I am confined at home through age and weakness, and cannot get to see Friends, and to meetings, as I could wish; but the Lord hath been great in his goodness to me, by comforting and refreshing my soul with his living presence; and my mind is much with Abraham, Isaac and Jacob; the prophets and apostles; sufferers and martyrs for Christ's sake; with an innumerable company of angels, and the spirits of just men made perfect; and I hope in a little time to be with them forever.'

"I thought he spoke these words in that weightiness and sweetness of mind and spirit, that it would not be well to leave them in oblivion.

"Much might be said concerning this man of God, our beloved friend and brother in Christ, and fellow-labourer with us in the gospel of peace and salvation. But now he is removed from us, to our great loss, but, without doubt, to his everlasting gain and rest, in a

mansion of glory; and that we may follow such worthy men's examples, so long as we remain here, viz., such as follow Christ under the daily cross, in true humility and self-denial, as this our beloved friend did, with many others who are gone before, is the hearty and sincere desire of your friend and brother in the Lord, John Richardson."

The following quaint, but instructive sermon, preached by Luke, considerably more than 100 years ago, has been preserved as nearly in his own language as could be recollected.

"Necessity, friends, outstrips the law. Necessity has made many people go by the weeping cross. I am afraid there are some here that have never known agoing by the weeping cross! I remember I was once travelling through Shrewsbury, and my guide said to me, 'I'll show thee the weeping cross.' 'Nay,' said I, 'thou needest not; I have borne it a great while.' Now this place that *he* showed me, was four lanes' end. I remember when I first met with my Guide that had me this way, he first led me into a lane, a very cross one, where I was to speak the truth from my heart; before I used to swear, and lie too, for gain. Nay then, said I to my Guide, I *must* leave thee here, if thou lead me up this lane. I can never follow thee; I *we* be ruined of the butcher's trade if I *must* lie for gain;—and here I lost my Guide. And then I filled with sorrow, and went back to the weeping cross; and I said, if I can but find my good Guide again, I'll follow him, lead me whither he will. So here I found my Guide again, and began to follow him up this lane, and tell truth from my heart. I had been nought but beggary and poverty, and now I began to thrive of my trade, and got to the end of this lane, though with some difficulty. But now my Guide began to lead me up another lane, harder than the first, which was, to bear my testimony in using plain language. This was very hard; yet, I said to my Guide, take my feeble pace, I'll follow as fast as I can; don't outstretch me, prithee! So, by degrees, I got up this lane. But now I was led up a third lane, and it was harder still; to bear my testimony against tithes. My wife not being convinced, I said to my Guide, nay! I doubt I can never follow up here! but don't leave me, but take my pace. I prithee, for I *must* rest me. So I travelled hard a great while, till my wife urged, 'we *se* all be ruined; what! art thou gone start mad to follow these silly Quakers?' Here I staggered and cried, and begged of my Guide to stay and take my pace:—till, presently, my wife was convinced! 'Well now,' says she, 'follow thy Guide, let come what will come; the Lord has done abundance for us, we'll trust in Him.' Nay, now, thought I, I'll to my Guide again. I said to him, I'll follow thee freely. So I got to the end of this lane pretty cheerfully.

"Now, friends, be careful to keep up your testimonies in this town; tell truth from the heart; speak the plain language; and maintain the testimony to the free ministry. 'Though you have an opportunity to make something to yourselves, yet remember Gehazi.' (Here Luke repeated much of the account of Naaman.) "A comparison simply comes up,

concerning an ox; I don't remember I ever heard it before. I doubt you know not what it means. But you have heard of an ox *aint* you? Do you not know what it is? Its a creature put to the yoke; it sometimes draws, and sometimes holds; and so must you, sometimes draw and sometimes hold. But, I *mun* read you a little more out of my journal. Bide my din a bit pray; *youse* have it for naught. I'll be content with a little butter milk and bread, when this meeting is over, if you'll bide my din a bit! And now to my journal. My Guide led me up another lane, more difficult than the former, which was to bear testimony to that Hand that had done all this for me. This was a hard one, I thought I *wud* ne'er have seen the end of it. I was eleven years all but one month in it. Here I began to go on my hands and knees, and creep under hedges I ne'er forgot since, nor I hope ne'er shall. I would fain think it almost impossible to fail now;—but, let him that thinks he stands, take heed lest he fall. I thought to have had a watering, but you straggle sare. I cannot get you together, *you mun* have no more watering to-night. So I *mun* leave every one to your own Guide."

For "The Friend."

SUPPORT IN THE HOUR OF DEATH.

My attention was recently attracted to one of the volumes of "Piety Promoted," and reflecting upon the efforts of some to lessen the confidence, which the members have always had in the soundness of the doctrines, held and promulgated by the Founders of the Society, it appeared to me it would be well for many, were they more familiar with the peaceful and triumphant deaths, which closed the painful and valuable labours of those eminent servants of Christ. It may be very easy for some while in health, to call in question the Scriptural correctness of their views, but when death appears, the query may be sounded in their ears, who hath required this at thy hand, attended with the awful apprehension, that they have been the means of unsettling and distracting the children in the Lord's family, turning them aside from the cross of Christ, and depriving them of that peace which is only found in bearing it faithfully after their Lord and Master. The following abstract of a preface to one of the volumes of "Piety Promoted" contains some reflections which may be profitable to theoretical Christians, as well as to those who, though often faint and weary, are pursuing the straightforward course of dedication and obedience to the Lord's will:—

"Although the short accounts which are given of the labours, travels, and good conversation of these precious servants and handmaids of the Lord, are very inviting as well as instructive, in showing forth the excellency of the Grace of God, by which they came to be what they were, and that arm of power whereby they were supported in many tribulations; yet the main intention of the work is to send us to the house of mourning, which is better than to go to the house of rejoicing, that we may learn so to live as to be prepared to die and enter upon an eternal state. If death-beds were more frequented, and places of recreation

less, we might hope the advantage would make amends for that part of self-denial. There we often hear a more reaching sermon in a few broken words, than the most elegant in the pulpit, especially from two sorts of experienced preachers, *siners repenting*, and *saints triumphing*. "There we hear all agreeing, in one common prayer, "Oh let me die the death of the righteous, and let my latter end be like his." There we may hear men declaring what they really believe, often very different from what they formerly professed; and many come to have a better religion upon their death bed than all their life before. There we may hear those who have been pleading for sin, now crying out against it as the sting of death—those who have grieved, resisted, and mocked the Holy Spirit, now seeking for strength and comfort from it—those who have depended too much upon outward observations, now looking towards their Father's house for the substance, the water of regeneration, the bread of life, and the new wine of the kingdom. Now names, notions, traditions, controversies, honours, riches, compliments, pastimes, are little regarded when death the king of terrors is in view, and the Great Judge stands at the door, who, without respect of persons, judgeth and rewardeth according to every man's work.

Now nothing will administer comfort, but the inward absolution of our holy High Priest, the Lord Jesus Christ, nothing but the unction of the blessed Spirit of intercession and adoption. Here those who have loved God above all, and their neighbours as themselves, are found to have the best religion; and to be the true believers in Christ, and witnesses of his redemption and salvation; and those to be the true scholars who have been taught by the grace of God, which brings salvation, and hath appeared unto all men, to deny ungodliness and the world's lusts, and to live soberly, righteously, and godly in this present world.

There we may find the righteous, with Abraham, Isaac, Jacob and Joseph, encouraging and blessing their posterity—with Moses, going up to the top of the mount to take a view of the good land—with Joshua, engaging others to serve the Lord—with Samuel, mourning and praying for those who have forsaken him—with David, expressing their faith in his promises; and with Job, Simeon, Stephen, Paul, and other faithful servants and followers of Christ, embracing death, hastening to meet it, longing to be dissolved, and to be with him, their captain and rewarder. Thus preaching and praying experimentally, and praising the Lord as the Holy Spirit gives utterance, upon a death-bed, has often proved an affecting, tendering and converting season to many. To such a house of mourning, or shall it not be said rejoicing, thou art kindly invited, Christian reader; when by hearing the dying songs and sayings of the ransomed and redeemed, who knew in whom they had believed, thou mayest also come to know and believe in the true Light, which enlightens every man that cometh into the world.

It was by the insinuating thereof, that the feet of these blessed ones, now at rest in the Lord, as of all the righteous in ages past, were guided into the way of truth and peace. This opened their states, tried their reins, sifted their words,

weighed their actions, stayed their minds, condemned their disobedience, changed their hearts, justified their faithfulness, counselled in difficulties, unveiled and discovered the world and the false church, and gave them the light of the knowledge of the glory of God in the face of Jesus Christ; for whose sake they suffered the loss of all, and followed Him in the regeneration and self-denial, and are now entered with him into that rest which remains for the people of God."

Among other impressive and instructive accounts, this volume relates that William Robinson, when about to be executed for his faithfulness to the Lord and his truth, addressing the spectators, declared, that they suffered not as evil doers, but as those who testified and manifested the truth; and this was the day of their visitation; therefore he desired them to mind the light of Christ of which they testified, and were now going to seal it with their blood.

He and Marmaduke Stevenson were then executed, who died full of the joy of the Lord, and stood fast in him, their rock and foundation; their countenances not changing when the halters were put about their necks. In a paper which W. R. offered to his persecutors, he says, "I rejoice that the Lord is with me, the Ancient of days, the life of the suffering seed, for which I am freely given up, and singly do stand in the will of God; for to me to live is Christ, and to die is gain. Truly I have great desire and will herein, knowing that the Lord is with me, whatever ignorant men shall be able to say against me. For the witness of the Spirit I have received, and the presence of the Lord and his heavenly life doth accompany me; so that I can say in truth, and from an upright heart, blessed be the Lord God of my life, who hath counted me worthy, and called me heretofore, to bear my testimony against ungodly and unrighteous men, who seek to take away the life of the righteous without a cause."

Mary Dyer said, "No eye can see, no ear can hear, no tongue can speak, no heart can understand the sweet incomes and refreshings of the Spirit of the Lord which I now enjoy." In a letter to the court, she says, "I leave these lines with you, appealing to the faithful and true witness of God, which is one in all consciences, before whom we must all appear, with whom I shall eternally rest in everlasting joy and peace, whether you will hear or forbear: with him is my reward, with whom to live is my joy, and to die is my gain."

When the court told Wm. Leddra that he was found guilty and was to die, he asked what evil have I done?—The court answered, He had owned that those who were put to death were innocent, and that he would not put off his hat in court, and he would say thee and thou to the magistrate. "Then you put me to death for speaking English, and for not pulling off my clothes." In the meekness of the spirit of Jesus, and resigned to the will of God to seal with his blood the truth of the testimony he had borne, he declared as he was about to ascend the ladder, "All that will be Christ's disciples, must take up the cross. For bearing my testimony for the Lord against deceivers and deceived, am I brought here to suffer." As the executioner was putting the halter about

his neck he said, "I commit my cause to thee, O God," and as he was turning off, like the martyr Stephen—"Lord Jesus receive my spirit." These men would not sell their religious principles for any worldly honour or profit. The love of popularity had no place in their hearts. They consulted not with flesh and blood, but in true singleness of soul gave themselves up to the Lord to be led about by him, to do and to suffer whatever he appointed or permitted to come upon them. Would the rich, the fashionable and the complaisant Quaker of the present day forego his splendid mansion, his beautiful grounds, his productive business, his reputation and his sensual delights, and thus hazard his life for the testimony of Jesus. Do we not perceive a disposition to carve out a new profession of religion, and to bend and interpret the Scriptures to support it, which has more influence upon the head than upon the heart—a religion which the world will approve—without the daily cross and denial of self, in which the pride, the earthly dignity and the consequence of the man may be left in all its native strength? And is there no danger that an influence founded on wealth and station, or perhaps on the possession of a little learning joined with a plain exterior, and recommended by a smooth and courteous mien, may gain the ascendancy in some parts of our religious society, and come to rule in place of the Head of the church, to the oppression and great suffering of the humble, self-denying followers of the Light? Do not such in some places consider themselves as more entitled to precedence and rule in the church than the poor and illiterate member, who nevertheless may be baptized and quickened servant of the Lord Jesus,—entrusted by him with spiritual gifts for the edification and care of the household of faith?

Edward Burrough, who loved not his life unto the death, but freely gave himself up to suffer in his divine Master's cause, when shut up in a filthy prison, where from the closeness of the confinement and the poisonous atmosphere, he and others took sick and died, declared a little before the close, "I have had a testimony of the Lord's love to me from my youth, and my heart hath been given up to do his will; I have preached the gospel freely in this city, and have often given up my life for the gospel's sake: Lord rip open my heart and see if it be not right before thee."—"There lies no iniquity at my door; but the presence of the Lord is with me, and his life, I feel justifies me." Again, "Though this body of clay must turn to dust, yet I have this testimony, that I have served God in my generation; and that Spirit which hath lived and acted, and ruled in me, SHALL YET BREAK FORTH IN THOUSANDS."

Contrivances of Animals.—As Dr. Darwin was walking one day in his garden, he perceived a wasp upon the gravel walk, with a large fly, nearly as big as itself, which it had caught. Kneeling down, he distinctly saw it cut off the head and abdomen, and then taking up with its feet the trunk, or middle portion of the body, to which the wings remained attached, fly away; but a breeze of wind, acting on the wings of the fly, turned round the wasp

with its burthen, and impeded its progress. Upon this, it alighted again on the gravel walk, deliberately sawed off one wing, and then another, and having thus removed the cause of its embarrassment, flew off with its booty. Here we have contrivance and re-contrivance; a resolution accommodated to the case, judiciously formed and executed, and, on the discovery of a new impediment, a new plan adopted, by which final success was obtained. There is undoubtedly something more than instinct in all this, and yet we call the wasp a despicable and hateful insect.—*Duncan's Sacred Philosophy of the Seasons.*

The Green Mossy Banks where the Butter-cups Grow.

BY EMMA B. WELBY.

Oh, my thoughts are away where my infancy flew,
Near the green mossy banks where the butter-cups
grow!

Where the bright silver fountain eternally played,
First laughing in sunshine, then singing in shade.
There oft in my childhood I've wandered in play,
Finging up the cool drops in a showery spray,
Till my small naked feet were all bathed in bright dew,
As I played on the bank where the butter-cups grew.

How softly that green bank sloped down from the hill,
To the spot where the fountain grew suddenly still!
How cool was the shadow the long branches gave,
As they hung from the willow and clipp'd in the wave!
And then each pale lily that slept on the stream,
Rose and fell with the waves as it stirred by a dream,
While my home 'mid the vine-leaves rose soft on my view,

As I played on the bank where the butter-cups grew.

The beautiful things, how I watched them unfold,
Till they lifted their delicate vases of gold;
O, never a spot since those days have I seen,
With leaves of such freshness, and flowers of such
sheen;

How glad was my spirit, for then there was naught
To burthen its wing save some beautiful thought,
Breaking up from its depths each wild wind that blew,
O'er the green mossy bank where the butter-cups
grew.

The path I have trod I would quickly retrace,
Could I win back the gladness that looked from my
face.

As I cooled my warm lip in the fountain I love,
With a spirit as pure as the wing of a dove,
Could I wander again where my forehead was starr'd,
With the beauty that dwelt in my bosom unmar'd;
And calm as a child, in the starlight and dew,
Fall asleep on the bank where the butter-cups grew.

Cure for Diseased Peach Trees.—To one part of saltpetre add eight parts of common salt, and place about one pound of this mixture on the surface of the ground, about the roots, and in immediate contact with the trunk of the tree. It is said this will effectually destroy the worm.

Some farmers sow their peach orchards over with this mixture, at the rate of two bushels to the acre. They find that this process preserves the trees admirably; prevents the yellows, destroys the worms, and increases the size of the fruit.

Asparagus.—This excellent vegetable, in its natural state, grows near the borders of the sea; and therefore likes a saline soil. Beef or pork bane thrown on an asparagus bed greatly promotes its growth, and at the same time kills the weeds.

Education in the Sandwich Islands.—In Hawaii, Maui, Oahu, and Kanai, there are 357 schools in which the elementary branches, reading, writing, arithmetic, and geography, are taught. In these schools there are 505 teachers, and 18,034 scholars.—*Philadelphia Gazette.*

THE FRIEND.

FIFTH MONTH, 28, 1842.

As a consequence of the declining health of the late Adam Waldie, combined with other circumstances, it became expedient not many weeks ago, to make new arrangements for the printing of "The Friend," an occasion which to those immediately concerned, was truly a matter of regret. His contract with us commenced soon after the establishment of the Journal, and now that he is no more, we cheerfully bear testimony to the ability and faithfulness with which he fulfilled his engagements with us, and to the uniform suavity and kindness of his deportment. An offer was made by his successors to perform the work for us in the same printing office, and a temporary arrangement was accordingly entered into with them. A few days since, however, we received a communication informing us that it would be convenient for them to be released from the contract. Thus situated, the necessity was imposed upon us to make another choice, and we have the satisfaction to announce to our patrons that we have succeeded in forming an agreement with Joseph and William Kite, and that the paper will in future be printed by them, their printing establishment being in the same block on Carpenter street in which A. Waldie occupied a part. This arrangement, we flatter ourselves will prove of advantage to the concern in various points of view, and operate as a fresh stimulus to exertion in sustaining the character of the Journal in a manner that will be acceptable on all hands. Contributions for its pages, addressed to the Editor, may be forwarded, as heretofore, to the publishing office, No. 50 North Fourth street, at the front door of which is placed a box for their reception.

WEST TOWN SCHOOL.

The Committee to superintend the boarding school at West Town, will meet in Philadelphia on sixth day tenth of next month, at three o'clock P. M.

The Committee on Instruction meet on the same day at ten o'clock A. M.
The Visiting Committee to assemble at the school on seventh day the fourth of the month.

THOMAS KIMBER, Clerk.

Philadelphia. 5th month, 28th, 1842.

DIED, at Greenwich, Cumberland county, N. J., on the morning of Fifth day, the 21st instant, MARY SHEPPARD, wife of John Sheppard, in the seventy-third year of her age. She deceased was an elder of Greenwich Particular Meeting, and her removal from amongst them will long be felt by the small company of which she has for many years been an active and valued member.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SIXTH MONTH, 4, 1842.

NO. 36.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petrea.—By EDWARD ROBINSON.

(Continued from page 278.)

"Carmel here presented itself to great advantage, extending far out into the sea, and dipping his feet in the waters. The highest part of the ridge is towards the south. Thence it declines gradually northwards, until at the convent, according to Schubert, it has an elevation of only 630 feet above the adjacent sea. The same traveller estimates the highest point at 1300 feet, which seems to me relatively too high. Towards the southeast Carmel is connected with the mountains of Samaria by the broad range of low wooded hills, separating the great plain of the more southern coast from that of Esdraelon. Here large trees of the walnut are said to be prevalent. The same appearance of bushes and trees is seen on many parts of Carmel; which thus present a less naked aspect than the mountains of Judea.

"Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills, and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain where the din of battles so oft had raged, and the garments of the warrior been dyed in blood; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have not indeed ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world, and unveiled new climates; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprung up.

"The day, though beautiful, was warm, on

the hill the air was delightful; but on returning to our tent in the valley, the heat soon became oppressive; the thermometer in the shade of the trees rising after ten o'clock to 85° F. We held our devotional exercises in our tent; but were glad towards noon to accept of an invitation from Abu Nasir, as he returned from the services of the Greek church, and join him at his house. Here we found the rooms of stone much cooler than our tent. The house had just been built, and was not yet finished. In order to lay the foundations, he had dug down to the solid rock, as is usual throughout the country, here to the depth of thirty feet, and then build up arches. The workmanship was solid, but coarse; he assured us, it was the best work the masons of Nazareth could turn out. The want of timber in the country is much felt in building, and for this reason, in the south at least, most rooms are arched. The little which Abu Nasir used was pine, brought, like the cedars of old, from Mount Lebanon, by way of Haifa.

"But if our kind friend was thus bettering his own external comforts, he was also engaged, heart and soul, in endeavouring to improve the moral condition of the Greek-Arab community around him. While at Beirut he had paid great attention to the missionary schools in that place, and had become so deeply interested and impressed with their importance and salutary influence, that on returning to Nazareth he had immediately set about the establishment of similar schools among his own people. In this he had been so far successful, that the first one established, which had now been for some time in operation, contained at present fifty pupils, and another had been recently opened with about twenty children. One main difficulty had been the total want of school-books, and for these, and these alone, Abu Nasir had been dependant on the mission at Beirut.

"In order to set an example to his neighbours, and lead on to better things, he had also ventured upon the unheard-of step of sending his own youngest daughter to one of the schools, and she was the first female who for centuries had learned to read in Nazareth. At the present time she was also learning to write at home. The example was followed, though with hesitation; and three other females were now numbered among the pupils. Abu Nasir was thus doing much good; but he also met with opposition, and being straitened for means, he was therefore very desirous that the schools should be taken up by the mission at Beirut, and others be established in the neighbouring villages."

15th.—On returning from a second visit to Neby Isma'il, "we came upon a spot of

ground which had been burnt over, and learned that this had been done in order to destroy the young locusts, which were lying dead in great numbers. We had seen them occasionally for several days, and had passed some fields of cotton, which had been greatly injured by them.—They were green, and yet too young to fly; but just at the right age to eat. The environs of Nazareth, for some distance around, were covered with them, devouring vineyards, gardens, and every green thing.—The bird which follows and destroys the locusts had not yet reached Nazareth, but was reported to be at Hattin. It is called Semmer, (*Turdus Seleucus*; *Grilli-vora*;) and the Arabs say it does not eat the locusts, or at least not many, but attacks them with beak and talons, killing as many of them as possible."

Mount Tabor bears somewhat south of east from Nazareth, 1h. 50' distant. "As we approached it presented the form of a truncated cone. I rode with facility quite to the summit. The soil is good all the way up, and the grass tall and abundant, though now dried up. The sides of the mountain are mostly covered with bushes, and orchards of oak trees, (*Ilex* and *Aegilops*;) with also occasionally the Butrn, like the glades of a forest, presenting a beautiful appearance, and fine shade. We were an hour in reaching the top, and encamped at ten and a half o'clock for the day and night on the southwestern brow, overlooking the wide extent of plains below.

"Tabor is a beautiful mountain, wholly of limestone, bearing among the Arabs like so many other mountains, only the general name Jebel et-Tur. It stands out alone from the high land around Nazareth; while the northeastern arm of the great plain of Esdraelon sweeps around its base, and extends far to the north, forming a broad tract of table-land, bordering upon the deep Jordan-valley, and the basin of the lake of Tiberias. We estimated the height of Tabor, after many comparisons, at not over 1000 feet above the plain, and, if any thing, less.

"Immediately after our arrival, I took a walk around the whole brow of the mountain, in order to examine the ruins, mark the main features of the surrounding country, and enjoy the glorious prospect." The former consist of the foundations of a wall surrounding the brow, high heaps, mingled in indiscriminate confusion, walls, and arches, and foundations, apparently of dwelling houses, as well as other buildings, and the remains of a fortress. There are many cisterns on the summit, now mostly dry; "in one we found good water. A wandering family sometimes take up their abode here, or a pilgrim comes to sojourn upon the sacred mountain for a few days; but the

usual loneliness of the spot, and its forests of oaks and abundant herbage, have made it the chosen retreat of numerous wild swine. We started two of these animals in our rambles around the summit. The view from Tabor presents one of the finest landscapes in Palestine.

"This mountain is several times mentioned in the Old Testament; first, as on the border of Issachar and Zebulun; and then as the place where Deborah and Barak assembled the warriors of Israel, before their great battle with Sisera. The beauty of the mountain and its conspicuous position, rendered it a favourite object of poetic contemplation, and when the Psalmist exclaims: 'Tabor and Hermon shall rejoice in thy name,' he selects these two as the representatives of all the mountains of Palestine; the former as the most graceful, and the latter as the loftiest. There appears also to have been, in those days, a city of the same name, doubtless situated upon the mountain, which belonged to the tribe of Zebulun, but was assigned to the Levites.

"In the New Testament, Mount Tabor is not mentioned. During the fourth century a tradition originated, that the summit of this mountain had been the place where our Lord was transfigured in the presence of his three disciples; and that this, therefore, was 'the holy mountain' referred to by St. Peter. That century, as we have seen, was the hot-bed of like superstitions, which have spread their legendary fruits far and wide over Palestine and over Christendom.

"The context of the narrative seems to imply, that the Mount of Transfiguration is rather to be sought somewhere around the northern part of the lake of Tiberias, not very far from Cesarea Philippi, where there are certainly mountains enough. But a circumstance which puts Mount Tabor entirely out of the question, is the fact, that long before and after the event of the Transfiguration, the summit of Tabor was occupied by a fortified city.

"Yet the legend having once got footing, continued to gain ground, the mountain became more sacred, and churches were erected." There were at least three of these, and a large monastery, in the time of the Crusades.

The river Kishon has been slightly alluded to, that "ancient river," represented of old as 'pouring its waters in such abundance, as to sweep away' the troops of Sisera during the battle of Deborah and Barak; and we still find the same river a considerable stream, under the name of el-Mukutta, flowing along the base of Carmel into the bay of Akka. But, as already remarked, in crossing the whole plain from Jenin to Nazareth, although we passed several channels of some size, running westward, yet not one drop of water did we find in all those parts of the plain, which, in the rainy season, send their waters to the Mediterranean.

"But this was a year of drought; and it would be a false conclusion, to affirm, for this reason, as Shaw has done, that the Kishon has no communication with Tabor, and never flowed through the plain. Not improbably in

ancient times, when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain; and even now, in ordinary seasons, during the winter and spring, there is an abundance of water on the plain flowing westwards to form the Kishon. The large fountains all along the southern border furnish at such times more powerful streams; and all the water-courses from the hills and along the plain are full and overflowing. During the battle of Mount Tabor, between the French and Arabs, April 16, 1799, many of the latter are expressly said to have been drowned in the stream coming from Deburich, which then inundated a part of the plain. Monro, in crossing the arm of the plain from Solam to Nazareth, on the first or second of May, describes himself as passing in half an hour from Solam, 'a considerable brook from the eastward, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon.' This account corresponds with the channels we saw. In April, 1829, Prokesch, in travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon, at or near Lejjun, here he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find the way through the morass, was at length set right by an Arab, who pointed out the proper ford.

"All these considerations, and especially these marshes in the region of Lejjun and Megiddo, fully bear out the sacred writer, in affirming that the forces of Sisera were swept away by the Kishon, swollen as the stream probably was by the tempest and rain, with which the Lord interfered in behalf of the Israelites.

"It appears then that the Kishon of the plain is not a permanent stream; but usually flows only during the season of rain, and for a short time afterwards. Yet the river, as it enters the sea at the foot of Carmel, never becomes dry; and we must therefore seek for its perennial sources along the base of the mountain. The quantity of water here is not inconsiderable. Schubert forded it in May, and found it scarcely forty feet in breadth, and three or four feet deep, the water coming half way up the bodies of the mules. Monro crossed the river near its mouth, at the southeast nook of the bay of Akka, in a boat; he describes the stream as about thirty yards in width, and deep; so that the asses with their heads tied to the boat, were compelled to swim. Yet Shaw relates, that the Kishon, when not swollen by the rains, 'never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds throw up against the mouth of it; thus he found it in the middle of April, A. D. 1722, when he passed it.

"Such were, in general, the results of our observations and inquiries respecting the noble plain of Esdraelon and the objects around it. We took leave of it from the summit of Mount Tabor, as it lay extended before us, quiet and peaceful, in the brilliant light of an oriental morning; so tranquil, indeed, that it was

difficult to connect with it the idea of battles and bloodshed, of which, for a long succession of ages, it has been the chosen scene. Here Deborah and Barak, descending with their forces from Mount Tabor, attacked and discomfited the host of Sisera with his 'nine hundred chariots of iron,' from Endor to Taanach and Megiddo, where the Kishon swept them away. In and adjacent to the plain, Gideon achieved his triumph over the Midianites; and here too the glory of Israel was darkened for a time, by the fall of Saul and Jonathan upon Gilboa. It was also adjacent to Apeh in the plain, that Abah and the Israelites obtained a miraculous victory over the Syrians under Benhadad; while at Megiddo, the pious Josiah fell in battle against the Egyptian monarch. Then came the times of the Romans, with battles under Gabinus and Vespasian. The period of the Crusades furnishes likewise its account of contests in and around the plain; and almost in our day the battle of Mount Tabor was one of the triumphs of Napoleon. From Mount Tabor the view took in also, on the one side, the region of Hattin, where the renown of the Crusaders sunk before the star of Saladin; while, not far distant, on the other side, the name of Akka or Ptolemais, recalls many a deadly struggle of the same epoch. There too Napoleon was baffled and driven back from Syria; and, in our own day, torrents of blood have flowed within and around its walls, during the long siege and subsequent capture of the city by the Egyptian army in A. D. 1832.

"The ink with which these lines were penned was hardly dry when the coasts of Syria were again visited by war, and Akka became the closing scene of the struggle, between the allied English and Austrian fleets, and the forces of Muhammed Ali."

(To be continued.)

For "The Friend."

A KANGAROO.

The "Transactions of the Zoological Society of London," contain an account of a newly discovered species of Kangaroo, brought out from New South Wales in 1834, by Sir Edward Parry. It is described as being about one third smaller than the common Kangaroo, and of more slender and graceful proportions, but of the same colour, (gray,) as the larger animal.

The length of Parry's Kangaroo, was the head six inches, body two feet four inches, tail two feet six inches—total length from the muzzle to the tip of the tail, five feet four inches.

"Sir Edward Parry states the animal to have been obtained at Stroud, near Port Stephens, in latitude of about 30° south. It was caught by the natives, having been thrown out of its mother's pouch when the latter was hunted. At that time it was somewhat less than a rabbit; but having continued in the possession of Sir Edward Parry for more than two years in New South Wales, besides six months on the passage to England, it may be considered as fully grown. It was never kept in confinement until it was embarked for

England, but lived in the kitchen, and ran about the house and grounds like a dog, going out every night after dusk into 'the bush' (or forest) to feed, and usually returning to its friend the man-cook, in whose bed it slept, about two o'clock in the morning. Besides what it might obtain in these excursions, it ate meat, bread, vegetables; in short, any thing given to it by the cook, with whom it was extremely tame, but would allow nobody else to take liberties with it. It expressed its anger when very closely approached by others, by a sort of half-grunting, half-hissing, very discordant sound, which appeared to come from the throat, without altering the expression of the countenance. In the day-time it would occasionally, but not often, venture out to a considerable distance from home; in which case it would sometimes be chased back by strange dogs, especially those belonging to the natives. From these, however, it had no difficulty in escaping, through its extreme swiftness; and it was curious to see it bounding up a hill, and over the garden-fence, until it had placed itself under the protection of the dogs belonging to the house, especially of two of the Newfoundland breed, to which it was attached, and which never failed to afford it their assistance by rallying for it in pursuit of its adversaries.

"Like all other Kangaroos, this animal, when in active motion, never touched the ground with its tail, merely using it to form a tripod when standing erect."

"This interesting animal lost its life soon after landing in England, from an accident, by which its leg was broken, and which it survived but a short time."

From Old Humphrey.

ON SOMEBODY AND NOBODY.

My present address is of a singular kind. A few days ago I overheard a modest looking young woman, seemingly a respectable servant, speak the following words in giving an account of a lady whom she had known. "She used to take a deal of notice of me, which was very kind of her: why should she notice me at all, for I was nobody?"

Another person might not have thought this remark worthy of attention; but I, who am frequently taken with trifles, was not only struck, but also much pleased with the observation. It was the first time that I had heard the expression, and most likely it will be long before I shall hear it again. Thousands of people try to make themselves appear "somebody," but it is a very rare case to hear any human being acknowledge himself or herself to be "nobody."

It set me thinking, not only of others, but of myself; for I felt conscious that though the young woman had thought herself "nobody," my proud and deceitful heart had persuaded me to consider myself "somebody," all my days.

How is it with you? Are you "somebody," or "nobody?" Can you say in sincerity to the Searcher of hearts, "Lord, my heart is not haughty, nor mine eyes lofty: neither do

I exercise myself in great matters, or in things too high for me?" Psa. cxxxi. 1.

It is said that the trees and plants of the earth are continually striving for air and light; that they are constantly trying to get above one another. Do you not think it to be the same with mankind? Do you not think that this is the case with us all? If you feel guiltless of this, so does not Old Humphrey. He can call to mind many instances wherein he has tried to pass himself off for "somebody," but he cannot remember one in which he has willingly represented himself as "nobody."

"I am as good as he is, any day;" "She shall not hold up her head above me;" and "We are company for your betters," are expressions common enough; but I question, if we were to travel through all England, from Newcastle to the Isle of Wight, and from the South Foreland to the Land's End, whether we should hear one single human being advisedly confess that he was "nobody."

Pride is the ruin of one half of mankind. Even children, when they get together, boast of their fathers and mothers; and old men, with hoary hairs, speak with pride of the great things they have done, and the great people they have known: so that young and old wish to be thought "somebody."

There are in the sacred volume a great number of precious promises to the humble, and a great number of awful threatenings to the proud. I will give you one of a sort, by way of sample. "Humble yourselves in the sight of the Lord, and he shall lift you up." James iv. 10.—"Every one that is proud in heart is an abomination to the Lord; though hand join in hand he shall not be unpunished." Prov. xvi. 5. Now, the promises are made to the "nobodies," and the threatenings to the "somebodies" of the world: have a care then to which class you belong.

No doubt you remember reading of Haman, who was as proud as a "somebody" as ever lived. He was determined to get above his neighbours, till, at last, he got fifty cubits higher than he himself desired, being hoisted upon a gallows; but when this proud "somebody" came down to the dunghill, Mordecai, whom he had treated as a "nobody," was raised up to sit among princes. "Be not high-minded, but fear." Rom. xi. 20.

You have heard the parable of the rich man, who was so fond of fine clothes and good living; no doubt he thought himself "somebody," and made other people think so too; but what did it all come to? You have heard, too, of Lazarus, who was a "nobody," for he asked only the crumbs which fell from the rich man's table, and yet you know what became of him. It happened to them both exactly according to the texts that I have given you: the proud "somebody" was brought low, and punished "where the worm dieth not, and the fire is not quenched," while the humble "nobody" was lifted up, even to heaven.

Though the giant oaks and lofty cedars of the earth are laid low, yet do we lift up our heads like them, defying the storm. What a world of trouble, what a number of losses and crosses, what a succession of afflictions are

necessary, to convince us that we are "nobodies!" Indeed, Divine grace alone can effectually teach us true Christian humility.

David was taught this lesson, when reflecting on the vast and mighty works of creation. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him, and the son of man that thou visitest him?" Psa. viii. 3. If David was a "nobody" when he reflected on God's creation, surely you and I ought to be "nobodies" when reflecting on his grace.

From the same.

WHOSE SERVANT WILL YOU BE?

Whose servant will you be? Tell me, Whose servant will you be? Do not be offended at the question, whether you are rich, or whether you are poor, for we must all be servants, give ourselves what airs we may. We must be the servants of Satan, or the servants of God.

A very important affair this. Let us look at it a little closer; let us see what are the terms of our servitude on one side, and on the other; and, first, let us inquire into the servitude of Satan.

The servant of Satan will have fair prospects set before him; he will dance, and sing, and laugh at coming care. The pleasures of sin will be his for a season. This, you will say, is something like sunshine; but let us go on.

He who serves Satan, must wear Satan's livery, which is black, turned up with black; black within, and black without. On special occasions he will wear a white suit, lined with black; but whether the servant of Satan dresses in his proper livery, or appears as an angel of light, he is bound always to carry about with him a black heart, black desires, and black designs. What think ye of this?

The servant of Satan must always be the servile drudge, the cowering slave of his master. He must be a bondsman to the power of sin, the love of sin, the desire of sin, the commission of sin, and the punishment of sin. This is bad enough, and too bad.

The servant of Satan must always be in dread of the law of God, the justice of God, and the judgments of God. This is worse still. Do you not think so?

I said that the servant of Satan will be allowed some short-lived pleasures, but every rose he plucks will have a thousand thorns; every blissful cup he drinks will be dashed with worm-wood. Peace will be banished from his pillow; hatred, bitterness, remorse, and fear, will be his companions. The heavens over his head will be brass, and the earth under his feet will be iron. Behind him will be an accusing conscience, and before him death, judgment, and everlasting destruction. This is worst of all. Let us now look on the other side.

The servant of God will have tribulations and tears. He will be tried by the world, tried by the flesh, and tried by the devil. You will say this is a bad beginning; so it appears, but let us see a little further.

"The servant of God will not be left alone in his troubles; his afflictions will be sanctified; he will be strengthened in weakness, guarded in danger, guided in difficulty, and comforted in despondency. This is somewhat better.

The servant of God will find his service perfect freedom. Neither the power, the love, the desire, nor the punishment of sin, will be permitted to subdue him. Over these he will come off more than conqueror, through Christ, that loveth him, and hath given himself for him. Why this is even better than the other. Life, and death, things present, and things to come, yea, all things, shall work together for his good. The friend of sinners will be his friend; the God of grace will be his God; he will be guided by his counsel, and after that received into glory. Why this is better than all.

But, in a word, let us sum up the wages of the servant of Satan, and the wages of the servant of God. "The wages of sin is death," (eternal death); "but the gift of God is eternal life, through Jesus Christ our Lord,"—Rom. vi. 23. Need I again ask the question, Whose servant will you be?

The Angora, and the Cashmir Goat, and their introduction into Europe.—From "Library of Entertaining Knowledge."

It is remarkable that not only the goat, but the cat and the rabbit, in the district of Angora, in Asia Minor, are covered with long fur of great delicacy and fineness. The Angora goat, in this respect, has been long celebrated. It is covered with fine hair, disposed in long spiral ringlets, or tufts, and generally of a pure white. It is from this hair that the finest camlets are prepared; hence, in the rocky mountains of Cappadocia, flocks of these animals are reared and tended with great care. The males of this race are furnished with long spirally-twisted horns, diverging laterally—while, in the female, the horns are much smaller, and turned back. In both sexes the ears are pendulous, the limbs short, and the general form robust. Examples of this variety are sometimes imported to our island; but hitherto no serious attempts have been made to naturalise it with a view to the employment of its fleece in manufactures.

In Cashmir, and along the river Ural, is a breed of goats, which produces a wool of exquisite delicacy, from which are manufactured the Cashmir shawls, to be purchased in Europe only at a great price, and costly even in the country where they are wrought. The Cashmir goat is covered with silky hair, long, fine, flat and falling—and with an under-vest of delicate greyish wool. It is this wool which constitutes the fabric of the shawls. In stature the Cashmir goat equals the moderate-sized race of England, and is robust and active; the horns are nearly erect, spiral, and diverging at the points; the ears are erect, and, like the rest of the body, covered with long silky hairs. The peculiar odour, so strong in our European goats, is not to be perceived in this race, which may be regarded as of all others the most valuable. On all goats, and particularly on the long-haired breeds of

Europe, will be found beneath the hair, and close to the skin, a wool, finer than that produced by the finest Merino sheep, and of which, as F. Cuvier remarks, it is singular that no European has availed himself in the production of a web, which, if not equal to that of a Cashmir shawl, would be very beautiful.

We cannot do better than conclude with an account of the attempts made to introduce this breed of animals into Europe, taken from the Penny Magazine:—

"The great price paid for a Cashmir shawl has led some enterprising individuals to attempt naturalising in Europe the animal which produces the wool from which those shawls are made. It was very properly observed that much of the cost to the European purchaser was attributable to the great distance the article had to be brought, and to the high and arbitrary duties paid upon it, both for manufacturing and transporting. An extract from the journal of a French traveller will show how the matter stands between the producer and the buyer. The wool is first combed from the animal in the mountains of Thibet, where it is sold for nearly five shillings a pound; it is packed in baskets and sent to Cashmir, where it pays a duty on entry. It is there bleached with rice-far, spun into threads, and taken to the bazaar, where another tax is paid upon it; the thread is then dyed, the shawl is woven, and the border sewed on; but the weaver must not sell his work, he must carry it to the custom-house, where a collector puts on any tax he pleases, and in this he is limited only by the fear of ruining the weaver altogether, and consequently losing any future profit. All the shawls intended for Europe are now packed up and sent to Peshawer across the Indus; this part of the journey is generally performed upon men's backs, for the road is in many parts impassable even for mules, being across deep precipices which must be traversed by swinging bridges of ropes, and perpendicular rocks, which are climbed by wooden ladders; at each station of this long traverse, which lasts twenty days, a tax is paid, generally arbitrary, but seldom much exceeding 2*l.* sterling on the whole journey. From this point until they come near the confines of Europe, in addition to the many custom-houses at which they must pay tribute, these unlucky shawls have to encounter the dangers of almost continual anarchy in Afghanistan, and the risk of pillage in Persia by the Turkomans and Kirghiz, whose forbearance must be purchased at a high price. After leaving Persia many shawls get to Europe over the Caucasus and through Russia; but the largest number reach Constantinople through the Turkish provinces, and even then they have a tedious journey to perform before they reach the wearer. Although this statement may not be perfectly accurate, the great increase to the original price caused by the route taken is undoubted, and a knowledge of this fact stimulated the exertions of those persons who proposed to breed the shawl-goat in Europe. The animal was not quite unknown. In the 'Penny Magazine' for 1833 an account of one

was given from a specimen in the Jardin des Plantes at Paris, which was received from Calcutta, where it had been bred from a couple brought directly from Cashmir. But a whole flock was wanted, not a single individual; and, as the attempt to bring any number of these animals by land from such an enormous distance as Thibet was deemed impossible, every inquiry was made as to the probability of getting a supply from some of the wandering pastoral tribes who in their migrations might occasionally touch on the confines of Thibet, and sometimes reach the steppes of Asiatic Russia. Under the French empire, persons were sent to the fair of Macarie (since removed to Nijnei Novgorod) to make inquiries of the Asiatic merchants who annually assembled at that great mart, and they learned there that flocks of Thibet goats were numerous in the steppes of Russia. Although circumstances prevented any steps being taken to procure flocks at the time, the information thus obtained proved very serviceable in directing an expedition which was fitted out several years afterwards for the purpose of purchasing some.

"The gentleman selected to take charge of the expedition was M. Jaubert, whose knowledge of the Turkish language and character peculiarly fitted him for travelling through countries peopled by Turkish tribes. Jaubert left Paris in April, 1818, and proceeded towards Asia, through Southern Russia, by Odessa, Taganrog, and Astrakhan. On his way he received much information from merchants of Bukharia and Armenia, and ascertained that a handsome race of goats with brilliant white fleeces was to be found among the Kirghiz tribes, who wander in the plains partly surrounded by the great bend of the river Ural or Yaik, which divides Europe from Asia. Samples of the down from these animals were shown him, and he found locks of it scattered here and there in parts of the steppes between Astrakhan and Orenburg, which convinced him that he was in the track of the genuine shawl-goat; this was further corroborated by the designation of *Thibet*, by which name the animal was known to the native tribes. He soon found large flocks of the goats in possession of the Kirghiz, and of them he purchased nearly thirteen hundred, with which he prepared to retrace his steps. The home journey across the plains of Russia appears to have been injudiciously timed; it was begun at the setting-in of winter; the goats crossed the Volga at Tsaritain, nearly 300 miles above Astrakhan, and proceeded to Taganrog, where it was intended to embark them; but, as might have been expected, the sea was frozen, and it was found necessary to drive them on to Caffa, which they reached on the 24th of December, nearly 300 of their number having died by the way of cold and fatigue.

At Caffa the flock was divided into two portions; one of these, consisting of 566 goats, was put on board a Russian vessel, which arrived at Marseilles about the middle of April, 1819; the remainder embarked on board another vessel with Jaubert himself, and reached Toulon towards the end of April.

No further account has reached us of this latter portion of the flock, but ample details concerning the division which landed at Marseilles have been given by M. Tessier, who was commissioned to receive the animals as soon as they should leave the lazaretto, where they were shut up on landing, according to the quarantine regulations. Tessier found the poor creatures in a wretched state; they had been packed together in the hold of the vessel, where no fresh air ever reached them; and the space they had to move in was less than the length of their bodies. This treatment had produced disease in almost all the flock; the hair was dropping from them, and it was found necessary to shear off what remained. They also suffered from convulsions; but the most fatal malady with which they were attacked was a tubercular consumption, from which great numbers perished. A close lazaretto was not calculated to remove the complaint, and many deaths took place daily during the thirty days they were confined. "We have saved but very few," says Tessier, "and only such as had slight attacks; the remedy employed was flour of brimstone mixed with their food."

The animals that escaped these multiplied ills were soon removed to more congenial situations; some were placed in the royal bergerie near Perpignan, at the foot of the Pyrenees, some in the hilly country about Toulon, and others farther to the west in the departments near the Rhone. The whole number surviving of both flocks when Tessier wrote his account (August) was about 400; they were then generally in good health, their hair had grown to a considerable length, and the valuable down had begun to show itself.

"The shawl-goat was thus naturalized; and subsequent experience has shown that the down produced in Europe is not inferior to that of the original Thibet stock. Fears were at first entertained that this could not be the case; it was said that the breed obtained was not pure, that it had degenerated; and a letter from Moorcroft, written in the beginning of 1822, at Ladakh in Thibet, seemed to confirm the suspicion. He says, 'France has, I learn, procured a flock from some of the steppes near the Caspian, which must be inferior to those of Thibet, as lately Aga Aabdi was employed by Russia itself to procure the breed from the borders of Chinese Turkestan.' But these fears were unfounded. A more serious evil was the small quantity of wool produced by each goat, which, on an average, amounted to less than three ounces; and the high price paid in Thibet for the raw material proves that the defect is in the original species. Such a small produce precluded all hope of making a profit by rearing the animal, and the scheme would have failed had not the intelligence of an enlightened Frenchman overcome the difficulty. Shortly after the arrival of the Thibet goats in France, several specimens of the Angora goats were brought into that country from Persia: one of these animals, belonging to the Duchess of Berri, was seen in 1822 by Polonceau, proprietor of several of the Thibet goats. The length and silkiness of the hair of this goat were extraor-

dinary, and Polonceau judged that a cross between the two races would be an improvement to both; the experiment was tried, and it succeeded beyond his most sanguine expectations. Instead of the minute quantity of three ounces, or even less, several of the mixed race furnished thirty ounces of down in one season, and the average produce of his flock was above sixteen ounces: this was not at the expense of quality; its silkiness was greatly increased, it was finer and longer in the staple, and it had all the peculiar softness of the original stock. It was also found that the mixed race was more robust, more easily fed, and, what was of equal importance, it was less headstrong than the common goat of Europe, and could be managed as easily as a sheep; while at the same time it was active enough to seek food in such steep places as would be inaccessible to sheep.

Progress of Catholicism.—The Paris correspondent of the *New York Courier and Enquirer*, says:—

We are so struck with the noisy events of politics, (those events which form the excitement of the day,) that we are blind to many most important circumstances which are passing around us, and which produce the most lasting effect upon human society. Two revolutions in opinion are now progressing in Europe, which are among the most curious that have occurred for a long series of years, and which perhaps are destined to be the most important. I allude to the process by which England is becoming catholic and Spain protestant. What a change; and yet it is rapidly taking place. Sparto, and the present ruling party in Spain, are in direct hostility with the Roman Pontiff. The property of the Spanish church has been seized; the convents have been abolished; all appeals to Rome, and all interference of the pope have been prohibited; and at this moment, by the orders of the pontiff, prayers are offered up in all the catholic churches in Europe for the safety of religion in Spain!

And at this moment too, catholicism, under the name of *puseimism*, is making fearful inroads into the Church of England. It has invaded the high places, the sees of her bishops, and the seats of her universities. It is spreading rapidly, for proselytes are always zealous and often bitter. The new sect does not yet openly assume the name of catholics; but its doctrines leave no doubt as to its right to that appellation. It advocates aricular confession, and most of the peculiar opinions of the mother church. I do not criticise these discussions, nor pass judgment upon them; mine is the task only of the reporter. I point them out as curious indications in the march of mind.

American Antiquities.—A vessel recently arrived at New Orleans from Yucatan, with a number of cases of specimens of antiquity collected in Central America by — Norman. The editor of the *New Orleans Bee*, who has had an opportunity of examining them, says:

— N. travelled in the interior of Yucatan, and sojourned several days at Tchechen, and other places, never visited by Stephens and Catherwood, and abounding in the most interesting relics of an aboriginal race, as well as in monuments yet undecayed by time; and attesting a people far advanced in civilization. The samples of statuary, sculpture, and hieroglyphical engravings which we saw, are of the most surprising character. They are uniformly executed upon an extremely hard stone; and when we remember that not a trace of iron has been discovered in that country, and that these elaborate works have been compassed with instruments not more finished or finer than sharpened stone, our wonder is excited at the hardy and unwearied industry that must have wrought such stupendous labour with such imperfect tools. — Norman's designs of the great temple of Tchecheuan edifice, 400 feet in length, and of a variety of mounds and monuments which he discovered almost concealed by masses of tangled and exuberant vegetation, are fraught with the deepest interest to the antiquarian and inquirer. It is his intention, we believe, to send them to one of the northern museums, in the absence of any public repository of curiosities in this state.

The Brothertown Indians, a nation formed from the fragments of six tribes, viz.—the Naragansets, of R. I., the Pequots, of Groton, Conn., the Montauke, of Long Island, the Mohicans, the Niantics, and the Farmington Indians, and a portion of a tribe which was formerly settled in New Jersey, after experiencing all the reverses incident to the red man, who generously permits the whites to sit upon the same log, in 1834, settled upon a tract of land four miles by eight on the west side of Winnebago, about forty-five miles southwest of Green Bay. The land was heavily timbered, but the Green Bay Republican says, the Brothertown settlement now "presents improvements, cultivated fields, fences, dwellings, &c., to the view of the traveller highly creditable to the nation, and which would be to the credit of any settlement so recently commenced. Their houses are furnished with good substantial plain furniture. In their dress, they conform to the customs of the white people. Their wives are good house-keepers, and their daughters possess the adornments of beauty, in form and face of intelligence and virtue, so that white men are often proud of forming connections among them, and are sometimes refused.

The great chestnut on Mount Etna is the largest tree in the world. Its trunk at the base is 152 feet in circumference, and an opening in it is large enough to admit two carriages abreast. A tradition of the country relates that when Jane, Queen of Anazon, visited Mount Etna on her way to Naples, and ascended the mountain with 100 horsemen, a storm came on, and the whole troop betook themselves to this colossal tree, where they were perfectly sheltered.

For "The Friend."

PUBLIC CALAMITIES.

At this time, when the displeasure of the Almighty with this nation, appears to be manifested in the confusion and mismanagement of the rulers, and the insubordination and sufferings of the people, it is well for us seriously to consider the cause of the calamities which are appointed to us. Undoubtedly, the general depravity of its citizens, and their forgetfulness of God, had rendered this country ripe for correction; and to bring it upon us it was only necessary for that Providence which overrules events in mercy, to be withdrawn, and we left to our own ways and the consequences resulting therefrom.

From our public and private conduct as individuals, our public and private calamities no doubt generally arise.—We cry out against the heedlessness, the foolishness, or the wickedness of those who seem accessory to our suffering: we quarrel with our rulers, whose plans we believe have brought the present distress upon the people, and dishonour upon the various branches of our government; when, it may be, they have had little share in promoting, and deserve little blame for the result of the acts we censure. Judging in our own wisdom, and according to the apprehension of the natural man, we look upon the last instrument through which the evil comes, as the sole producing cause, when, perhaps some providential agency, some unavoidable occurrence, has frustrated their intentions, and baffled their wisest schemes. They are confounded in judgment, or overruled in the execution of their plans, by that power which would punish us for our iniquities. Let us not be stirred up to wrath and resentment against them, for we may rest assured that the destruction or punishment of those who have brought us into suffering, will add nothing to our individual comfort, or the public security, so long as general corruption—that overflowing fountain of bitterness—exists. We may suppose, that the overthrow of those who were the agents in producing the present calamities, would ensure their peaceful termination; but let us bear in mind, that if the nation continues in sin, there will never be wanting fit instruments to work its ruin.

Every soul capable of knowing its duty to God, daily increases or diminishes that amount of national guilt, for which public and private calamities are meted out. There is no neutrality here. He who votes for a representative may as well deny that he aided in the election, as he who resists the convictions of Divine Grace can say he is not instrumental in bringing distress on the nation.

To prepare us for pointing out an effectual remedy for any disorder, we should understand its nature, and the causes from which it originated. When outward symptoms are the result of inward disorganization or deep-seated disease, a mere external application will not effect a permanent cure. We may relieve one symptom, but if there is not a healthy condition of the system produced, some new form of disorder will inevitably be put forth.

If we imagine that our troubles spring from the ambitious views of individuals, or the mis-

management of the officers of government, we are stopping short of the true source. In the omnipotence and justice of God, we have the assurance, that all events are limited and controlled by him. The welfare of a nation is not dependent on the actions of the few, only as He sees meet to use them in effecting the purposes of judgment or mercy. As his blessing will follow righteousness, and his chastisements are still meted for sin, how obvious must be to the reflecting mind the means of relieving the present, and averting impending calamities. How striking the necessity of a general application of these means.

As our most zealous outward efforts for relief have proved unavailing, may we, through the mercy of God, be led to that inward labour for it, which will be crowned with success. If our citizens generally were engaged in the Christian warfare for national prosperity, with the weapons of righteousness and truth, they would not fail of victory. As every transgressor has contributed to the distress of our country, so every one that doeth righteousness will be a valiant soldier in this warfare for a general reformation. Let no one say, my individual efforts can avail nothing. Every private improvement in religion and morality, is a public benefit. The Lord also is calling thee to his service; and no one shuts a door at his command, but receives a reward. Although few may enter into this vineyard to labour, the penny is certain for those that do. We may not bring about such a reformation, as will deliver our country from the present scourge; yet something in this way may be done; and we shall be better prepared for bearing what cannot be avoided. Our treasure will be more and more in heaven; our peace will be centered in that which the storms and tumults of time cannot reach; and our confidence will be, that God will care for us on earth, and finally gather us into glory.

For "The Friend."

A Testimony to the Light and Cross of Christ, by Priscilla Cotton.

The universal appearance of the light of Christ in all men, and the indispensable need of bearing the cross daily, were primary doctrines with the ministers in the rise of Friends. One reason was, they were brought out of darkness into the marvellous light of the Lord themselves, and being obedient to its requirements, in it they saw more light. It was not only what they read, but also what their eyes had seen, which they bore testimony of; and the message which they received was that which the apostles bore, that God is light and in him is no darkness at all. Partaking of the blessedness of this divine light and life in the soul, they invited others to *mind the light,—to obey its manifestations—to take up the cross* to every thing which it discovered was opposed to the will of God made known unto them. This was the foundation of their religion, which was practical and not speculative; and the blessed fruits of it were obvious, so that even their enemies were sometimes convicted and brought to con-

fess to its reality and excellency. They could give a scriptural reason for the hope that was in them, for they were diligent readers of the Bible, but deriving their religion from the heart-changing and sanctifying operations of the Holy Spirit, it was on this they relied to furnish with mouth and wisdom to speak and unfold the things of God.

Priscilla Cotton was one of the first who received Friends in Plymouth, in 1654. She became valiant for the Truth, and often bore public testimony to it in steeple-houses and other places, against priests and professors who walked out of the Truth. Her testimony was delivered in the power and demonstration of it, and she underwent several imprisonments and cruel treatment at the hands of its opposers. The subjoined paper appears to have been written on the day before her death, and evinces that her religion stood not in the oldness of the letter, but in a living heart-felt experience of the power of God in the soul.

"All my dear friends who have found your Redeemer, wait upon Him at all times, that you may stand continually in his presence, where life is; that with the light you receive from him, you may see your thoughts, and deny them, that you may be kept in stayedness; and when the hasty forward spirit would arise, keep it down. That with the measure of God's Spirit all may be weighed, the words to what they tend, that no lightness may appear in your words, nor unsavouriness, that no offence come, but edification by all you speak.

Let the elders watch that at no time the younger may see lightness, laughter or words of offence; but that you may always keep down the evil in yourselves, and may minister grace to all you have to do with, that God's Spirit be not grieved; so keep the field clean, which was once ploughed up and made green and beautiful, that no stones nor burfial weeds may get into it to oppress the seed.

And Friends, the cross is the power of God; when you flee the cross, you lose the power. That which pleases self is above the cross; and that which pleases man is above the cross; and that which slurs the cross, yields to the carnal mind and loses its dominion. Though the cross seems foolishness, stand in it; though it seems weak, stand in it; though it be a stumbling block to the wise, stand in it; there the dominion, authority and crown are received. This is not for you to be exercised in for a time only, as at your first conviction, but daily even to the death; as long as a desire, will or thought remaineth in you, contrary to God's pure light. As you wait in the light, you will come to know a cross in the use of meat, drink and apparel; and keep to the cross when alone or in company.

So Friends watch daily to keep Christ's command; be not at liberty one day, but deny self, thy own will and thy own thoughts. Taking up the cross you feel the power, which keeps in order, in safety and in peace. This preserves from stubbornness and wilfulness, and brings all to be subject, as dear children, unto God; and subject one to another as brethren. In the light and in the cross there is no evil thought, no hard speeches, no contention, no loving pre-eminence; but as brethren and sis-

ters being pitiful, tender-hearted, courteous, forgiving, forbearing, long-suffering and supporting one another; here the power of the cross is known, which brings all to God's praise, and to his honour and glory, and to his children's prosperity and peace."

For "The Friend."

A Glimpse at a Quarterly Meeting.

At Masham, in Yorkshire, John Churchman lodged at the house of John Kelden, who related to him something that passed between a knight of the shire and one of his tenants, a member of our religious Society, in manner following, viz:—

Landlord.—So, John, you are busy.

Tenant.—Yes; my landlord loves to see his tenants busy.

Landlord.—But John where were you, that you were not at your quarterly meeting at York the other day? I saw most of your staunch Friends there, but you I missed.

Tenant.—Why thou knowest I have a curious landlord who loves to see his tenants thrive, and pay their rent duly, and I had a good deal in hand that kept me at home.

Landlord.—Kept you at home! you will neither thrive nor pay the better for neglecting your duty, John.

Tenant.—Then I perceive my landlord was at quarterly meeting. How didst thou like it?

Landlord.—Like it! I was at one meeting and saw what made my heart ache.

Tenant.—What was that?

Landlord.—Why the dress of your young folks; the men with their wigs, and young women with their finery, in imitation of fashions. And I thought I would try another meeting; so next day I went again; and then I concluded, there was little difference but the bare name between us whom you call *the world's people*, and some of you; for you are imitating us in the love and fashions of the world as fast as you can. So that I said in my heart, these people do want a Fox, a Penn, and a Barclay among them.

So he turned from his tenant.

"I thought it would be a pity," adds John Churchman, "that the true and solid remark of this great man should be lost, understanding that it was rather expressed in pity than derision."

For "The Friend."

George Fox and Thomas Taylor.

George Fox, in a testimony which he gave forth concerning Thomas Taylor, says, "He had been an eminent parish priest, and of note amongst the professors and other priests, and also a lecturer in several parts of the country, preaching sermons on the week-days. And coming to Swarthmore, in Lancashire, with some other priests, I asked him and them, before Judge Fell, whether he or any of them could say, that they ever heard a voice from God or Christ, from heaven, that bid them go to speak to any people, as God and Christ did to the prophets and apostles? Thomas said

before them all, that *he never heard* any such voice or command. I asked him what he preached to the people then? He made answer, and said, his experiences. I told him his experience might not reach to every condition; but he that had the *word of the Lord* might preach it, whom God sent, and that would reach all conditions. So the Lord's word and power struck him that he was silent; but the rest of the priests were high and opposed, and came to nothing. Judge Fell wondered, and was astonished at what he heard Thomas say, that he had never heard the voice of God nor Christ, to command him to preach to any people; the said Thomas Taylor being looked upon as a high priest, and above the common priests, a sober man, and beloved among the outward professors. I went along with him that day to a place called Newton, in Lancashire, where he used to preach sometimes. He was very much down, and sad, and groaned that night. The next day we went to a meeting which we had in the worship-house yard; he would have gone into the house, but the priest would not let us, and I told him it was no matter. There came another priest from Underbarrow, and several others; and Thomas setting still, at last a tender spring of life sprang up in him, and he spoke very well in it to the people, both of his own condition, and the people's, and how they must turn to the Lord Jesus Christ.

"The Underbarrow priest, and some other professors were offended and opposed him; but the Lord's power came over them all; for he was looked on in the time of his priesthood to be above them. Thomas Taylor grew in the grace and truth of Christ, and came to know the word of the Lord, and preached Christ freely, as then he had received freely, and forsook his parish steeple-house, and his old parish wages, and the rest of the priests that preached for hire; and he travelled up and down in many parts of England, preaching the word of the Lord and his gospel freely as he was commanded."

The foregoing account conveys important instruction. It points out the difference between the views of Friends and others, in reference to a qualification to preach the gospel. Thomas Taylor, like many others who joined the Society of Friends in that day, was probably a man of irreproachable character, and noted for his learning and piety. It appears he was highly esteemed by his fellow professors, and looked up to as a pattern. In his efforts to instruct his hearers, he was doubtless zealous, and it is not unlikely, he spoke of good things to them with a sincere desire that they might be benefited. Having received a college education, and been taught that a knowledge of the Scriptures and theological subjects, were all-sufficient to qualify for preaching the gospel, we may suppose he was diligent in making himself acquainted by study, with all the helps and props, such a ministry requires. Notwithstanding he may have often read the declaration of the apostle, "if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth," he does not appear to have looked for any manifesta-

tions of the Spirit of Christ, by which alone the true preacher of the Gospel is enabled to speak "as the oracles of God," or to administer effectually to the states and wants of his hearers. This zealous pastor freely confessed, he had not been sensible of these divine openings, but could only relate his own experiences.

Through the instrumentality of George Fox, he was made sensible of the nature of the ministry he had been engaged in, as well as that which was of Divine appointment and authority. He doubtless then saw, that if he had heeded the inward appearance and voice of Christ, and waited its directions and limitations, his preaching, instead of being a relation of his own experience, would have been with the authority of a Divine commission.

It is a remarkable feature in the history of this Friend, that he was so soon qualified to preach the gospel in the openings of Divine life. "The Lord's word and power" had convinced him. The baptism he passed through at Newton, and which produced the sadness and groans spoken of, was doubtless a necessary preparation for the service into which he was about to be introduced. When favoured with the tender spring of life "which sprang up in him," how different were his communications; by the qualifying influence of it, he could speak to the people in an effectual manner, not only of his own condition, but of theirs, and also "instruct them how they must turn to the Lord Jesus Christ." His preaching now was "in the demonstration of the Spirit, and with power." The priests and other professors, "were offended, and opposed him;" and no wonder, for the views which he had now embraced, and which he preached, if suffered to prevail, would destroy their influence, and take from them their salaries. They no doubt feared the effect of his example, he being "looked on in the time of his priesthood to be above them."

The sincerity of Thomas Taylor was manifested by forsaking "his parish steeple-house and his wages, and the rest of the priests that preached for hire," and being willing "to travel up and down preaching the word of the Lord and his gospel freely, as he was commanded," without being *hired* to do it.

It appears to me to be as important, at the present day, to hold up to view the distinction which is shown in this account to exist between a man-made, and a living baptising ministry, as it was then. It is as necessary now for an individual professing to be called to the ministry, to be brought to see all his ability for usefulness, and all the good springing up in him, to be in the immediate extensions of holy help at the time, as it was then. When such keep faithfully and unreservedly to the openings of the heavenly teacher, then, and only then, may they be truly said to be instruments in the Divine hand.

We may readily suppose, there are many at the present day in the same state that Thomas Taylor was, when George Fox put his searching questions to him. These may be sober men, and highly esteemed among the professors of the day for their eloquence,

their learning, and their piety, and some of them, as Thomas was, considered above the common priests, and may also be very zealous in lecturing and preaching even "on the week-days." If such, however, have not heard the voice alluded to by George Fox, they cannot be called true ministers of the Church of Christ, whatever may be their pretensions. I have no disposition to judge others; with their Master, they must stand or fall; but I apprehend it is very important for the members of our religious Society, to cherish a true sense of a living ministry, and as way opens, endeavour to explain the nature and ground of it to others. If we lower the standard, and give way to the specious notion, that because an individual has experienced, in some measure, his own heart changed, has good talents, and by study has become acquainted with the Scriptures, that he therefore is capable of preaching the gospel, we shall soon be in danger of having our meeting places converted into lecture-rooms, and a disposition be excited, to look for and feed upon words—silent meetings will be a burden, and the nature of spiritual worship be lost sight of.

Thoughts on Prayer, and Forms of Prayer.

Lines written by a poor Mechanic of Killineigh, Down, Ireland, on seeing a Family Prayer Book, which contained these words in the Preface:—"This Book is intended to assist those who have not yet acquired the happy art of addressing themselves to God in Scriptural and appropriate language."

While praying is deemed an art so happy
By a few, who others rule;
Jesus, teach us its importance
In thy self-denying school!(1)

Prayer's the sweetest, noblest duty,
Highest privilege of a saint;
God's exalted—man's abused,
Prayer unites their natures one.

God alone can teach his children,(2)
By his Spirit, how to pray;
Knows our wants, and gives the knowledge
What to ask and what to say.

Why should man then manufacture
Books of prayer to get them sold?
Sad delusion!—strive to barten
Christ's prerogative for gold!

Where's the book, or school, or college,
That can teach a man to pray?
Words they give from worldly knowledge,
Learn of Christ then, He's the way.(3)

Why ask money from the people
For these barren books of prayer?
Paper, ink, and words are in them,
But, alas! Christ is not there.

Those who seek shall surely find him—
Not in books—He reigns within!(4)
Formal prayers can never reach him;
Neither can he dwell with sin.

Words are free as they are common,
Some in them have wondrous skill;
But, saying Lord! will never save them;(5)
Those He loves, who do his will.

Words may please the lofty fancy,
Music charm the listening ear,
Pompous words may please the giddy,
But Christ, the Saviour, is not there.

Christ's the way, the path to heaven,
Life is ours', if Him we know;(6)
Those who can pray, HE has taught them,
Those who can't, should words forego.

When a child wants food and raiment,
Why not ask his parent dear?
Ask in faith then—God's our father,(7)
He's at hand and he will hear.

Prayer's an easy, simple duty,
'Tis the language of the soul;
Grace demands it, grace receives it,
Grace must reign above the whole.

God requires not graceful postures,
Neither words arranged with form,
Such a thought!—it pre-supposes,
'That, with words, we God can charm!

God alone must be exalted,(8)
Every earthly thought must fall,
Such is prayer and praise triumphant,
Then does Christ reign over all.

Every heart should be a temple,(9)
God should dwell on hearts within;
Every day should be a sabbath,
Every hour reduced from sin.

Every place a place of worship,
Every tune a tune of prayer,
Every sigh should rise to heaven,
Every wish should centre there.

Heartfelt sighs and heaven-born wishes,(10)
Or the poor uplifted eye;
These are prayers that God will answer,
They ascend His throne on high.

Spirit of prayer! be true the portion
Of all those who wait on Thee;
Help us! shield us! lead us! guide us!
'TUNE THE PRAISE, THE GLORY BE!

- (1) Luke xi. 1. (2) Romans viii. 26. (3) Matt. vi. 6, xi. 29. (4) Col. i. 27. Luke, xvii. 21. (5) Matt. vii. 21; vi. 7. (6) John xvii. 3. (7) Matt. vii. 11. (8) Hab. ii. 20. Matt. vi. 22. (9) 1 Cor. iii. 17. (10) Luke xviii. 13.

ATTACHMENT IN A PARROT.

Many of the parrot family are well known to evince a strong and lasting affection towards each other. Bonnet mentions the mutual affection of a pair of those called love-birds, who were confined in the same cage. At last the female falling sick, her companion evinced the strongest marks of attachment: he carried all the food from the bottom of the cage, and fed her on her perch: and when she expired, her unhappy mate went round and round her, in the greatest agitation, attempting to open her bill and give her nourishment. He then gradually languished; and survived her death only a few months.

THE FRIEND.

SIXTH MONTH, 4, 1842.

NEW YORK YEARLY MEETING.

New York Yearly Meeting commenced with the Meeting for Ministers and Elders on Seventh-day, the 21st of Fifth month; the meeting for discipline on Second-day following. The latter closed on the ensuing Sixth-day evening. We understand that the meeting was larger than usual; and that, in addition to the usual business, they appointed a committee to visit the subordinate branches.

We shall probably have more specific information for a future number.

VIRGINIA YEARLY MEETING.

The meeting convened this year at Summiton. It commenced with the Meeting of Ministers and Elders on Seventh-day, the 21st of the Fifth month, and concluded on Fourth-day, the 25th. The public meeting on First-day was large; and the company behaved with great order and decorum. Although Summiton is in the immediate vicinity of Southampton, many of the slaves were permitted to attend.

The meetings for business were rather larger than in some former years, a considerable number of Friends from other places being in attendance. The Yearly Meeting is very small; and under a sense of their reduced condition, they have requested, by minute, that the Yearly Meetings of North Carolina, Baltimore and Philadelphia, may, by committee, meet with them at their next annual assembly, to advise with them respecting their present state and future movements.

WEST TOWN SCHOOL.

The Committee to superintend the boarding School at West-town, will meet in Philadelphia on Sixth-day, tenth of next month, at 3 o'clock, P. M.

The Committee on Instruction meet on the same day, at 10 o'clock, A. M.

The Visiting Committee to assemble at the school, on Seventh-day, the 4th of the month.

THOMAS KIMBER, Clerk.
Philadelphia, 5th month, 8th, 1842.

MARRIED, at Friends' meeting-house North Sixth st, on Third-day the 31st ult. HENRY W. WORTHINGTON, to ELIZABETH, daughter of Jeremiah Willets.

DIED, after a short illness, on the 24th of Fifth month, at the residence of her son Elinu Pickering, Philadelphia, MARY FAXSON, in the 89th year of her age.

—, near Waynesville, Warren county, Ohio, on the 5th of Fifth month, MARY C. SMITH, wife of James Smith, in the forty-first year of her age; an esteemed member of Miami monthly meeting.

In the several relations of life, her conduct was marked with propriety. She was an affectionate wife, a tender mother, and a sympathizing and faithful friend; kind and hospitable to all, but especially to those who were engaged in the service of Truth in this land, by many of whom she is remembered with affection.—In the course of her illness, which was short, she expressed much deep concern for her family; and near her close, which she was favoured to meet with Christian composure, she was heard solemnly interceding, that all her sins might be forgiven her; which, we believe, was mercifully granted, through the merits of our holy Redeemer, in whom she had firmly believed, and confidently trusted. Her memory is precious to many; and we humbly believe that her purified spirit has entered into that rest, which is prepared for them that love Him.

—, at her residence at the Valley, Ulster county, New York, on the 8th of Fifth month, DESAEE TAZER, widow of Jonathan Taber, in the 80th year of her age; an esteemed member of Marlborough monthly meeting.

—, at the residence of Adna Heaton, in Plattkill, Ulster county, New York, the 15th of Fifth month, our esteemed friend POLLY SEAMAN, in the 82nd year of her age. She was an example of Christian patience through a very protracted illness, and a beloved member of Marlborough monthly meeting.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SIXTH MONTH, 11, 1842.

NO. 37.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petraea.—By EDWARD ROBINSON.

(Continued from page 222.)

The lake of Tiberias lies in a northeasterly direction from Tabor, at the distance of about six hours. A little on one side of the direct route lay Kurun Hattin, "Horns of Hattin," two remarkable peaks of Tell Hattin, the mountain near which the battle was fought which established the power of Saladin in Palestine. It is held by the Latins to be the Mount of Beatitudes, the place where the Saviour delivered the sermon on the Mount to the multitude standing on the adjacent plain. There is nothing in the form or circumstances of the hill itself to contradict this supposition; but the sacred writers do not specify any particular height by name; and there are in the vicinity of the lake perhaps a dozen other mountains, which would answer just as well to the circumstances of the history. It might therefore be difficult to say, why this spot should have been selected as the scene of our Lord's discourse, unless, perhaps, because its position and peculiar configuration render it rather a prominent object." The Greeks know nothing of this tradition, and there is no trace of it among the Latins earlier than the thirteenth century; it "is probably one of the scions of foreign growth, grafted by the Crusaders upon the already luxuriant stock of earlier Greek tradition."

"At half past two o'clock we reached the brow of the height above Tiberias, where a view of nearly the whole sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon that lake, on whose shores the Saviour performed so many of his mighty works? Yet, to me, I must confess, so long as we continued around the lake, the attraction lay more in these associations than in the scenery itself. The lake presents indeed a beautiful sheet of limpid water, in a deep depressed basin, from which the shores rise in general steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form;

they are decked by no shrubs nor forests, and even the verdure of the grass and herbage, which earlier in the season might give them a pleasing aspect, was already gone; they were now only naked and dreary. Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed. My expectations had not been of that kind; yet from the romantic character of the scenery around the Dead Sea, and in other parts of Palestine, I certainly had anticipated something more striking than we found around the lake of Tiberias.

"We descended the slope obliquely from the northwest towards Tiberias. Here we had our first sight of the terrors of an earthquake, in the prostrate walls of the town, now presenting little more than heaps of ruins.

"Tiberias, in Arabic Tubariyeh, lies directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length along the lake. Back of this the mountain ridge rises steeply. The town is situated near the northern end of this tract, in the form of a narrow parallelogram, about half a mile long, surrounded towards the land by a thick wall, once not far from twenty feet high, with towers at regular intervals. Toward the sea the city is open. The walls were thrown down by the earthquake of January 1, 1837, and not a finger had as yet been raised to build them up. We entered the town over the prostrate wall, and made our way through the streets in the midst of the sad desolation. The whole town made upon us the impression of being the most mean and miserable place we had yet visited—a picture of disgusting filth and frightful wretchedness.

"Passing out of the city, we kept on southwards along the lake, to visit the celebrated warm baths. These are on a part of the shore, a little elevated above the sea, at the southern end of the strip of land above described, and about 35 from the city." A large building, with private baths, and a circular room with a reservoir, for public use, covers the springs. In passing through, "the heat and steam were so oppressive that I was glad to regain the open air. The water, as it issues from the ground, is too hot to bear the hand in it: a pocket thermometer held for some time in the water, and then examined in the air, stood at 140° F. The taste is excessively salt and bitter, like heated sea water; there is also a strong smell of sulphur, but no taste of it. The water deposits a sediment which differs in colour at the different springs, being in one white, in another greenish, in a third reddish, yellow, &c.

"We returned from the baths, and as we sat at evening in the door of our tent, looking out over the placid surface of the lake, its aspect was too inviting not to allure us to take a bath in its limpid waters. The clear and gravely bottom shelves down in this part very gradually, and is strewn with pebbles. The lake furnishes the only supply of water for the inhabitants of the town; it is sparkling and pleasant to the taste, or at least it was so to us, after drinking so long of water carried in our leathern bottles. Indeed, I should not have hesitated to have joined Josephus and Quaresimus in pronouncing it sweet and most potable, had not some of our party discerned in it a slight brackish taste; which, considering the very copious brackish fountains that flow into it, is not improbable.

"The lake is full of fish of various kinds; and Hasselquist was the first in modern times to note the remarkable circumstance, that some of the same species of fish are met with here as in the Nile, viz. *Silurus* and *Mugil*, (chub), and likewise another which he calls *Sparus Gallicus*, a species of bream. We had no difficulty in procuring an abundant supply for our evening and morning meal; and found them delicate and well flavoured."

The lake of Tiberias has probably a lower level than the Mediterranean. "This gives to the deep basin of the lake, and the adjacent shores and valleys, a climate and vegetable character, similar to those around Jericho, though less intense and less marked. The thermometer at sunset stood at 80° F., and at sunrise next morning at 75° F. A sirocco wind raised it next day to 95° F.; but it had stood at the same point, and even higher on the summit of Tabor. The winter is apparently much more severe and longer at Tiberias than at Jericho, and even snow sometimes, though very rarely, falls. At the latter place the wheat harvest was nearly completed on the fourteenth of May; while here it is in about the same state on the fourteenth of June. This difference may not improbably arise, in part, from the greater depth and breadth of the Ghor around Jericho, shut in as it is by far loftier and more naked mountains; and then too, from the more extensive and powerful reflection of the sun's rays from those mountains, and from the broad tracts of desert sand which occupy the southern portions of the great valley.

"The main formation along the lake is everywhere limestone; yet around Tiberias, and as one approaches it from above, black basaltic stones are found scattered upon the surface of the ground, having a volcanic appearance; indeed the walls and houses of Tiberias are in part built of them. Towards the north end of the lake they are much more

frequent, and thickly cover the ground in some places."

The age of Tiberias is uncertain. It is not known whether it existed in the times of the Old Testament. It appears to have first risen to importance after the Roman conquest of Palestine, it having then become the chief seat of the Jews, owing to its comparative exemption from the terrible calamities of that period.

"The national council or Sanhedrim, according to Jewish accounts, which at first had been transferred to Jabneh, came after several removes to Sepphoris, and then to Tiberias. This was about the middle of the second century, under the presidency of the celebrated Rabbi Judah Hakkodesh; and from this time, Tiberias became for several centuries the central point of Jewish learning.

"Here their most esteemed Rabbins taught in the synagogues, and a school was formed for the cultivation of their law and language. As the head of this school, Rabbi Judah collected and committed to writing the great mass of Jewish traditional law, now known as the Mishna, an immense work, which was completed, according to the best accounts, about A. D. 190, or, as some say, in A. D. 220. Rabbi Judah died soon after, and with him faded the chief glory of the academy. The latter, however, continued to flourish more or less for several centuries; although the school of Babylon soon became its rival, and at a later period eclipsed its fame. In the third century, Rabbi Joehanan compiled here the Gemara, a supplement and commentary to the Mishna, now usually known as the Jerusalem Talmud. In the same school is supposed to have arisen the great critical collection, known as the Masora, intended to mark and preserve the purity of the Hebrew text of the Old Testament. In the days of Jerome, the school of Tiberias continued apparently to flourish; for that father employed one of its most admired teachers as his instructor in Hebrew."

"On the northwestern side of the lake of Tiberias, the hills recede, leaving a rich plain, on which it is believed that Capernaum and Chorazin once stood. Before entering upon this plain, the traveller from the town of Tiberias passes through a wretched Mohammedan village with no tokens of antiquity, called El-Mejdel, which is reputed upon good ground to occupy the site of the Magdala of the New Testament—the native town of Mary Magdalene. The plain, enriched by the decomposition of volcanic matter, with which it abounds, and delightfully watered by copious fountains, is pronounced the most fertile in all Palestine. Many have been the discussions among Biblical antiquarians, touching the true sites of the devoted cities, and Robinson has added his vigilant researches to those of his predecessors, without settling the question.

"He thus relates his own observations and deductions: "The plain upon which we now entered from Mejd, is unquestionably the Gennesareth of Josephus. Our attention and inquiries were now directed, I may say with the most absorbing and exciting interest, to a search after some trace of the long lost Ca-

pernaum, so celebrated in the New Testament, as our Lord's residence, and the scene of several of his miracles; a city in that day 'exalted unto heaven,' but now thrust down so low that its very name and place are utterly forgotten. We were approaching the spot where the city must have stood; for there was every reason to suppose, that it lay in or near the plain of Gennesareth, or at least must have been situated not very far beyond. We soon struck an artificial water-course coming down from before us, in which was a considerable brook irrigating this part of the plain. This we followed up, and found it scattering its rills, and diffusing verdure in all directions. At 10h. 10' we reached a large and beautiful fountain, rising immediately at the foot of the western line of hills. It bears the name of Ain el-Mudaawarah, 'Round Fountain'; it interested us exceedingly, for we then held it (though as I now think incorrectly) to be the same which Josephus describes as watering and fertilizing the plain of Gennesareth, and which he says was called by the inhabitants Capernaum. It is enclosed by a low circular wall of mason-work, forming a reservoir nearly 100 feet in diameter; the water is perhaps two feet deep, beautifully limpid and sweet, bubbling up, and flowing out rapidly in a large stream, to water the plain below. Numerous small fish were sporting in the basin, which is so thickly surrounded by trees and brushwood, that a stranger would be apt to pass by without noticing it. The oleander was growing here in great abundance, now in full bloom, and Nubk trees were also very frequent."

(To be continued.)

ANECDOTE OF A CAT.

"A most singular instance of the instinct of a cat for discovering its home is too remarkable to be omitted, particularly as it occurred under our own observation. This cat was an excellent mouser; and the house of a neighbouring friend being greatly infested with rats, it was agreed that the animal should take up her residence for a time in his house, that it might be cleared, in some degree, of these troublesome pests. Pussy, however, had then a kitten, about two or three months old; and, as we thought, she was more likely to remain in her new habitation, if she had her little one as a companion, both animals were sent; and, that the mother should not discover her way back, both were tied up in a sack, and in that state conveyed to our friend's house, a distance of near a mile and a half from Tittenhanger Green. The mother, finding herself with her kitten, and in a good hunting locality, made no effort to escape. To our utter astonishment, however, she made her appearance next morning at the breakfast-room door, at her usual hour! She had come—no one knew how—over fields, and through coppices, as it was conjectured, early in the morning, by a route she never could have traversed before, and without any other guide but—instinct. Having partaken of her usual breakfast from the hands of her young mistress, she was seen no more that day; next

morning, however, she was again at her post; and these daily journey's were continued for more than a week. On mentioning this to our friend, he stated that he always missed the cat at his breakfast hour; but that, soon after, she regularly returned to her kitchen, which remained quietly in the house during the morning visits her mother paid to her real home. Our cat, like all good mousters, is such a thief, that, not wishing to kill it, we have frequently tied it in a sack, and turned it loose at a considerable distance from home; but somehow or other, she invariably finds her way, through brake and through briar, to Tittenhanger Green, where she now is."—*Swainson.*

Prayer.—Do not think that it is necessary to pronounce many words. To pray is to say, Let thy will be done; it is to form a good purpose; it is to raise your heart to God; it is to lament your weakness; it is to sigh at the recollection of your frequent disobedience. This prayer demands neither method, nor science, nor reasoning; it is not necessary to quit one's employment; it is a simple movement of the heart towards its Creator, and a desire, that whatever you are doing, you may do it to his glory. The best of all prayers is to act with a pure intention, and with a continual reference to the will of God.—*Fenelon.*

ELLIOTT'S TRAVELS.

(Continued from page 274.)

"A ride of three quarters of an hour brought us to the village of Bethany, where we were conducted to the tomb of Lazarus by eight very steep steps leading into a square room, excavated in a rock to a depth of fourteen feet. From this a second descent communicates with a vault, having a high arched roof, large enough for two, perhaps for three bodies. That this is really Bethany, still called Bethaneca, none can doubt; nor is it impossible that the sepulchre we entered was that which once resounded with the startling mandate of the Lord of life, 'Lazarus, come forth!'

"As the caravan was in motion, and we had lingered some time in the tomb of Lazarus, we did not stop to examine the house of Mary Magdalene, but hastened onwards till we reached, at a short distance, 'the fountain of the apostles,' so called, because, according to the Monks, the apostles used to halt and refresh themselves here in their walks between Jerusalem and Jericho. There is nothing remarkable about it, except that it is the only fountain on the road after passing Bethany.

"In two hours and three quarters from that village, we reached a high hill commanding a fine view of the table-land on the other side of Jordan, and of the pilgrims extending in a long line through the valley, like a tribe of ants pursuing their unwearied course. The horsemen here dispersed themselves through the caravan, ordering us to wait for stragglers, and to rally our forces, as we were entering the tract of country ravaged by the Bedouins,

who are more than ordinarily on the alert for booty on the day of pilgrimage. Having mustered all our men, we proceeded through narrow gorges of the mountains, which, like the strait of Thermopylae, a few could easily defend against a multitude; and we saw, in the nature of their country, the strength of the Arabs, and the reason why the Turks are unable to reduce them to a state of subjection. The whole region is notorious for the murderous deeds of these sons of Ishmael, whose 'sword is against every man'; and within the last three years, no less than two of our own countrymen have fallen by their hands!

"This is the road on which our Lord laid the scene of his parable of the 'man who fell among thieves'; and from that day to the present it has maintained a character indicative of his choice. Between Bethany and Jericho, a distance of five hours, not a single house is visible, nor a ruin, except that of a Khan, which the priests shrewdly point out as the 'im', to which the good Samaritan, forgetting his hereditary antipathies, conducted the wounded Jew.

"We saw the country under circumstances the most favourable, inasmuch as more rain had fallen during the winter and spring than had been known for many years, and the heats of summer had not yet set in; still, where nature has been most kind, the limestone rock produces nothing but the dry tamarisk, and one or two similar shrubs; but, further from Jerusalem, even these vanish; the pilgrim descends hill after hill, each more barren than the last, and thus winds his way for two or three hours down rugged and naked rocks, over a track scarcely passable, and hemmed in on all sides by hills, whose lock is death. As we approached the plain of Jordan, the ravines became yet more fearful, and the passes narrower. Here a heavy mist hangs over the distant prospect; nature seems to labour under an insupportable weight; and the very mountains change colour in sight of the soil which God has cursed. It was an hour past noon when we reached the top of a hill overlooking the 'Great Plain,' with the ruins of Jericho, the river Jordan, and the Dead Sea; the last was then at a distance of six miles; yet we distinctly discerned, by the yellowness of the water, the course of the sacred stream in the accursed lake. The intense azure of the sky gave something of a blue tinge to the surface of the Asphaltites; still, in parts, it appeared quite brown, partaking of the same leaden colour which communicates to the plain and the surrounding mountains their sombre hue; nor is it a fiction that the atmosphere is fraught with a peculiar weight and oppressiveness, at once unnatural, painful, and prejudicial.

"The plain of Jericho is about four miles in width, bounded on the west by the rugged hills of Judah, on the east by Jordan, the high land of Bashan, and the mountains of Moab, on the south by the Dead Sea, and on the north by the valley of the Ghor. The whole surface, formerly teeming with animation and vegetable life, producing the most luxuriant palms and balsams, and giving birth to the cities of Jericho and Ai, is now desolate; and

the few squalid Arabs who live under coverings of mud amid the ruins of Jericho are eaten up with disease, and wasted by constant fevers. In so remarkable a change in the condition of this tract of country, the Christian sees and acknowledges the hand of a righteous God, who has subjected the land to a perpetual curse. But, while tracing to this as the first grand cause, he will refer to secondary agents the large quantity of salt in the soil, the sulphureous exhalations of the lake of Sodom, and the vast masses of masonry that abound throughout the plain. The impediment to a free passage of subterranean streams offered by the substructions of cities, whose names have perished with them, gives rise here, as at Athens and in the vicinity of other ruins, to a miasma which generates and perpetuates disease. It seldom happens that an European sleeps in the neighbourhood with impunity. The tents we occupied had been the property of an Englishman, whose enterprising spirit led him to visit this untravelled region the preceding year; but he had scarcely succeeded in launching a boat on the Dead Sea, when he caught a fever and died. One of our party also suffered severely from his visit to this land of death, and nearly two months elapsed before he recovered from a similar attack.

"Of Jericho what shall I say? How fallen is the city of palm trees!" We saw but one, and that of a degenerate species. The fig tree and the vine, indeed, are not wanting; but, for aught we ascertained, the fig tree may be 'barren,' and the vine bring forth 'wild grapes.' The glory of this famous city is departed; and a solitary square tower, called by the Monks the house of Zaccheus, is all that remains on the site of the once grand fortifications. A few hedges of wild cactus have supplanted the walls that fell under the blast of Joshua's trumpet; and, since the days of Hiel the Bethelite, none has been found bold enough to fly in the face of the solemn denunciation against the rebuilders of Jericho.† A few, very few mud huts, tenanted by naked Arabs, and scarcely visible till closely approached, constitute the modern village of Rihlah, the Turkish name for Jericho. Here we pitched our tent, and the pilgrims strewed the plain around.

"At a little distance to the north north-west, under a wild fig tree, a spring issues from the ground, it is called Ain Sultan; and is said, with some probability, to be that which Elisha healed‡ with salt. As we sat by the side of the stream, reflecting on the melancholy scene of desolation around, a hornet of uncommon size startled us with its buzz; then settling on a sprig rising out of the water, it

* 1 Deut. 34. 3.

† "And Joshua adjured them at that time, saying, Cursed be the man before the Lord that rebuilds and buildeth this city Jericho: he shall lay the foundation thereof in his first born, and in his youngest son shall be set up the gates of it." (1451, n. c.) Josh. 6. 26.

‡ In his (Ahab's) days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son Segub according to the word of the Lord which he spake by Joshua, the son of Nūn." (918, n. c.) 1 Kings 16. 34. † 2 Kings 2. 21, 22.

afforded us an opportunity of examining that terrible weapon in the hand of the God of nature by means of which 'the Hivite, the Canaanite, and the Hittite' were driven out of the land.*

"A little after midnight the pilgrims put themselves in motion, in order to reach by sunrise the banks of the sacred river; but it is no easy matter to start a caravan of 5000 persons; and it was three o'clock a. m. before the cavalcade was in progress.

"The sun rose above the mountains of Moab just as we reached Jordan, after a ride of more than two hours over a tract utterly sterile, deserted even by the samphire† and low shrubs which are thinly scattered over other parts of the plain. Instantly a rush was made; and the pilgrims, young and old, rich and poor, sick and sound, men, women, and children, plunged into the stream.

"Jordan is a rapid and muddy river, which has formed for itself a zig-zag channel through a sandy soil, easily disturbed by the action of water. Between the sea of Tiberias, where we first crossed it, and its final embouchure into the Dead Sea, it may vary from twenty to eighty yards in width, and from six to sixteen feet in depth in the centre. On the east the shore is low, shelving, and thickly set with bushes, which probably gave cover to the lions that once found a lair here †† on the west the bank is bluff and high, and strewed with tamarisk, oleanders, and low willows, from which the pilgrims cut precious staves; while several sand hills thrown up in parallel lines, but at uneven distances, and sprinkled with shells and drifted wood—tell of the swelling of Jordan, whose shores used to be overflowed‡ in March by the annual melting of the snow on Lebanon and Hermon, the mountains of Gilboa, and the hills of Bashan.†

"The spot selected for pilgrimage is said to be exactly opposite Bethabara, where our Lord was baptized; and the Greeks have discovered that it is the same as that passed over by the hosts of Israel, when they invaded the promised land.

"Leaving the pilgrims thus engaged, and having obtained a special guide from the *motesellim*, we proceeded to visit the Dead Sea, next to Jordan, the most interesting piece of water in the world; and, in a philosophical point of view, without a rival. The Turks call it Behr ool Lout, or Behr ool Mout; that is, the Sea of Lot, or the Sea of Death. The route we had to traverse is regarded as one of great danger, because infested by Arabs, who have only to cross the river to get back to their fastnesses in the mountains of Arabia, where they may laugh to scorn the power of the pasha.

"During a ride, however, of two hours along, or at some little distance from the banks of Jordan, we saw not a single man or animal, and reached in safety its embouchure, where it discharges its muddy waters with considerable force into the sea of Sodom. The soil appeared to be a mixture of sand and clay, the former being superficial, and apparently a

* Exod. 23. 28.

† Jerem. 49. 19.

† Salicornia Arabica.

‡ 1 Chron. 12. 15.

deposition from the water during its annual overflows. Very minute shells lie scattered in myriads over the plain; but in the immediate vicinity of a by-gone life are no longer visible; their place is occupied by life masses of a white frothy substance exuding from the earth, resembling in shape and size the turbid cones thrown up by worms; when taken in the hand, these almost melted, leaving a smell of brimstone; they looked like a sulphureous efflorescence in combination with salt; but the taste indicated the presence of something more than these ingredients. No signs of vegetation are to be seen except seaweed and another marine production.

"The air, even at seven o'clock in the morning, was heavy and oppressive, though the sky was cloudless, and the heat not unpleasant. We saw no symptoms of the smoke, said to be the effect of bituminous explosions underneath the lake, and to arise constantly from its surface; but a mist covered it, which might have been nothing more than the ordinary effect produced by the morning sun. Hemmed in, as the water is, by mountains absolutely barren, themselves of a gloomy hue, the sand and clay below reflecting no brighter rays, it is not surprising that every object should wear a dreary aspect, and the very eye be deceived into a belief,—if deception it be,—that the only colour it discerns partakes of a sombre livid tint. The air is regarded as pestilential; no human dwellings are to be seen; and probably no spot in the world is so calculated as this to convey the idea of an entrance into the kingdom of death. Here death wields a leaden sceptre. The eye perceives only the absence of life. The ear is cheered by no sound;—even the waveless sea sleeps in mysterious silence. The taste and smell detect only that mineral which is too intimately associated in the mind with unquenchable fire and eternal death; and the sense of feeling becomes sympathetically affected, as though every nerve were on the verge of dissolution. In this region of death the living exception is ready to exclaim, 'How dreadful is this place!'"

* Mandrell states, that he saw "two or three shells of fish resembling oyster-shells," on the shore of the Dead Sea. None such fell under our observation.

† The lake which burneth with fire and brimstone, which is the second death." Rev. 21. 8.

(To be continued.)

From Old Humphrey.

To one coming suddenly into possession of Property.

DEAR GERARD.—It may be that you expect a letter from me, a line or two to tell you how glad I am to hear of your newly acquired property; but really, really, after turning the affair over in my mind in every way, I see but very little reason for congratulation.

The injunction of the apostle is, "Having food and raiment, let us be therewith content," 1 Tim. vi. 8; and though few of us would be satisfied with so moderate a competency, yet after all, I question much if the temptations and dangers of suddenly acquired riches are

not much greater than their supposed advantages. So many are the cautious respecting riches in the Bible; so many have been enamoured by abundance, and ruined by riches, that I am quite inclined to apply the apostle's exhortation to Timothy, to your case. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 17, 18.

I look at the affair in this way. That which draws us nearer to God, and helps us on our way to heaven, however disagreeable it may be, must be a good thing; and that which separates us from God, and hinders our heavenly progress, however pleasant it may be, must be a bad thing. You had enough of this world's goods before, to satisfy a moderate man, and now all this coming in addition, alarms me, more than it gives me pleasure. I cannot choose but deal in cautionary remarks, rather than in congratulations.

Have a care, Gerard, for you are in jeopardy; you stand in a very exposed situation, and have to walk in slippery places. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth," Luke xii. 15. "That I am not treating the matter too seriously will at once be seen, by reading over that arresting text in the 16th of Matthew; "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Riches are not always gains! A rich man presents a wider target than a poor man, for the arrows of envy, malevolence, and misfortune. Did you never hear of a man being mortally bitten by a viper, on his own estate? Nor of others being gored to death by their own cattle, kicked by their own hunters, or robbed by their own servants?

Did you never hear of a rich poor man, and a poor rich man? Did no instance ever reach you of a rich man being poor in health, poor in earthly ease, and poor in heavenly expectation? Nor of a labouring man rich in health of body, rich in peace of mind, and rich in heavenly hopes? Surely you must have met with instances of this kind, for they are by no means rare.

To speak the truth, I am in a great strait; for though I would not undervalue God's providence in any shape, yet I know not whether I have most to hope or to fear on your account. Much riches require much grace, because they subject us to much temptation. If it were not so, never would the Redeemer have spoken the words, "Again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," Matt. xix. 24. Have a care, Gerard! have a care!

If you are saying to yourself, "How shall I render my riches available to extend the Redeemer's kingdom, and the welfare of my fellow sinners?" or, what will be still better, if you are saying, with sincerity, to the Lord of life and glory, "Teach me how to use these thy gifts for thy glory, for the good of my

own soul, and the temporal and spiritual benefit of all around me;" then I can and do congratulate you. But if you are only looking forward to a larger house and establishment, more sumptuous dainties, and more costly apparel, exultingly planning how you will pull down your barns and build greater, and secretly whispering within yourself, "Soul! thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry;" why then, all that I can do is, to mourn for the calamity that has befallen you, and to urge you, as riches have increased, not to set your heart upon them.

Will riches add to your health? give you an appetite? assist your digestion? afford you peaceful slumber? Will they cure the pains of the head, or the heart? or contribute to the peace of your mind? or add to the number of your days? Will they make you wiser or better than you were before? Will they smooth the bed of death, afford you "peace at the last," and brighten your hope of heaven? If they will do none of these things, Gerard, they are not quite so desirable as we often take them to be.

There is a wise saying, "'Tis a mercy to have that taken from us which takes us from God;" and by the same rule, it must be an affliction to have that given us which produces the same effect. Riches oftentimes beget pride; they persuade a man to think more highly of himself than he ought to think; they tie him faster to a world which very soon he must leave; they lay snares in his path, and engross these affections which ought to be set on higher and on holier objects. These are evils which the Father of mercies alone can prevent or remove.

Remember, Gerard, it was the death of a relation that brought you into the possession of your fresh-acquired inheritance, and this very circumstance should put you on your guard.

You see the slender tenure, the spider's thread, on which your riches hang—the breath of life! It may be for a few years, or a few hours, for a month, or for a moment, that you may enjoy them. "This night thy soul may be required of thee!"

Gold may glitter, and silver may shine brightly in our eyes, but true riches are the fear of the Lord, and "in the house of the righteous is much treasure," Prov. x. 5. A bag of gold may look well in a man's coffin, but how would it look in his coffin? A rich man ought to think much of a sick-bed, a shroud, and a grave.

You have been taught to set and to keep your face Zion-ward; now, there is no royal road to the mansions of the blest. If the rich man enters heaven, he must go through the same gate as the poor man. Riches may buy many things, but they cannot buy a seat above the starry pavement of the skies. The way of salvation is free to all, and alike to all. Jesus Christ is "the way, the truth, and the life." He only can forgive sins; he only can save a sinner. It is a hard thing for a rich man to take up his cross; yet this he must do, if he will be saved.

You are a pilgrim, Gerard, and, take my word for it, that gold is one of the heaviest

things a pilgrim can carry. You have henceforth to travel a boggy road, full of quagmires, with a weightier load than ordinary on your back, besides which you have weightier duties to perform, and a weightier responsibility to sustain. This is, I know, the shadowy side of riches; but the bright side, most likely, will be dwelt upon by other of your friends. For myself, I desire to be guided in all things, but I feel persuaded that great riches would, to me, be any thing rather than a blessing. With Agur of old, I would put up my prayer, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," Prov. xxx. 8, 9.

In one word, Gerard, riches will be a bar or a blessing to you, according as you use them; but you have need to be more watchful and prayerful than ever.

Art thou a pilgrim? dost thou travel straight
By Calvary's cross, to find the narrow gate?
Is Christ thy hope, thy trust? yes, day by day,
Thy guide, thy staff, thy lantern, and thy way?
Canst thou for him renounce thy worldly pride?
Is he thy riches? is his cross beside?
Is he thy sword and shield in perils' hour?
Thy rock, thy refuge, thine abiding tower?
If with thy wealth around thee, thou canst bend,
And seek with all thy soul the sinner's Friend,
A beggar still at mercy's opened door,
Then art thou rich indeed—if not, then art thou poor.

That your spiritual riches may increase, is the desire and prayer of

Your friend,

HUMPHREY.

Do not dwell upon remote events; this anxiety about the future is contrary to a religious state of mind. When God bestows any blessing upon you, look only to him in the comfort that you receive, and take every day of the manna that he sends you, as the Israelites did, without making yourself any provision for the morrow.—*Fenlon*.

When God deprives you of any blessing, he can replace it, either by other instruments, or by himself. The very stones can in his hands become the children of Abraham. Sufficient for the day is the evil thereof; the morrow will take care of itself. He who has fed you to-day, will take care of you to-morrow.—*Fenlon*.

THE FRIEND.

SIXTH MONTH, 11, 1842.

The Tract Association of Friends have recently had a series of their tracts bound in two volumes, which is for sale at this office for 75 cents per copy. It is believed that an opportunity rarely occurs to obtain as much excellent matter at so moderate a price as this offers. A list of the Tracts is subjoined.

No.	Pages.	No.	Pages.
1. Memoirs of John Woolman,	24	Principles of Morality, by Jonathan Dymond,	12
2. On the Universality of Divine Grace,	12	49. The Rights of Self-Defence, by Jonathan Dymond,	8
3. Thoughts on the Importance of Religion,	8	50. An account of the last illness of Hannah Dudley,	8
4. Evidences of the Truth of the Christian Religion,	36	51. On Conformity to the World; extracted from Mary Jane Graham's letters,	4
5. The Christian's Principle Exemplified,	4	52. A brief Memoir of Andrew Underhill, with an account of his last illness,	8
6. Christian Instruction; in a dialogue as between a mother and her daughter,	12	53. Practical Christianity; extracted from a treatise by Alexander Arscott,	12
7. On the Effect of Ardent Spirit,	8	54. David Barclay,	4
8. Christian Memento,	12	55. Charity and Forgiveness,	4
9. Detraction,	8	56. Clarinda, a pious Coloured Woman of South Carolina,	4
10. The Poet Cowper and his Brother,	12	57. On Military Glory,	8
11. Religious Duties,	24	58. A Memoir of Anzionetta Rebecca Peters,	16
12. Little Sins, a Dialogue,	8	59. Isabella Campbell, of Rosneath, Scotland,	8
13. Wm. Penn's Exhortation,	8	60. On Baptism,	8
14. Memoir of H—— G——,	8	61. National Prosperity the Reward of National Equity,	24
15. Remarks on the Doctrine of the Influence of the Holy Spirit,	8	62. The Voyage of Life, an address to Seamen,	4
16. Biographical Notices of Samuel Emilen and others,	16	63. The Origin and Objects of Civil Government,	12
17. Hints to Parents on the subject of Education,	16	64. Extracts from the Address of Thos. Shillitoe to the Society of Friends,	12
18. On Profane Swearing,	4	65. Salvation by Jesus Christ,	16
19. A Friendly Address to Sailors,	4	66. On Theatrical Amusements,	8
20. Popular Amusements,	4	67. Address to those in Humble Life,	8
21. Address to those who have the Care of Children,	12	68. Brief Sketch of the Life and Religious Labours of Thomas Shillitoe,	40
22. Christianity and Infidelity Contrasted,	12	69. Straightforwardness Essential to the Christian,	12
23. Extracts from the Memoir of C. E. Smelt,	16	70. Individual Influence,	12
24. On Worship, Ministry and Prayer,	16	71. Brief Memoir of Joseph Pike,	12
25. Abigail Blenning,	16	72. Brief Memoir of William Edmundson,	24
26. "What shall we do to be Saved?"	12	73. Sketch of the Life and Character of William Penn,	32
27. On the Holy Scriptures,	12		
28. Thoughts on Reason and Revelation,	12		
29. The happy effects of Religion in Humble Life,	4		
30. The true Christian Faith in our Lord Jesus Christ, plainly asserted,	16		
31. Faith in Jesus Christ exemplified in the constancy of the Martyrs,	12		
32. A brief account of William Dewsberry,	12		
33. Instances of Early Piety,	12		
34. On the Observance of the First day of the Week,	4		
35. Some Account of the Life of Captain Paul Cuffee,	4		
36. A Familiar Exposition of the leading Prophecies regarding the Messiah,	16		
37. A Memoir of Sir Matthew Hale,	8		
38. A Sketch of the Life and Character of Dr. John D. Godman,	16		
39. A Memoir of William Churchman, a poor Cripple,	8		
40. A brief Memoir of Rachel Betts, with an account of her last illness and death,	8		
41. The Teaching of the Spirit, exemplified in the history of two slaves,	4		
42. The last illness and death of George Hardy, a coloured boy,	4		
43. The Government of the Temper,	4		
44. Memoir of Sarah Lidbetter, aged nine years and a half,	12		
45. A Memoir of Mary Jane Graham,	12		
46. The Principles of Peace Exemplified,	12		
47. Account of Charles Dunsdon of Semington, Wiltshire, England,	16		
48. Oaths; their moral character and effect: extracted from Essays on the			

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50

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153 Market street, up stairs; Isaiah Hacker,

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kins, No. 60 Franklin street.

Superintendents.—John C. and Læticia

Redmond.

Attending Physician.—Dr. Charles Evans,

No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

MARKED, at Nantucket, in Friends' Meeting-house, on the fifth of Fifth month, HENRY RUSSELL, M. D. to MARY, daughter of George Mitchell.

—, at Friends' meeting-house in Monkton, on the sixth of Fourth month last, HENRY MILES, JUN. to JANE, daughter of Nabun C. Hoag; all members of Ferrisburg monthly meeting.

For "The Friend."
Letters and Papers of the late
JOHN BARCLAY.

The memorial of Gracechurch-street monthly meeting, concerning John Barclay, has already appeared in "The Friend." During the present year a volume of selections from his letters and papers has been published in England, which contains much matter well calculated to interest and edify the reader. He left a collection of notes of his religious experiences and reflections, to which he had affixed the title "Some memorials of the Lord's goodness to a poor creature." After this followed a quotation from Scripture; "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his Kingdom is an everlasting Kingdom, and his dominion is from generation to generation." Daniel iv. 2. 13.

A few extracts from this volume will probably interest the readers of "The Friend," and lead them to a further acquaintance with the writings of our dear deceased friend.

Towards the latter end of the year 1814, being then seventeen years of age, he writes: "How inconsistent, how frail, how depraved, how disposed to evil, and how unable to do right of himself, and by his own strength, is that fallen creature man! Every day, I see instances around me of inconsistency, of weakness, of blindness, as well as of absolute wickedness, though often disguised and palliated. But when I look to myself, when I examine my own heart, I find sin mixing itself with almost every thing I think, or speak, or do: not merely do I see evil thoughts lurking in my bosom, but I find them insinuating themselves into very many good motives, resolutions and actions. How fully do I feel the force and truth of the Apostle Paul's expression, when he says, 'I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not; for the good that I would I do not, and the evil which I would not, that do I.'—Rom. vii. 8. It is not at remote intervals that I perceive the effects of my own frailty, but at most times. Nor is the presence of sin confined to gay and giddy moments, or to hours of industry and employment; but even in my solitary and thoughtful periods; even in times when the heart should be most inclined to holiness, and devoted to the service of its Maker, even then are the intrusions of evil very frequent, the imagination often under little control, and the affections for the most part fixed on any thing but their right object."

Before making the next quotation it may as well be stated, that John Barclay had not been educated in consistency with our Christian profession; and that it was some time after he was awakened to the importance of heavenly things before he was strengthened to take up the cross, and conform to plainness in dress and address. Thus we find that all his notes and letters during the years 1815 and 1816 are dated in the common style of the world. In the first month 1815, he writes:

"Business, in its proper sphere, is useful

and beneficial, as well as absolutely necessary; but the abuse of it, or an excess in it, is pernicious in many points of view. I cannot approve, in very many respects, of the intense degree of application and attention, which seems to be required of those that are in business.

"There is one danger to which the man of business is particularly exposed, and the more alarming, because it is concealed. I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, that they also may be kept in a flourishing, profitable condition. If this be not the case, the saying of W. Penn is true in regard to such an one, 'He that loses by getting, had better lose than gain.' He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and in the constant cultivation of that holy frame of mind, which, it is the slow though sure tendency of the spirit of the world, silently to counteract. For I own I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps, in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss, for the empty grasp of that which is not."

He now began to associate with Friends; and during this year first attended a meeting for business. In the 4th Month, 1816, he entered a solicitor's office, preparatory to studying the law. For a short period he did not attend week-day meetings, but soon made arrangements which enabled him generally to be at some one in or about London. In the 8th month of this year he made a memorandum of which the following is part: "I remember, when under great exercise, long continued, on the subject of business, and amidst many thoughts as to getting a livelihood in the world, with my very restrained views every way, I opened a book in great fluctuation and sore grief of mind, as it lay near me, craving that I might be secretly informed in this way, or in any way with certainty, as to the line of duty prescribed to me by heavenly wisdom, when to my astonishment, I found immediately to my hand this passage from W. Penn's No Cross No Crown,—'Whoever thou art that wouldst do the will of God, but faintest in thy desires from the opposition of worldly considerations, remember, I tell thee in the name of Christ, that he that prefers father or mother, sister or brother, house, &c. to the testimony of the light of Jesus in his own conscience, shall be rejected of Him in the solemn and general inquest upon the world, when all shall be judged and receive according to the deeds done, not the profession made, in this life. It was the doctrine of Jesus, that 'if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee thou must pluck it out,' that is, if the most

dear, the most useful and tender comforts thou enjoyest, stand in thy soul's way, and interrupt thy obedience to the voice of God, and thy conformity to his holy will revealed in thy soul, thou art engaged, under the penalty of damnation to part with them.' O! here was a revelation indeed, to me, if ever there was one; for as surely as there is a secret Divine Power, it was manifested in my soul in the reading of this passage; and it so overcame me in gratitude to the Father of Mercies, that my knees were bowed, and my heart was contrited before Him at that favoured season, and tears fell in abundance.

"There has indeed been a wonderful Providence all along about me, too large to be fully set forth in order. When the time for my decision and signing of the articles of clerkship arrived, whereby I was to serve in an attorney's office for five years, with every prospect that a handsome income would succeed my application to this line of business, and when the draft of the deed was about to be sent to be engrossed, and I was to take it to the law-stationers for that purpose;—borne down by hidden trials, my earnest fervent petition (in a secret place, where I stepped aside to pour out my soul unto God,) was, that if the Lord was my guide and my leader, he would make a way even now, when there appeared none, to get out of the predicament in which I was so closely confined; and speedily that day I was taken ill, and obliged to see a physician, who ordered me to Southampton as soon as I could go, which was accordingly effected in three days. I have cause to remember to this day, how closely the mighty Helper was about my bed and about my path at that time; so that my tenderness of heart, and my cries and tears in secret, were often remarkably answered, and were felt even to prevail with God. My song also was unto Him in the night season; and living praises would ascend, in very small intervals of time, when the soul had a few seconds only to turn to its Comforter. When I returned from Southampton, I resumed my station at the desk, but my eye saw clearly that that place was not my lot, though I did not even then think of giving up the profession altogether; but that was also shown me in due season, when I was able to bear it. So that there is indeed ground for me yet to trust, and not be afraid, as well as for others, seeing that there is One, who can make darkness light, and crooked things straight, and hard things easy."

Towards the close of 1816, he relinquished the study of the law.

(To be continued.)

For "The Friend."
EARTHLY-INDEEDNESS.

A too natural attachment to the world, not unfrequently is found to actuate those who have been at times awakened to the awful importance of the things that pertain to everlasting life. In whatever breast such a feeling is cherished, there will be found a corresponding deadness in the spiritual affections. However correct the conduct of the individual may appear to men, however he may walk in

outward consistency with his profession, he has left the Truth, and is in great danger of being gathered with those who have "turned back again to perdition." It is exceedingly difficult to reach the feelings of one who is in that spiritual lethargy which accompanies the undue love of earthly things. Such rarely heed the voice of warning or reproof. The preacher may cry, "Oh, earth! earth! hear the word of the Lord;"—the conscience may at times arouse and struggle in a sense of guilt; but the poor soul too often turns away from these things, and looks outward to the world for consolation and enjoyment. Sometimes in the good opinion of his fellow-mortals—sometimes in the eager pursuit of the world, he finds an opiate—but from whatever source it is drawn, it causes him again to sink in the slumber of carnal security, from which there seems little hope of a permanent awakening.

In the early days of our Society, persecutions and outward troubles were so frequently the portion of its members, that those who loved this present world had little inclination to come or remain amongst them. Redeemed from the earth in good measure, the faithful Quaker felt, that his right to all he had of this world's goods, was but in the nature of a trust confided to him by his Lord, for the right execution of which he was responsible. Earthly-mindedness then had little place amongst them. Their treasure was in Heaven, and their hearts were there also. The poor despised disciple, who, in his daily walk, bore the cross of his Master, could find no relish in his heart for the treasures, the honours, or the pleasures of a vain and fleeting world.

In reflecting on the manner in which our Society lost its primitive purity, and became involved in earthly-mindedness, I have remembered an account I have met with in manuscript, which seems fitly to illustrate my views. Thomas Nicholson, a ministering Friend, relates, that being about the year 1750 in London, one of the aged worthies of that day gave him the following narrative:—About the time when the persecution which raged so violently in London against Friends was relaxing, a *play* was acted at one of the theatres of that city, in which Satan was represented as one of the characters. In the course of it, the persecutors of Friends were introduced, and Satan was made to address them to this effect. "You are fools! you persecute the Quakers, and cast them into prison! taking away their goods, and their living from them, so that they have no certainty of either liberty or estate; and this tends to wean them from sensual enjoyment, and to keep them low and humble; which preserves them out of my reach. But I will tell you what to do. Let them alone; and as they are an honest, industrious people, there will be a blessing on their labour, and they will grow rich and proud,—build them fine houses,—get fine furniture,—lose their humility, and become like other people; and then I shall have them."

Alas, that this declaration should have been so verified since that time. How many of us are passing along, rich and full as to this

world's goods, or fully engrossed in smaller matters, looking like Quakers in our outward appearance, whilst we are far, very far from being habitually under the yoke and cross of Christ. Some of us are so openly sunk in earthly pursuits, that it is plain even to the perception of the inexperienced; others go so cloaked in an outside profession, as to deceive themselves and all those around them, except it please the Father of Mercies, in his love to their souls, to open their states to some of his faithful children. In the following dream, related by Samuel Fothergill, the condition of these fair-looking earthly-minded professors is strikingly set forth:—

"One night, after I had retired to rest, I was led to trace back the transactions of my life, from my cradle even to the present time. The remembrance filled my soul with humble thankfulness and serenity of mind, and with a blessed assurance of being eternally happy if I never opened my eyes more in this world. With these considerations, and under deep impressions of mind, I dropped into a natural sleep, and thought the dissolution of the world was come, that I heard a trumpet, as with my natural ears, at which the earth and sea were to give up their dead. Afterwards they ascended in great numbers before the presence of the Most High, at the tribunal seat of justice; many on the right-hand in white, and multitudes on the left, whose clothing was dark and gloomy. I thought I accompanied those on the right, and we were borne away as upon the wings of archangels to the celestial regions of eternal bliss. From thence I returned to view the miserable objects on the left, for whom all that was within me was concerned. I also saw many of them that were clothed in white; yet, at a distance, (some of them were individuals that are now in the body.) I said, Lord! what have those done that they are left behind! Then instantly their white raiment fell off, and I beheld them bound with shackles of iron, and fettered to the earth!"

For "The Friend."

A GOOD SUGGESTION.

During the war of the American Revolution, Friends in this city suffered much in a pecuniary point of view, from the stagnation which took place in most branches of business which they could consistently follow, and from the general diminution of their incomes. The state of the times rendered it necessary to furnish aid to many who had never before needed it; whilst, from the same cause, those who usually subscribed most liberally to the funds of the meetings, were unwontedly cramped themselves. There was a greater amount required, with less ability than ever to furnish the supply.

In this time of difficulty, one of the monthly meetings in this city having appointed a committee to collect subscriptions from the members, directed the Friends which composed it to consider what means could be adopted to raise the amount necessary for the maintenance of the needy, and for defraying the various other expenses of the meeting. This committee, in its report, after noting the

amount it had collected, concludes with the following sentiments, which seem to me to be peculiarly appropriate for our consideration in the present season of general pecuniary distress.

"What is further given us in charge relative to the means of continuing to support the poor, and defraying the other expenses of the meeting in the present very difficult and serious situation of things, whereby a considerable increase of these expenses is occasioned, and at the same time a general decrease of ability to contribute thereto, appears to us a matter important and affecting; in which our reputation is much concerned; and which calls for our religious attention individually; that, deeply interested in the well-being of the family, and actuated by a benevolent care therefore, we may seek for best direction in the ordering our outward affairs; and by a wise economy in our expenses, happily find, that within the wholesome government of our Father's house, there is yet bread to spare. If from best motives each one would minutely examine into the articles of our weekly or daily expenses, and retrench such parts as arise from custom and habit, and essentially minister little or nothing to the real comforts of life, it is hardly to be doubted but that many among us might daily spare something to lay up as a pious offering for the purposes of hospitality, the charitable relief of the poor and infirm, and the honourable support of the comely order of religious Society. Other expedients for temporary supplies have been attended to; but on a careful consideration of the subject, what is above hinted, appears most fitly adapted to the occasion,—least liable to be attended with future inconvenience, and, in effect, not burdensome, but in a two-fold sense beneficial to the individual; as real profit must arise from the exercise of a religious frugality without covetousness, and real comfort from our being united in a spirit of Christian liberality."

For "The Friend."

Power of the Christian Spirit Exemplified.

In the deeply interesting history of the destruction of Port Royal by the Jesuits, in the early part of the eighteenth century, there is a short account of the domestics of that institution who were driven away by the Jesuits. Among these recluses was that extraordinary and devoted Christian—de St. Claude, of whose life and character a brief sketch is given; and in which is related the following anecdote, which, as its tendency is to illustrate the power and excellency of those peaceable principles so long professed, and may we not hope, in a good degree, practised by the Society of Friends, I have copied for insertion in "The Friend." The zeal of—de St. Claude in assisting the defenceless nuns of Port Royal, involved him in the persecution of their relentless enemies, the Jesuits.

"The titles of the abbey of Port Royal were deposited in his hands, and in order to obtain possession of them, the Jesuits caused him to be seized with all his papers, and

conveyed to the bastille, where he was confined till the death of Louis fourteenth, that is, above seven years, from the period of his detention. To a recluse like M. de St. Claude, this captivity was merely changing the place of solitude. His piety and spiritual joy seemed to increase with his misfortunes; so that long before his imprisonment had elapsed, he had acquired the respect and admiration even of his persecutors. M. d'Argenson (then lieutenant of the police) was in the practice of frequently paying visits to M. de St. Claude, for whose excellence he soon conceived the highest respect. He frequently said, he had not only never had such a prisoner, but that M. de St. Claude was so excellent, that he did not believe the whole world contained his equal."

"The following anecdote will sufficiently show, that however warm M. d'Argenson might be in his praises, his good opinion was not so exaggerated as it may seem. At the same time, that M. de St. Claude was incarcerated in the bastille, a man was confined there of such a ferocious and brutal disposition, that no one durst approach him. He never spoke but his words were accompanied by a volley of oaths and blasphemies. He struck every one who approached him with the most phrenetic violence. Every resource had been resorted to, in order to humanise this monster, but in vain; all the expedients they could devise had failed, when the governor proposed to M. de St. Claude to undertake this good work. He at first excused himself, through humility, but on the governor's insisting with many intreaties, the pious captive said, that if he ordered him to make the attempt, he would obey him, considering him as the superior in whose hands Providence had then placed him."

"The governor who entertained a high respect for M. de St. Claude eagerly seized the means offered, and commanded him to make the attempt. Accordingly the humble saint was shut up with this human brute. He was greeted, as might have been expected by his fellow-prisoner, who exhausted his ferocity in revilings, in blows, and in yet more savage tokens of the barbarity of his disposition. Whilst this treatment continued, which was till this madman was completely exhausted, silence, patience, and mildness were the only reply of this man of peace. His prayers achieved the rest. The monster with whom he was pent up, having absolutely wearied himself with revilings, violence, and the most contumelious treatment, at length, looking upon the face of M. de St. Claude, and seeing the love and patient benignity of its expression still unruined, suddenly threw himself at his feet, and embracing them, burst into a flood of tears. When he had recovered his voice sufficiently to speak, he expressed the utmost abhorrence of himself, and veneration for M. de St. Claude, and beseeching his forgiveness in the most humble terms—he implored M. de St. Claude to teach him that religion which could do such great things. M. de St. Claude raised his penitent enemy, and embracing him with tears, spent the chief portion of his time in instructing and comforting him, and in

showing him the necessity of an entire and thorough conversion—nor was his instruction vain. His companion became an entirely altered character—gradually he became pious, mild, gentle, cheerful, and resigned; nor did he think he could ever do too much to show his affection and gratitude to M. de St. Claude. Scarcely was he established in his conversion, when he recovered his liberty, and an order came for his liberation; but such was his attachment to M. de St. Claude, that the governor found it impossible to prevail upon him to quit his prison. Upon which the governor was again obliged to have recourse to his pious captive, who represented to his convert, that the will of God being manifested by this order, he ought to comply with it; and that after having received the talent of grace in solitude, he ought, since God called him, to go and use it amongst his fellow-men, to the glory of God who had given it to him.

"With great sorrow the prisoner yielded to these representations of M. de St. Claude, who consoled him a little by promising to correspond with him, and by recommending him to the care of his brother, L'Abbe le Noir."

Taming Horses.—A successful mode of taming the wildest horses by breathing into their nostrils, has lately been tested by numerous experiments in England. Catlin in his Manners and Customs of the North American Indians, says he has often tried the experiment so successively on buffalo calves, in concurrence with the custom of the country, that they would follow at the heels of his horse as closely and affectionately as if accompanying their dams. The Indians tame the wild horses in the same manner, after having caught them with the *lasso*. — Ellis, of Windsor, England, chanced to read the above facts. He determined to try the experiment. He did so upon a yearling colt, particularly unmanageable, and so successfully as to astonish the owner, and groom, who had tried in vain to subdue it. — Ellis is of opinion, that this is the secret of the celebrated Irish horse tamers, who displayed wonderful powers in this way. They pretended to whisper to the animal, and played with his head, and then probably breathed into his nostrils. This is a valuable discovery, if true, and may be the means of preventing a great many accidents. It is at any rate worth trying, and we therefore make it public for the benefit of those interested.

Commerce of the Lakes.—There arrived at Buffalo, on the 23d ult., nine steamers, four brigs, and twenty-one schooners, principally from Cleveland, Ohio, all heavily laden with flour, pork, corn, oats, barley and lumber.

Wreck.—The ship Jane Black for Quebec, from Limerick, went ashore on the 9th ult., at Point des Monts, north. She had on board 417 passengers. Capt. Gorman states, that the whole of the passengers were safely conveyed ashore, and not a single accident occur-

red. A steamer was to proceed immediately to the wreck, and bring up the passengers.

Villainy in high places.—Developments are about to be made, it is said, of a series of outrageous and extensive frauds in the Indian Department. Indian affairs of late years have been most shamefully mismanaged. The injustice done by this country to the poor oppressed Indians, by reason of incompetent and dishonest agents, is not generally known to the public. The investigations now in progress, will, when made public, show the folly and criminality of the present system, and the necessity of a thorough re-organization of the Indian Department.—*Phil. Gazette.*

Discovery of Islands in the Pacific Ocean. The Cape of Good Hope papers notice the discovery, by an English whaler, of several islands in the Pacific Ocean, previously unknown. They were eight in number, of some extent, fertile, and inhabited. The appearance of the natives, and the canoes, &c. were totally different from any others in that neighbourhood.

A letter from Naples states, that a phenomenon, similar to what has been observed in Sweden, has taken place on the coast of Italy. It appears from the report of M. Nicolini, and other Neapolitan geologists, that the level of the sea fell gradually, from 1823 to 1833, 112 millimetres, or between four and five inches English.

Even the exercise of charity is often a snare to us; it calls us to certain occupations that dissipate the mind, and that may degenerate into mere amusement. It is for this reason that St. Chrysostom says, that nothing is so important as to keep an exact proportion between the interior source of virtue and the external practice of it; else, like the foolish virgins, we shall find that the oil in our lamps is exhausted when the bridegroom comes.—*Fenelon.*

DIED, the thirteenth of Second month last, in the forty-eighth year of her age, SARAH STEVENS, (wife of SENeca STEVENS,) a member of FARRHAM MONTHLY meeting, L. C., and a minister in unity. Her health had been delicate for about a year; but approaching her peace consisted in performing a religious visit to Friends and others, in some parts of her quarterly meeting, she left home, with the approbation of the monthly meeting, accompanied by her husband. She was favoured to perform the visit, and reach the quarterly meeting in the Eleventh month; after which she felt clear, and desired to return to her family. But her health now began to decline; and in a short time she was confined at the house of our friend Rufus Hazard, in Ferrisburgh, Vt. Here she remained for several weeks, suffering considerable bodily pain, but seemed quiet and patient in mind, often expressing, that the way appeared clear before her, that she did not know why the time was prolonged, and that if it should please the Master immediately to take her hence, she would be content. She was favoured to resign her family into the hands of the great Caretaker, and to give up all for the glory that was set before her. Her numerous relatives are consoled in the belief, that their loss is her eternal gain.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SIXTH MONTH, 18, 1842.

NO. 38.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petrea.—By EDWARD ROBINSON.

(Continued from page 230.)

"Admitting that this fountain was the Capernaum of Josephus, there was every reason to suppose that the city of Capernaum must have lain somewhere in the vicinity. The western hill above the fountain, as we could perceive, is strewn with large stones, having at a distance much the appearance of ruins. I ascended it therefore, excited with the eager hope of finding some trace of a former site, which then I should hardly have hesitated to consider as the remains of Capernaum. But my hope ended in disappointment; a few stones had indeed been thrown together; but there was nothing which could indicate that any town or village had ever occupied the spot."

They proceeded, with no better success, till they reached the further extremity of the plain, where, near the shore, they found the ruins of an ancient Khan. "A few rods south of the Khan is a low mound with ruins, occupying a considerable circumference. Close on the north, rocky hills of considerable elevation come down quite to the lake."

"Khan Minyeh, or rather the mound with ruins, is one of the various places which, in the absence of all certainty, have been regarded as the site of the ancient Capernaum. The descriptions of most travellers, who profess to have seen the remains of that city, are in general so very indefinite, that it is almost as difficult to determine what point they mean, as it is to look for the city itself; but in the present instance, the testimony of Quaresimus is express, that the Capernaum of his day was at a place with a Khan called by the Arabs Minyeh. After long inquiry and investigation, my own mind inclines also to the opinion, that we are here to seek for the probable position of the ancient Capernaum; at least, as it seems to me, there are various probabilities in favour of this spot, which do not exist in connection with any other."

"Often as Capernaum is mentioned in the New Testament, as the residence of our Lord, and the scene of his teaching and miracles,

there yet occurs no specification of its local situation; except the somewhat indefinite notice, that it lay 'upon the sea-coast, in the borders of Zebulun and Nephthaliim.' Some other incidental notices in the gospels, serve to point out more nearly the part of this western coast where Capernaum was situated. After the miraculous feeding of the 5000 on the eastern side of the lake, three of the Evangelists relate, that the disciples took ship to return to the other side; and it was on this passage that Jesus came to them during the storm, walking on the water. According to Matthew and Mark, 'when they were thus gone over, they came into the land of Gennesareth.' But John relates more definitely, that the disciples in setting off from the eastern shore, 'went over the sea toward Capernaum; and after Jesus had stilled the tempest, 'immediately the ship was at the land whither they went;': he further relates, that the multitude also 'took shipping and came to Capernaum seeking for Jesus,' and found him there, or at least not far distant. From all these notices, it follows conclusively that Capernaum lay on that part of the western shore, known as the region of Gennesareth. Mark likewise says, that the disciples set off to go over the lake to Bethsaida; from which, in connection with the preceding notices, it further follows, that the Bethsaida of Galilee lay near to Capernaum, and probably in the same tract of Gennesareth."

Josephus describes in glowing and exaggerated terms the richness of this plain, and tells us that it was watered by a fertilizing fountain, called by the inhabitants Capernaum; imagined to be a vein of the Nile, because it produced fish resembling the *Coracinus*, found in the lakes around Alexandria. The conclusion is irresistible, that this name was derived from the town of Capernaum, which must have been situated at no great distance. Such fish as the *Coracinus* are actually found in a fountain by the Khan, which communicates with the lake in such manner as to permit the passage of fish of considerable size; but the Round Fountain being farther from the shore, and difficult of access from the lake, contains only small fish. Neither these, nor any other fountain, is entitled to the exclusive distinction of fertilizing the plain; but that of Khan Minyeh appears to do its full share, and "creates a most luxuriant herbage and rich pastures in this quarter of the plain." Here too are ruins indicating a town, about the former none could be discovered.

"Taking all these circumstances into account, I am disposed to rest in the conclusion, that this is the fountain mentioned by Josephus as Capernaum; and that the ancient site

near by, is the Capernaum of the New Testament. This conclusion is further strengthened by one or two other notices. Josephus relates in his life, that, in a skirmish, near the Jordan, where it enters the lake of Tiberias, his horse sunk and fell in the marshy ground, by which accident his wrist being dislocated, he was carried to the village of Kepharnome, and thence the next night to Tarichea, at the south end of the lake. This village, without much doubt, was Capernaum; and Josephus was naturally carried along the shore, first to this place, and then to Tarichea; the distance of the former from the entrance of the Jordan being about two hours.

"Of the modern writers who notice Capernaum, Quaresimus is the first to connect its site definitely with the present Khan Minyeh. That all traces of larger edifices have now disappeared, may be accounted for by the vicinity of Tiberias, since the stones may easily have been carried off by water, and swallowed up in the walls and other structures of the latter city.

"The facts here brought together, if they do not absolutely determine the position of Capernaum to have been at Khan Minyeh, do yet conclusively show, that it could not have been at another place often pointed out as its site, viz, Tell Hum, which lies on the shore further northeast, an hour distant from any part of the tract of Gennesareth."

"The Bethsaida of Galilee, the city of Andrew, and Peter, and Philip, we have seen above, must have lain very near to Capernaum, and probably in the same tract Gennesareth. The same is true of Chorazin, which is mentioned only in immediate connection with Bethsaida and Capernaum; and which, according to Jerome, lay on the shore of the lake, two Roman miles distant from the latter place. In all probability, Bethsaida and Chorazin were smaller villages, on the shore of the plain Gennesareth, between Capernaum and Magdala. I am not aware, however, that there is any historical notice of them since the days of Jerome; and it is therefore in vain to assign at hap-hazard the position of towns, every trace of whose name and site has long since been obliterated. By this remark, I would be understood as expressing the deliberate conviction, that the various points fixed on by travellers and others, as the definite sites of Bethsaida and Chorazin, can have no better foundation than the conjecture of the moment.

"I have said that the very names of Capernaum, Bethsaida, and Chorazin, have perished; and such was the result of our minute and persevering inquiry among the Arab population, along all the western shore of the lake, and around its northern extremity.

No Muslim knew of any such names, nor of any thing which could be so moulded as to resemble them. Yet the Christians of Nazareth are of course acquainted with these names from the New Testament; and especially both the Latin and Greek catholics in Nazareth and also Tiberias, are still more likely to be familiar with them, through their intercourse with the Latin Monks. They have thus learned to apply them to different places, according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travellers. In this way I would account for the fact, that travellers have sometimes heard these names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard either from the Monks of Nazareth, or from Arabs in a greater or less degree dependent on them.

"The ruins at Tell Hum are certainly very remarkable; and it is no wonder, that in the absence of all historical and traditional account respecting them, they should have been regarded as marking the site of the ancient Capernaum. Here are the remains of a place of considerable extent; covering a tract of at least half a mile in length along the shore, and about half that breadth inland. They consist chiefly of the foundations and fallen walls of dwellings and other buildings, all of unwhewn stones, except two ruins. One of these is a small structure near the shore, and the only one now standing; on a nearer approach, it is seen to have been laid up in the later times, with the hewn stones, columns and pilasters of former buildings. Not far off are the prostrate ruins of an edifice, which, for expense of labour and ornament, surpasses any thing we had yet seen in Palestine.

"The extent of the foundations of this structure, is no longer definitely to be made out. We measured one hundred and five feet along the northern wall, and eighty feet along the western; perhaps this was their whole length. Within the space thus enclosed, and just around are strewn, in utter confusion, numerous columns of compact limestone, with beautiful Corinthian capitals, sculptured entablatures, ornamented friezes, and the like. The pedestals of the columns are often still in their place, though sometimes overturned and removed. The columns are large, but of no great length. Here we found, for the first time, the singularity of double columns; that is, two attached shafts, with capitals and base, cut from the same solid block. The shafts are parallel, showing that they were not intended to form the corner of a colonnade. The same singularity is seen on a much larger scale, in some of the immense Syenite columns of the ancient church in Tyre. Another peculiarity here, consists in several blocks of stone, nine feet long, by half that width, and of considerable thickness, on one side of which are sculptured panels with ornamental work, now defaced. They have much the appearance of a stone door; but have no mark of having been suspended, and were more pro-

bably employed as pilasters, or perhaps as panels, in the ornamented wall.

"The stones of this edifice were large, and the whole must once have been an elegant structure. The material is every where compact limestone; unless some of the blocks may be regarded as passing over into a coarse marble. The character of the building it is difficult to determine. The confusion is too great and hopeless to admit of any certainty.

"The whole place is desolate and mournful. The bright waters of the lake still break upon its shore, and lave the ruins; as once they reflected the edifices, and bore the little fleets of what was, of old, 'no mean city.' But the busy hum of men is gone. A few Arabs only were here encamped in tents, and had built up a few hovels among the ruins, which they used as magazines."

(To be continued.)

LAURA BRIDGMAN.

Dr. Howe's Report.

This interesting child has continued through the past year to make rapid progress in the acquisition of knowledge. She seems, indeed, to advance in a geometrical ratio, for every step which she takes aids her in that which is to follow. She has now become so well acquainted with language that she can comprehend and use all the parts of speech; and although her vocabulary is still very small, it is so perfectly familiar as to be to her exactly what speech is to others,—the vehicle for thought. She laboured for a long time under a difficulty like that experienced by persons learning a foreign language.

Moreover, every thought that flashes through our minds is so intimately associated with language as to seem inseparable from it; for, although it is true that we do not always embody the thought in language, yet we think of the words; and when we are intently engaged or interested, then we are apt to express the emotion by an audible sign,—by words. A person looking earnestly for any thing that is lost, on suddenly finding it, will think of the words, "I've found it," or, "Here it is," or, "How glad I am!" and perhaps he will utter them aloud. So with Laura; I doubt not that every thought instantly and spontaneously suggests the finger language,—the signs with which it is associated; for if she be intently engaged by herself, her fingers are moving, and, as it were, mechanically forming the letters, though so swift and fleeting are the motions that no eye can trace them. I have often arrested her when thus soliloquizing, and asked her to tell me distinctly what she had been saying to herself; and she has laughed, and sometimes said, "I cannot remember," at other times, by a strong mental effort, she has recalled the fleeting thoughts, and repeated them slowly. Visitors are sometimes amazed that her teachers can read the words as she forms them on her fingers; for so swift and varied are the motions, that they can see them only as they see indistinctly the spokes of a wheel in rapid motion; but, as by increase of motion, those separate spokes disappear, or

are seen but as one; so do the motions of Laura's fingers, when she is talking rapidly to herself, become confused and illegible, even to those most conversant with them.

Another proof of the spontaneous connection between her thoughts and these arbitrary signs, is the fact, that when asleep, and disturbed by dreams, her fingers are at work, and doubtless uttering her thoughts irregularly, as we murmur them indistinctly in broken slumbers.

Some philosophers have supposed that speech, or the utterance of thought by vocal signs, was a human invention,—a selection by man's wisdom of this particular form of communicating thought, in preference to any other form, as that of motions of the hand, fingers, &c.; and they suppose that a community might be formed with a valuable language, and yet without an audible sound. The phenomena presented by deaf mutes, however, contradict this supposition, if I rightly understand them. So strong seems the tendency to utter vocal sounds, that Laura uses them for different persons of her acquaintance whom she meets, having a distinct sound for each one. When, after a short absence, she goes into the sitting-room, where there are a dozen blind girls, she embraces them by turns, uttering rapidly, and in a high key, the peculiar sound which designates each one; and so different are they, that any of the blind girls can tell whom she is with. Now, if she were talking about these very girls to a third person, she would make the sign for them on her fingers without hesitation; yet, I am inclined to believe that the thought of their vocal sign occurs first, and is translated, as it were, into the finger language, because, when she is alone, she sometimes utters these sounds, or names of persons. She said to me, indeed, in answer to a question, why she uttered a certain sound rather than spelled the name, "I think of *Jennette's noise*,—many times, when I think how she give me good things; I do not think to spell her name." At another time, hearing her, in the next room, make the peculiar sound for Jennette, I hastened to her, and asked her why she made it; she said, "Because I think how she do love me much and I love her very much."

This is not inconsistent with the opinion which I advanced at first, that she associates her thought immediately with finger language; it only shows that the natural tendency of the human mind is to express thought by some kind of symbol; that audible signs by the vocal organs are the first which suggest themselves; but that, where this avenue is blocked up, the natural tendency or inclination will be gratified in some other way.

I do not doubt that I could have trained Laura to express her thoughts, to a considerable extent, by vocal signs; but it would have been a most rude and imperfect language.

Some persons, who are familiar with teaching the deaf mutes, have expressed their opinion that Laura already uses language with greater ease and precision than children who have about the same degree of knowledge, but who are merely deaf and dumb. I believe this is true; and it confirms what I think

might be inferred *a priori*, viz.,—that the finger language should be used as much as possible, in teaching the mutes, rather than the natural signs, or pantomime. I am aware that I am treading on delicate ground; that the subject involves very nice metaphysical considerations, and has an important bearing upon the whole subject of deaf-mute instruction, of which I, by no means, pretend to be a competent judge; nevertheless, I trust I shall not be deemed presumptuous, if I throw out such thoughts as Laura's case has suggested, in the hope that they may be of some service to others.

The language of natural signs is swift in the conveyance of meaning; a glance or a gesture will transmit thought with lightning-like speed, that leaves spoken language a lag-gard behind. It is susceptible, too, of great improvement, and, when highly cultivated, can express almost every variety of the actor's thought, and call up every emotion in the beholder's mind; it is like man in his wild state, simple, active, strong, and wielding a club; but spoken language, subtle, flexible, minute, precise, is a thousand times more efficient and perfect instrument for thought; it is like civilized man, adroit, accomplished, well-trained, and armed with a rapier.

But it is too late to discuss the comparative merit of vocal language, and the language of natural signs, or pantomime; all the world, except the deaf mutes, use the first; the mutes are clearly in the minority, and must yield; the majority will not talk to them in the language of natural signs; they must, therefore, make themselves as familiar as possible with arbitrary language, in order to commune with other minds; and to enable them to have this familiar communion, is, I believe, the principal object aimed at in all good schools for the deaf and dumb. But it is a fact that deaf mutes, after they leave school, are not inclined to use the manual alphabet, or to make sentences in common language; they prefer to express themselves by natural signs, because they are suggested immediately by the thought. If a deaf mute wishes to say to you, *He is my friend*, he hooks his two fingers together; the thought of his friend instantly and spontaneously connects itself with this sign; and if he is obliged to express it to you, he can do so only by translating this sign into the finger language, and spelling the words, *He is my friend*. Now, this ought not to be so; the finger language should be so familiar to him, so perfectly vernacular, that his thoughts will spontaneously clothe themselves in it. Why are words in the finger language so familiarly connected with thought by Laura Bridgman? because she could use but few natural signs, or but little pantomime, and she has been prevented from using even that little, by her teachers, so that the current of her thoughts, forced in a different direction, has worn for itself a channel, in which it flows naturally and smoothly.

I understand that the educated deaf mutes, generally, are little disposed to talk in alphabetic language; that there are very few of them who, after they leave school, make much use of it; and that, moreover, they are

not fond of reading, although they have learned to read, and understand what they read, pretty well. This last fact is one which is lamented, I believe, by all teachers of mutes; but it seems to me to be the natural consequence of the mode of their instruction. Common children learn a spoken language from their mothers, brothers, and sisters, and companions, and it becomes their vernacular. They go to school, and learn to substitute for these audible signs certain printed characters, so that when they see them, they shall suggest the audible signs; that is, they learn to read; but they never read with pleasure until the sight of the printed words suggests easily, and without effort, the audible signs. Persons who have learned to read, late in life, or who are little accustomed to read, pronounce every word aloud as they go along; if they are a little familiar with reading, they merely move the lips without uttering the audible signs; and it is only when very familiar with the mechanical process, that the eye glances along the page, and the mind takes in the sense rapidly; but even then it is doubtful, if the sight of a word, for instance, *horse*, does not immediately suggest the audible sound, rather than the picture of the animal. At any rate, it is very important that a familiar use of the written signs of audible sounds should be had early in life, in order that reading may be pleasant or profitable afterwards.

Now, deaf-mute children, of their own accord, make a few natural signs; they learn some others from imitation, and thus form a rude language, which, on going to school, is amplified and systematized, and which is used with their companions and teachers, until it becomes their vernacular. They learn, at the same time, to use common language in their classes; that is, they learn to read, to write, and speak in it to their teacher, but the moment they are out of school, they resort to the language of natural signs,—of pantomime. When they go away from school, they will not speak in the arbitrary language of signs any more than common children will speak in French, when they can make themselves understood by others; they will not read common books any more than other children, imperfectly acquainted with French, will read in French books. Now, as to oblige a common child to learn French, I would place him in circumstances where he would be required to use it continually, so I would place the dumb child in such circumstances that he would be obliged to use the finger alphabet, writing and reading, until the language should become to him *vernacular*,—until the thought of a *horse*, for instance, should instantly be associated in his mind, not with the motion of his two fore-fingers imitating the ears of the animal, but with the word *horse*. Laura has been thus placed by nature; were she only deaf and dumb, she would learn from imitation many natural signs, and use them; but, being blind, she cannot see them, and her teachers carefully abstain from giving her any.

Doubtless, had she not come so early under instruction, she would have formed a number of natural signs; and probably these would have been an obstacle to her progress in learn-

ing arbitrary signs. Her little companion in misfortune, Oliver Caswell, was twelve years old when he came under instruction; he had begun to use natural signs; and it is pretty clear that the possession of them, by enabling him to express a few of his wants, lessens his eagerness to acquire the arbitrary signs by which Laura expresses her thoughts so clearly. He, however, begins to perceive the usefulness of the arbitrary signs, and is every day asking of Laura, and of others, the names of things.

I shall first give an account of what may be called her physical condition, and its attendant phenomena. She has had almost uninterrupted health, and has grown in stature and strength. She is now tall for her age, well-proportioned, and very strong and active. The acuteness of her touch, and of the sense of feeling, generally, has increased sensibly during the last year. She can perceive when any one touches a piano in the same room with her; she says, "*Sound comes through the floor to my feet, and up to my head.*" She recognises her friends by the slightest touch of their hands, or of their dress. For instance, she never fails to notice when I have changed my coat, though it be for one of the same cut, colour, and cloth;—if it is only a little more or less worn than the usual one, she perceives it, and asks, "why?" It would appear that in these perceptions, she employs not only the sense of touch, but derives great assistance from what Brown would call a sixth sense, viz.,—the sense of muscular resistance. Aided by both of these, she has acquired surprising facility in ascertaining the situation and relation of things around her. Especially is it curious to see how accurate is her perception of the direction or bearing of objects from her; for, by much practice and observation, she has attained, to some extent, what the bee and some other insects have in such perfection by instinct,—the power of going straight towards a given point, without any guide or land-mark. For instance, when she is told to go from any part of the room to a particular door or window, she goes directly and confidently on, not groping, or feeling the walls; she stops at the right instant, raises her hand in the right direction, and places it upon the door-knob, or whatever point she may have aimed at. Of course, it is not supposed that she can exercise this power when she is in a new place, but that she has attained great facility in ascertaining her actual position in regard to external things.

I am inclined to think that this power is much more common than is usually supposed, and that man has the desire and the capacity of knowing all the relations of *outness*, (to use a word of Berkeley,) so strongly marked as almost to deserve the name of a primitive faculty. The first impulse on waking in the morning is to ascertain where we are; and, although the effort to ascertain it may not be apparent in common cases, yet, let a person be turned around when he is asleep, and see how instantaneously, on waking, he looks about to ascertain his position; or, if he is lying awake in the dark, and his bed should be turned round, see how difficult it would be for him to go to sleep without stretching out his hand to

feel the wall, or something by which the desire in question may be gratified. Who could be easy a moment if he had no notion of what he was sitting or standing upon, or any perception or idea of being supported and surrounded by material objects?

(To be continued.)

SUMMER.

From the British Naturalist.

As in the spring, we feel the freshness of young existence, and, while every thing is awakening into life around us, involuntarily wonder and wish to know what may be the nature of that singular principle, which, after having lain as still as though it had been dead for a season, is beginning to mould creation into so many forms, and elaborate out of the same common store, and by the agency of the same stimulating sun, plants and animals in all their tribes, amounting, probably, in the whole, in Britain and the surrounding sea, to more than twenty thousand species, and certainly more than twenty thousand millions of individuals in the course of one season; so, in the summer, when the catalogue seems full, and the earth, the air, and the waters are literally alive,—when, before we have had time to give one object the slightest attention, another comes in to claim the preference, we feel disposed to throw ourselves under the shade, suspend our inquiry, and devote the whole of our time to admiration.

And the summer is so transcendently rich in being and in action, that, if it were to come upon one all at once, it would be almost too much for the mind. It comes, as we have said, more rapidly in those regions where the winter hold its dominion for the greater part of the year; and those who have noted the conduct of the people there, have seen that the breasts of men are thawed and warmed as well as the fields and the floods: that the peasantry of Lapland sing in chorus with the birds; and that when the Esquimaux quit their habitations of ice, and their messes of seal's fat, and betake themselves to the cranberry swamps and pine forests, even they feel a blitheness and hold a jubilee. And amid all the arts, the elegancies, the information, of the most polished and happy artificial life, there is a feeling of restraint when the summer comes, a wish to leave those inanimate fabrications of man, which, however curious or costly they may be, the same energies that are giving life and growth to the whole rural world, are mouldering and consuming. That which is a fact with the rest of living nature, may always be in some manner found as a feeling with man; he wishes to hibernate in the cold months, but to have "free range" when they are gone; but fashion stifles the voice of nature, and rules that the first day of partridge shooting should also be the first of the summer.

In Britain, at least in the southern and more genial parts of it, the progress towards summer is so gentle, that it steals upon us before we are aware, and the first fruit is ripe before the last blossom be gone—the early cherry before the mulberry be completely in

leaf. The progress, though thus slow, and therefore to many imperceptible, is not on that account the less extensive, or the less worthy of study. It is from the small spicule of ice which, whether they ride firm and solid upon the mountain blast, and strike like so many needles, or dissolving in the warm stratum of air over the city, turn a literal "paste of fog" with the floating particles of charcoal contained in the smoke, to an atmosphere of living rainbows that are all in motion and in music; from the single chirp of the little wren, as feeling the influence of an occasional mid-day glimmer, it hops out of the heap of withered sticks to hop in again whenever the cloud comes, to that full chorus of nature which swells and rings, and reverberates from field to hedge, from hedge to copice, from copice to forest, from forest to wild, and from wild to the sea-beaten promontory—where the voice of the angry waves is lost in that of the ten thousand water fowl that nestle on the rock; and from that first effort of the returning sun which just softens the surface of the snow, or blackens the southern side of the furrows' ridge, to the full beam and blaze which drinks a rain-storm in a day, and sickens or fatigues, by the very excess of its bounty, those creatures which it has called into life.

This wonderful progress, this production of myriads which no man could count, and yet the most minute or the most common of which has a beauty of structure, and an adaptation of parts, that no art of man can imitate, is begun and completed in the short space of three or four months, without noise or without effort, but what appear to be the song and sport of the creatures themselves. We boast of our manufactures and their productions: of our rocks flowing in streams of iron and brass; our aged mountains ground into porcelain; the sea-weed and the sand of our shores becoming glass; our dust and rubbish being molten into stone,—we boast of these and very many operations. And, comparing them with the labours of other men, we may boast of them; they are unrivalled under the circumstances, under any circumstances: but when we compare these processes and productions with those of nature, they are really nothing in comparison; and the machine or implement, to the contriver of which we erect a statue, is a mere bungle compared with the least and simplest of these. In the very best machines of art there is always a weak part, one that is loaded with the rest, and wears out long before them; but there is nothing of the kind in nature, for every organ that we find in her productions is, when we understand it, the very best for the accomplishment of the purpose that it serves: there is nothing bungling or unskillful, and nothing defective or redundant. Each comes, unscen and unbidden, in the very form, of the very consistency, and at the very time that it is wanted; and when the use of it ceases, it decays; but even in its decay it is not lost, for the moment that it has answered its purpose as part of one production, it is changed and decomposed by a new power and becomes part of another. Size or shape is no obstacle, and that which to our art would be a physical impossibility, hinders not

a job the operations of nature. Gravitation is nothing, and within those limits which are found in the average of natural circumstances, leaf is nothing. If it be necessary that a plant should grow upwards, or that an animal should run with its back downwards, there is instantly an apparatus by which that is accomplished. It is the same with regard to the media in which they exist. One walks on the surface of the earth and browses the herbage under it; and where that is the case we find the neck, head, and mouth the way best constructed for answering these purposes. Another roams in places where there is no vegetation upon the ground, and in it we find as perfect an adaptation for finding its food above it. A third courses its prey along the earth, and we find it endowed with all the apparatus of rapid and prolonged motion. A fourth feeds upon creatures that can escape from it, either by flying into the air, or creeping into holes in the earth, and it is so constructed that it can steal softly onward till it be near its prey, and then spring upon it with so much force as to cripple it by the blow. It would be easy to continue this enumeration through many volumes, for there is not a situation or a purpose that the most fertile or the most fantastic imagination can picture, that has not an adaptation or an instrument in nature; and all art is merely imitation, and very clumsy imitation, of that which nature effects as an effortless and natural consequence of the previous states of those substances upon or among which the phenomena take place.

We go to museums and bazaars, and we wonder at their contents; and that man should be so formed as to understand and construct those things, is the grand marvel, the glory of natural history; but the blade of grass on which we tread, the worm on which we trample, or the little fly that annoys us with its buzzing sound and its tickling proscosis, is infinitely more curious, far more fraught with information, than all the museums of art that ever were collected. Creation is a self-organizing, a self-constructing, and, in so far as man is concerned, a self-contemplating museum. Other museums, however numerous, and ingenious, and rare may be the subjects collected, have no mutual relation,—the one contributes in no degree to the other; but in the museum of nature, though the parts be innumerable, the machine is but one, and, containing or contained, there is such a mutual relation and dependence that, if one is destroyed, others must perish along with it; and, if a new one appears, it comes not alone. Depress but a mountain for a few yards, and you lose some Alpine plant, possibly too small for the microscope; turn but the course of a river, and many nations perish in the dried channel; empty even a small lake, and more life is lost than in the wars of a Gengiz Khan, or a Napoleon; root out a tree, and you destroy myriads; pull but a leaf, and there may be on it the germs of ten thousand lives, all of which would be active and on the wing before the season were over; touch but a bit of rotten wood or a heap of dust, and the chance is that you disturb the habitation of something that is alive. On the other hand,

form a pond of the most limpid water, and one annual visit of the sun will stock it with aquatic plants and aquatic animals; sow but an unwonted plant and you will find it taken possession of by an unwonted inhabitant.

Thus the grand principle to which all the glories of the summer are owing, literally, and in its material substance, "walketh in darkness." And how can it be otherwise? Those glories that are around us in all the luxuriance of the summer beauty, are the museum of "the living God;" extended and free as that beneficence with which he breathed into man the breath of life—of contemplation, and reflection, and sent him into the midst of this mighty and marvellous creation, to learn to wonder and to worship.

And who, to whom thought is given, would so contemn his Maker, or so injure himself, as to be amid all this, and yet let the summer sun go down upon him in a state of ignorance! aye, who would not spring to it at the grey dawn of the summer morning, while the grass on the hedge is all in gems, and the mountain is veiled in its fleecy mantle! Who would not hasten to witness an awakening world, to see all nature coming forth from her slumber, and joying to meet the vicegerent of her Maker! And just at that time—just in the wane of that momentary repose which, in a northern country, one cannot call night—will you witness some creatures upon which the sun never shines, some tiny flies coming out of their pupar cases, which are all destined to die before the sun, which is now dissolving the ascending clouds over you, appears in the horizon. By the pool or the brook, too, you will find the gnat, having forgotten her song with which she wearied the night, and her thirst for blood, which is probably given to her as a stimulant for the last and effort of her life, perched on a floating straw, or leaf, or bit of duck-weed, and playing the boat-builder with untaught and therefore inimitable skill, and a perseverance even to the death. That little colony which she commits to the waters, and which is a true life-boat, as it is full of life, and yet will neither sink nor be wetted, is at once her legacy and her monument; and when it is completed, she merely flutters through the air for a few feet, drops lifeless upon the water, and unites with that mass of matter out of which germs are to elaborate their coming forms.

Spiders.—One species termed by Latreille *Mylale cæmentaria*, closes the entrance of its retreat with a door, formed of particles of earth cemented by silken fibers, and closely resembling the surrounding ground. This door, or rather valve, is united by a silken hinge to the entrance, at its upper side, and is so balanced, that, when pushed up, it shuts again by its own weight. In the forest of Brazil, we once met with a most interesting little spider, which sheltered itself in the same manner. Its case was suspended in the middle of its web. Upon being disturbed, the little creature ran to it with swiftness. No sooner had it gained its retreat, than the door closed, as if by a spring, and left us in silent admiration—too

great to lead us to capture the ingenious little creature for our collection.—*Swainson.*

For "The Friend."

Letters and Papers of the late
JOHN BARCLAY.

(Continued from page 294.)

On the tenth of Fourth month, 1817, in conformity with an apprehension of duty, he addressed a letter to his late teacher, asking forgiveness for his conduct whilst a scholar. He had now made a change in his language and attire; and under the exercise and tribulation immediately attendant, he thus writes to a friend.

"Clapham, 22d of Fourth month, 1817.—In the season of sore affliction, which has at this time overtaken me, next to that consolation which springs from Him who is the source of all good, I know of nothing that affords such refreshment as the sympathy of dear and valued friends. And that I have thy tender sympathy and solicitude, at this time of trial and of tears, I feel too well assured to doubt. How insignificant, how comparatively light, did the adoption of any alterations in appearance and behaviour seem to my view, whilst they were looked upon at a distance: how little did I suppose, that such trembling and distress would have been occasioned by so trifling a circumstance as the discontinuance of some paltry practices and habits, which were clearly seen to have had their origin in evil, or tended to it: how far was I from believing, that when the time should come for my standing forth, and showing under whose banner I had enlisted, in whose chosen regiment I served, there could be any other feeling in my heart but joy, that I was counted worthy to suffer whatever might be the consequence. Well, dear —, we have that which is better than words, by and through which we can communicate; why then need I add more. It may, however, relieve thee a little of what I know thou feels for me, to be assured, that in every respect as to this important matter, whether I look at the time, the mode, or extent of this act of dedication, I have nothing for which to reprove myself as yet,—nothing that I could *really* and *truly* wish to be otherwise than it is; and that I have abundant cause for thankfulness and encouragement."

Being himself called out of the fashions and follies of the world, John Barclay was led into deep exercise and trouble on account of the departures from simplicity in many respects observable among the members of our Society. In a letter dated the 30th of sixth month, 1817, addressed to Thos. Shillitoe, he says, "Surely I have thought if we were to cast out the crowd of opinions which have got the first place in our minds,—opinions founded or cherished by custom, example and education, in the good, and by vanity, or something worse, in the bad; and if we were coolly and calmly to listen to the silent dictates of best wisdom, we should clearly see, that the holy principle we profess, (to use the words of John Woolman,) inevitably leads those, who faithfully follow it, to apply all the gifts of Divine Providence to the purposes for which they

were intended.' I venture to say, we should then find a greater necessity laid upon us, to exercise self-denial in what we are apt to think little matters, than is now often thought of; we should have such a testimony to bear against superfluity, extravagance, ostentation, inconsistency, and the unreasonable use of those things which perish with the using, as we now profess to have, against the more flagrantly foolish customs and fashions of the world. Whatever some may think in regard to these things, I feel assured, that he, who in his outward appearance or behaviour, bears any remnant of a testimony against the customs and fashions of the world, ought to be ashamed of himself, if he believes his avowed sentiments, by a departure from simplicity in the furniture of his house, and way of living. Wilt thou excuse my saying a little more, dear friend, on so important a subject as this has long felt to me? I have been almost ready to blush for some, at whose houses I have been, where pier-glasses with a profusion of gilt carving and ornament about them, delicately papered rooms with rich borders, damask table-cloths curiously worked, and figured extremely fine, expensive cut glass, and gay carpets of many colours, are neither spared nor scrupled at. Some indeed seem to be desirous of disguising and excusing their violation of the simplicity, which their better feelings convince them they should practice, by saying, that this or the other new or fashionable vanity is an improvement on the old article,—that this gay and gaudy trumpery will wear and keep its colour better than a plainer one,—that this precious bauble was given them by their relations. Thus are they endeavouring to satisfy the inquiries of those who love consistent plainness, and to silence that uneasy inmate, the unflattering witness, which is following them."

At the close of a memorandum on the same subject, made on the following 9th month, he says, "I believe that it is my duty to live in such a humble, plain, homely, simple manner, as that neither in the furniture, food, or clothes used, any misapplication of the gift of Divine Providence be admitted or encouraged."

Tenth month 10th, he thus writes to a Friend.—"This morning upon calling at J. S.'s I found Samuel Alexander within and alone, and spent about twenty minutes pleasantly with him; upon inquiring after the American Friends, S. A. said they were both there, and that Hannah Field was unwell; but that I should see Elizabeth Barker. Upon this he left the room, and soon returned, introducing E. B., whom I had felt dear to me, indeed before I saw her. She took my hand with the affection of a near relative, and addressed me in as moving and affecting a manner as I remember ever witnessing. She seemed to be speaking to one, whom she believed to be under the powerful, refining, and preparing hand of the Lord, and with whom she tenderly entered into sympathy, under his necessary provings and purgings; using several times the words 'dear exercised child,' and speaking especially of the overruling power that is to be regarded and trusted to in our affairs, both temporal and spiritual: and these

words, (as it were,) still ring in my ears,—‘He can bless a little, and he can blast a great deal.’ Oh! that we may all keep in the littleness, in the lowliness; remembering what we are in the absence of our Beloved; how poor, how mean, how unable to preserve ourselves from falling, or to keep our souls alive to what is good; that so we may truly know wherein our strength lies, whence our qualifications come, how we may be what we ought to be, and how become instrumental to good in any way.

“Thou knowest that I have wished, in regard to my settlement in the world, far more earnestly to obtain the blessing which maketh truly rich, than any other acquisition; thou art also fully aware, that, as this blessing is annexed to obedience, so the nearest way to partake of it in our outward affairs, is to submit to that which may be required of us. I am ready to think, if there be any thing for me to do in the line of business, it will be in a very humiliating way: that I must, whether in business or not, descend into a rank far below the wishes of my dear relatives and friends, and be subject to the wants of those poorer brethren and sisters, who are often meekly esteemed, and little regarded; that I must thus enter into their sufferings, and taste of their cup of bitterness; and thus also loudly testify against the prevailing prejudices, pride, and luxury of this age, but more especially against many notions and opinions that are creeping in amongst us, as a people. Oh! how is the prosperity of the precious cause of Truth obstructed and impeded;—how grievously is it suffering under some who call themselves its friends;—‘Ye are my friends,’ said our Lord, ‘if ye do that which I command you’; ye are the friends of Truth, who obey the dictates of Truth: but these would rob her of her simplicity, and have her disguise the distinguishing features of her countenance, and cover her with their own deceitful embellishments, their own vain inventions. But I cannot express to thee the warmth of feeling that prevails with me, when I look around and consider the situation of that numerous class, the full, the rich, and the gay; nor can I convey to thee the pity that I have in my heart for them: how are they encompassed about by their own selfish, earthly satisfactions and comforts,—how are they snugly nestling themselves in that which is likely in the end to prove to them a bed of briars! May we be favoured to subject our own fallible faculties and powers, our own reason and natural understandings, which are ever apt to busy themselves in things that cannot rightly be brought under their decision; that we may each (I repeat) endeavour to sink down low, and dwell low in that, which showeth indubitably the good from the evil, in all our undertakings and designs. Oh! this is an attainment that comes only by a diligent attention to the voice of the true Shepherd.”

From the excellent matter which he penned during 1817, we only extract some remarks on prayer.

“The Lord ever hears and answers the prayers, which he hath put into the hearts of those that desire to fear him. As far as I can re-

collect, those daily formal repetitions of words, in the practice of which I was brought up, were but seldom accompanied with that which is the essence of true prayer, viz. a reverential breathing unto the Lord, and a longing of the soul after those things that we need. There were times too, in which my soul did ardently crave the attainment of best things; but then my prayers being confined to certain times and certain words, and I being taught this restricted notion of the act, it did not allow of the springing forth of those secret desires, which the Lord raised in my heart; so that these seasons wherein true prayer was begotten by Him, who teaches when and how to pray, were not rightly availed of or profited by.

“I remember that after I refrained from repeating those forms of prayer, which were taught me in my childhood, I was much in the habit of kneeling down and repeating extempore prayers, by dint of my natural abilities: this I did for some little time, with great fervour of word and eloquence, even sometimes aloud, both morning and evening; until the Lord opened my eyes in this respect, and gave me clearly to see, that these attempts in my own will, way, and time, were but sparks kindled about me, and which availed nothing with Him, whose own sacrifices (of his own preparing and kindling) were alone acceptable. Thus, in obedience, I was made willing to be silent and seek the Lord; who is nigh at hand, and dwells in the hearts of his people, and is not far from any one of us, if we look for and unto Him. This silence of all the creaturely reasoning powers, was very hard to something in me, which would be judging and questioning,—very unmeaning, did it appear; yet durst I not forbear to meet with my Lord and Master, or to strive to meet with Him, day by day, and oftener than the day; and frequently crying in the depth and sincerity of my heart unto Him, that he would be pleased to show me the way to call upon him aright, and what to pray for. I was often in tears, and lay down my head in grief upon my pillow, fearing I should never be made sensible of true prayer, and partake of the privilege of ‘praying always.’ The Lord did not long leave me without his blessing, his blessed countenance and presence and comfort; no,—he showered at times of his merciful goodness into my poor heart, and kindled such love towards himself, such earnest breathings after the further arising, the glorious spreading, and increasing exaltation of His name, and power, and truth, as enabled me truly to praise and bless His holy name, engaged me still more to cleave unto, obey, and follow Him in whatsoever he might require. My soul was also filled with living warmth of love and charity towards his creature man, whom he created in his image; with great pity also towards such as had deviated from the path, in which He would have had them to go, and who had thus turned away from the Lord their leader: an unspeakably sweet feeling of fellowship and sympathy arose in me, towards those in whom the Lord had excited a love or desire of himself. Thus was true prayer, in and by the true spirit, in measure raised in my heart, not according to the way or time which man’s wisdom or inclina-

tion would lead and teach, but the very contrary; for even to this time, I am often so situated, as not to have any words for long seasons together to utter, either audibly or in my heart; and still more often, am in dryness, distress, and apparent desolation; yet through all I can bless the Lord.”

“Oh! what sweet First-day’s have I spent at a disagreeable dull lodging; what meetings have I had, what sweet meetings in the middle of the week, when I gave up every thing that stood in the way, and thus procured liberty to attend them. What sighs, what cries unto the Lord in secret corners, when a few minutes could be spared in the midst of the bustle of worldly engagements;—when walking through the noisy crowded streets, what songs unto the Lord God of all tender mercies, who overshadowed me;—and when occasionally an afternoon was allowed me, wherein to be absent from business, what sweet contemplative walks in the meadows and country, a few miles out of town.”

(To be continued.)

For “The Friend.”

ILLITERATE PREACHER.

Among those who at an early period united themselves to the despised Quakers in Scotland, was George Gray, a person of good repute, both with regard to his religious qualifications and worthy conduct, so much that the minister of the parish boasted, he had a weaver whom he would defy any of the Quakers to equalise, either for knowledge or good life; but when he withdrew from his communion and joined Friends, the minister was greatly incensed.

Through sincere and steadfast adherence to the teachings of the Spirit of Christ in his own heart, George Gray became a highly valued servant of the Church, being called into the ministry during the time of his long and hard imprisonment at Aberdeen. Prisons were the colleges in which the Head of the Church often taught and prepared the early Quakers for his work. Separated and retired from the world, its traffic and its pleasures, and subjected to privations and often bitter suffering, they were led to contemplate the degeneracy and wickedness of man, the uncertainty and emptiness of all earthly delights, and to seek a city which hath foundations, whose builder and maker the Lord of hosts is. Weaned from all sublunary sources of enjoyment, and their hearts opened to receive the Lord of life and glory; they knew him to take up his abode with them, illuminating their understandings by his divine light, tendering their hearts with the effusions of his love, giving them true faith in his power and unfailing goodness, and strengthening them by his Spirit with might in the inner man, to do and to suffer in the path which he clearly cast up for them to pursue.

Though poor as to this world, and barely acquainted with the very rudiments of learning, the word of God’s wisdom—the word of faith—dwelt richly in George Gray; and his understanding being much enlarged in heavenly experience, he brought forth, as a faithful

steward, the good things committed to him, to the great refreshment of the Lord's heritage, and to the building up of many in the Truth. As none could justly blame the upright even tenor of his conduct, so was he, through watchfulness, preserved and directed in the exercise of his ministerial gift; nor could any critical opposer, it is said, ever find him wrong in a word. On the other hand, many persons would confess their admiration at the excellent matter, utterance, and pertinent connection in the testimonies of one, so devoid of acquired learning, and yet so thoroughly furnished in all respects for his holy calling. Thus, in this instance, was very clearly evinced, what it is that constitutes the best adorning of gospel ministers, and what is the only right qualification for speaking "as the oracles of God."

Doubtless it was in allusion to such instruments as George Gray that Robert Barclay thus speaks: "If in any age, since the apostles days, God hath proposed to show his power by weak instruments for the battering down of carnal and heathenish wisdom, and restoring again the ancient simplicity of Truth, this is it. For, in our day, God hath raised up witnesses of himself, as he did fishermen of old; many, yea, most of whom are *labouring and mechanic men*; who, although without that learning, have by the *power and spirit of God*, struck at the very root and ground of Babylon; and in the strength and might of this power, have, by reaching their consciences, gathered thousands into the same power and life, who, as to the outward part, have been far more knowing than they, yet not able to resist the virtue that proceeded from them."

Thus it was that those ministers of the Lord Jesus baptized their hearers into the name of the Father, and of the Son, and of the Holy Ghost; and all ministry, unaccompanied by this baptizing power, however Scriptural it may appear, will not satisfy the soul that is hungering and thirsting after righteousness. Every thing produces its own likeness; where a ministry of mere words exists, it will tend to draw the mind from the gift of God in the heart, and to produce a fondness for words. Instead of gathering souls to Christ, it scatters and leaves the flock exposed to the machinations of Satan, who is walking about as a roaring lion, or insidiously concealing himself under a high profession, seeking whom he may destroy.

In relation to the demonstration and power of the Spirit which accompanied the preaching of those mechanics and labouring men, Robert Barclay proceeds: "Of this, I myself, am a true witness, and can declare from a certain experience, because my heart hath been often greatly broken and tendered by that virtuous life that hath proceeded from the powerful ministry of these illiterate men; so that by their very countenance, as well as words, I have felt the evil in me often chained down, and the good reached to and raised. What shall I then say to you, who are lovers of learning, and admirers of knowledge? Was not I also a lover and admirer of it, who also sought after it, according to my age and capacity? But it pleased God, in his unutter-

able love, early to withstand my vain endeavours, while I was yet but eighteen years of age, and made me seriously consider, which I wish may also befall others, that without holiness no man can see God; and that the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding—and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness and humility of mind, where the Lord appears and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me, that all this learning, wisdom and knowledge, gathered in this fallen nature, is but as dross and dung in comparison of the cross of Christ; especially being destitute of that life, and power, and virtue, which I perceived those excellent, though despised, because illiterate, witnesses of God to be filled with. And therefore seeing that in and among them, I, with many others, have found the heavenly food that gives contentment, let my soul seek after this learning, and wait for it forever."

In the apostles' days, Satan transformed himself into an angel of light, in order to lay waste the work of those dignified ministers of Christ; and he assumes the same character in this day, to destroy our faith in the divinity and atonement of the Son of God, and in the authority of the Holy Scriptures; how successful he has been, the defection of thousands stands as a lamentable proof. Now he is assuming a different transformation, and under the pretext of guarding the Scriptures from misinterpretation, he is assailing the doctrine of Christ within the hope of glory, the Light which lighteth every man that cometh into the world. Some would fain persuade us that George Fox, William Penn, Robert Barclay, and others of their day, who were effectual preachers of this doctrine, did not understand the Holy Scriptures, and that they put erroneous and dangerous constructions upon them; that they did not regard the scope of the text and the context; for had they properly studied and compared the Scriptures, they would have found that the light which they say "lightens every man that cometh into the world," and the grace of God which the Scriptures also declare, "has appeared unto all men," only enlightens and appears to men in connection with a knowledge of the Scriptures, or as the gospel is instrumentally preached to them; and consequently there must be a vast proportion of mankind who are shut out from the light of Christ, and whom the grace of God never teaches what they are to do, and to leave undone, in relation to their duty to God.

It seems to me that it must militate against the use of the Holy Scriptures, and involve a singular incongruity, to advance the sentiment, that "ignorant and unlearned" men, as Peter and John were esteemed, should be inspired to write doctrines and precepts for the benefit of mankind, which cannot be understood without great learning and study; and that the children of God in after ages, who are led by the same Spirit, are in great danger of misconstruing, and making deductions from them, dangerous to their everlasting welfare.

But if we apply to Fox, Barclay, Penn, and other ministers of that day, the text which our Saviour gives, "by their fruit ye shall know them," we cannot safely conclude, they were in error in directing the people to the Light of Christ as an unerring guide within them, which would discover the path of duty, and give them power over temptation and sin. Justice Hotham told George Fox that if God had not raised up this principle of light and life which he preached, the nation would have been overrun with rantism, and all the justices could not have stopped it with all their laws—he had known it for ten years, and was glad the Lord had raised it up.

The result of the labour of those enlightened and devoted men, who were instrumental in turning thousands from darkness to this divine inshining Light, and from the power of Satan unto God, bringing them to partake of the essence and the glory of the gospel dispensation, to sit under their own vine, where they enjoyed the Lord Jesus Christ as their Shepherd and Bishop to feed them; their Prophet to teach them; their Light to lead them; and their Mediator to justify them, and the Captain of their salvation to fight their battles for them, furnishes ample proof that they were anointed with the same Holy Spirit under which the Scriptures were written, and that we have far better ground to receive for truth, their expositions of the sacred text, than the commentaries of the would-be-thought learned of this day, who cavil at the doctrine of the inward universal Light; but who are involved in mists and inconsistencies. However weak unstable man may be deceived, none of Satan's transformations can alter a single doctrine of the gospel of Christ, nor destroy the divine authority of the Holy Scriptures. They declare, if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." To partake of the cleansing and justifying efficacy of his blood, we must not only believe in him, but we must walk in the Light, in which the nations of them that are saved do walk, and this is the light of the Lamb. The glory of God doth lighten his church, and the Lamb is the light thereof, and only as we live and walk in Him, can we receive and be kept in the true faith, making a right use of the Holy Scriptures, and armed on the right hand and on the left against the transformations of our cruel enemy, be preserved from being deceived ourselves, and deceiving and leading others astray from Christ, the everlasting Shepherd of the sheep.

Another City Discovered in Central America.—At a meeting of the Academy of Natural Sciences of Philadelphia, held Fifth month third:—

"Dr. Chaloner stated, that he had been informed by a gentleman from Washington county, Pennsylvania, who had recently returned from Central America, and had there met with Stevens and Catherwood, that these latter had discovered the remains of another city, covering an area of about six miles square.

"The ruins were in a good state of preservation; and some specimens of sculpture brought thence by him, evince marks of much skill and beauty.

"The beam of wood referred to in Stevens's Central America, and found in the ruins of Uxmal, was stated to be well preserved. The tree from which the wood is derived, is called by the natives Zapadillo. It is more durable than live oak, or red cedar, sinks in water, and when polished, resembles 'Partridge wood,' but is darker and harder."—*Proceedings of the Academy of Natural Sciences.*

BEAUTY.

Beauty can never die. The tinted cheek May lose its delicate colour, and the brow Reveal the furrows of unspiring Time— The eye forgets its lustre, and the voice Gash forth no more in music—Age may bow The now unequalled form, and chain the step Whose touch elastic crushes scarce the flower— Wo, Want, Disease, and Death, each in his turn, May wreak his vengeance on the suffering clay, Till to the sensual eye no grace remains— Yet not one ray of that internal fire Which is the life of beauty, and its oil, Shall e'er be quenched or dimmed: It liveth on, The same ethereal essence—chance nor change Can pale its light, nor war its perfectness— The gift of God, eternal as Himself, It grows in glory as its years increase!

Such beauty, dearest Isadore! is thine— The beauty of a soul that long hath held Companionship with purity and truth, And known their deepest, holiest baptism!

W. H. Burleigh.

Buffaloes of India.—The following incident will illustrate the strong antipathy which all the different species of the ox seem to have to any thing of a red colour.

"As I was hunting with a party near Dandore, a hog that we were chasing, led us through a heavy cover, into a plain thinly overpread with water, where, about a hundred yards to the left, we suddenly saw a herd of wild buffaloes. We still, however, pushed on after our game, but not without observing that the animals were throwing out signals for a general attack. A servant, who happened to be upon a grey horse, attracted the attention of three of the herd in particular, which galloped after him. The poor fellow was extremely terrified,—as indeed we all were,—and roared out lustily for that assistance which, unfortunately, we could not give him. His horse was not less frightened, and made every exertion; but it did not appear he would have succeeded in his flight, had not the buffaloes confined their attention to the man's turban, which was red, and which, upon being called by us, he had thrown from his head. We had the pleasure to find this device fully successful; the buffaloes amused themselves with tossing the turban about, till it had opened to its full length, which might be from eighteen to twenty yards, which they then proceeded to rip into pieces with their horns."—*Scatman.*

THE FRIEND.

SIXTH MONTH, 18, 1842.

An earthquake of an awful description occurred in the West Indies in the early part of last month. In the Island of Cuba it appears to have been the most severely felt, and at Cape Haytien especially, with most desolating and melancholy effects. From the various accounts which have been published, we select the following:—

Extract from a letter dated at Cape Haytien, 18th May, to a gentleman in this city.

"I reached here a few days since, and found this once beautiful city a heap of ruins, occasioned by an earthquake on the 7th instant. At a quarter past 5 P. M., the first shock was felt, which was so violent as to prostrate almost every thing. Of the houses not a single one is now inhabited, not a street now to be traced; and of 10,000 inhabitants, between 8000 and 9000 (counting the country people in on that day) lie buried beneath the ruins. Our estimable friend —, I am happy to inform you, escaped with his life, by rushing into the street, upon finding the walls and floor giving way, but received a severe wound in the head from some of the falling materials. Upon recovering himself, he returned to his house, and saved his wife and little girl uninjured—his other two children were crushed in the ruins. The shocks were repeated every fifteen minutes. The houses in which the inhabitants were preparing for their evening meal, the falling in of the roofs and rafters scattered the fires, which seized upon it, and in an incredible short space of time the whole woodwork of the city was in flames; by eight o'clock the country people poured into the city, armed with machettes, knives and guns, and commenced the work of pillage and murder, killing every one who offered any resistance to their depredations. The houses and stores of the few whites and principal merchants were the first to be attacked. These were soon sacked, and every thing in the shape of moveable property that was not covered up in the ruins, was taken possession of. Bands of eight or ten of the plunderers would meet in the streets and contend for the spoils, frequently leaving on the ground half of their number dead or desperately wounded. Such a scene, as I am informed by eye witnesses, was scarcely ever beheld. Beneath the ruins, the cries of the wounded and dying for succour, were heard in vain, and in many cases four days elapsed before any efforts were made for their extraction. To-day one person was brought out alive, who had lived fifteen days under a bed of wall. Every merchant that could escape made for the shipping, where upwards of one hundred were crowded in four vessels. The shocks have continued ever since my arrival, and now, at 11 o'clock, we had a severe one. The survivors sleep in the country in the fields, none daring to trust themselves as yet under any cover. The stench from corrupted bodies was such, that at one time it was feared some pestilence would break out; but the fire and the lime-stone, (which the heat has converted into lime), is daily purifying the air. The destruction of life and property has been terrible, and it will yet be some time ere the people can sufficiently overcome their fears, to make any attempt to clear away the ruins, or return to the places where their happy homes so recently stood."

DIED, in Salem, New Jersey, on the morning of the 25th of Fifth month, 1842, Mary Drew, in the thirty-sixth year of her age. "Blessed are the dead who die in the Lord from henceforth; yes, saith the Spirit, that they may rest from their labours; and their works do follow them."

The near relatives of this dear friend, and those who have had good cause to believe that she was favoured to die in the Lord. Many were the baptisms, and deep conflicts of her devoted spirit, to purify and prepare her for a better world. Earnest were her desires, to know the will of her heavenly Father concerning her; which, in his mercy, he was pleased to unfold to her. She had a lively feeling of the obligation and

filial affection due from children to their parents. She believed that much ere was needful to avoid all idle and unnecessary words; and that every word should be strictly true. She had also a strong testimony to bear against a detracting spirit: saying she had felt much on this subject, and wished all her friends to know it. Most was did business, and she taught in the true spirit of prayer; prayers that would be acceptable to the Redeemer; who was pleased, in his own time, to remind her of his memorable declaration, "No man can come to the Father, but by me." From this time, Jesus, the Saviour, and to be prepared for heaven, were her principal themes. It may be said, that for many months, Most was did business, and her greatest pleasure praise." She was frequently heard to say, "praised be thy holy name!" and at one time, emphatically exclaimed, "glorious! glorious! glorious!" as if enjoying a sweet participation of heavenly bliss, "oh, that blessed home! that happy place!" She frequently interceded with her dear Saviour, to wash and purify her, to keep and preserve her, from every thing that would exclude her from the lowest mansion there; and to plead with the Father, for pardon, for all she had ever thought, said, and done amiss. She earnestly exhorted several of her friends, not to put off the great work of preparation for her dear Father, to a sick-bed; as she felt she had been enough to bear at such a time; and now, if I had all to do.—To a relative, when taking leave of her, she said, "dear —, mind the world less, and God more. Make it thy practice, at the close of each day, to retire, and read the Scriptures; and make a strict examination how thou hast spent the day; and besides this, often read the Scriptures, and wait upon the Lord for renewals of strength." The evening previous to her departure, she requested those about her to be very still: soon after, she supplicated thus: "Saviour! be pleased, in tender mercy, to have compassion on me, a poor, weak, unworthy one, who am not fit to see thee, I can not thank thee." "Jesus, be with me to the end!" A short time before she expired, she was heard to say; "I rely entirely upon Christ! Saviour, precious One, be pleased, in thy own time, to wait me up on high!" Soon after this, her redeemed spirit was permitted quietly, and peacefully to depart; leaving the consoling evidences, that her labours, and her many prayers, had not been in vain in the Lord.

—, at Crowell, New Jersey, on the first instant, after an illness of five days, SARAH ANN, wife of Joshua Whitall, M. D., in the forty-third year of her age.

During her short indisposition, she was favoured to feel the assurance, that Divine love and mercy were extended to her; and was qualified to petition that the Lord would remove all her transgressions, and prepare her for the annals of heaven. She said, that early in life, the path wherein she sought to walk, had been pointed out to her; she had made many sacrifices on account of religious duty; but for want of keeping her eye sufficiently single, she had not made that progress on the heavenly journey, she might have done. Although desirous of living a little longer on her husband and children's account, yet it was with entire resignation to her Saviour's will, and under the persuasion, that if she was then taken, it would be to a happiness far above all that her domestic endearments could bestow. She affectionately saluted her five children; and to such of them as were of an age to understand her, she imparted tender counsel and advice. She desired that they should be brought up in simplicity and plainness, becoming our religious profession. She was favoured to see and acknowledge, that the cross-occurrences of life, had been blessings in disguise, tending to wean her affections from earth, and centering them in heaven. Her heart was enlarged in love to supplicate on behalf of her own and another family,—the neighbourhood around,—the meeting she belonged to,—and for a general revival in our religious Society. She desired that her friends might be informed, that she died in peace with all, and in perfect confidence in the mercies of her heavenly Father, of being received within the pearl gates, as she declared with her dying breath, "trusting in the Lord," she put off the shackles of mortality, and, we believe, entered into her everlasting rest.

PRINTED BY JOSEPH & WILLIAM KITE,

Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SIXTH MONTH, 25, 1842.

NO. 39.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Biblical Researches in Palestine, Mount Sinai and Arabia Petrea.—By EDWARD ROBINSON.

(Concluded from page 298.)

Robinson pursued his researches along the northern side of the lake to the Jordan, and then left it by the road to Safed, a ruined town which was near being entirely demolished by the earthquake, already adverted to, which had done so much damage to Tiberias. That whole country, for a circuit of many leagues, was agitated at the same time, and it seems to have been, of old, subject to such terrible catastrophes. In parting from Tiberias, Robinson remarks: "The volcanic nature of the basin of this lake, and of the surrounding country, is not to be mistaken. The hot springs near Tiberias, and at Um Keis, southeast of the lake, as also the lukewarm fountains along the western shore; the frequent and violent earthquakes, and the black basaltic stones, which thickly strew the ground; all leave no room for doubt on this point.

"The extent of the lake has sometimes been greatly overrated. We had now travelled along its western shore for nearly its whole length; and the results afford a means of forming an estimate approaching more nearly to the truth. The distance, in a straight line from the entrance of the Jordan on the north, to its exit in the south, cannot be more than eleven or twelve geographical miles. The greatest breadth, opposite to Mejdal, is about half the length, or not far from six geographical miles, while the breadth opposite Tiberias is about five miles."

Safed lies about 5b. in a northwesterly direction from the head of Tiberias, on a steep mountain side. It was formerly defended by a castle, noted in the wars of the Crusaders for its admirable strength and magnificence, being nearly inaccessible from its position, and impregnable through the solidity and skill of its construction. This town was famous during the sixteenth century, as one of the chief seats of Jewish learning. "The writings of its learned men are numerous, and of high renown in Jewish literature; and under their teaching, the school of Safed became famous,

and was frequented by pupils from every quarter. Safed was to the Jews like another Jerusalem. They dwelt there in great numbers, and had a vast Kha: like a square fortress, covered with lead, in which many lived, and where there was a fine synagogue. They counted eighteen synagogues, distinguished by the names of the several nations which possessed them; as the Portuguese, Spanish, Italian, and others. The cessation of this prosperity, is ascribed to the oppressions of the Muhammedans.

"About two hours distant is the village of Meiron, where are the reputed tombs of several ancient holy Rabbins; and as a place of pilgrimage for the Jews, this is now the most famous and venerated in Palestine."

Until the time of the great earthquake, Safed was still a busy, thriving place. The Muhammedans occupied the southern and eastern quarters. The Jews built on the steep western declivity; "their houses, often of mud, stood in rows above one another, almost like the seats of an amphitheatre; so that, in some instances, the flat roofs of one row actually served as the street for those next above."

"Crowning the rocky summit, above the whole town, was the extensive Gothic castle, a remnant of the times of the Crusades, forming a most conspicuous object at a great distance in every direction, except towards the north. It is described as having been strong and imposing, with two fine large round towers; it was surrounded by a wall lower down, with a broad trench.

"Such was Safed down to the close of the year 1836. But on the 1st of January, 1837, the new-year was ushered in by the tremendous shocks of an earthquake, which rent the earth in many places, and in a few moments prostrated most of the houses, and buried thousands of the inhabitants of Safed beneath the ruins. The castle was utterly thrown down; the Muhammedan quarters, standing on more level ground, and being more solidly built, were somewhat less injured; while here, as in Tiberias, the calamity, in its full weight, fell with relentless fury upon the ill-fated Jews."

One who visited the place on the 18th of the month, thus describes the horrors of the scene:—

"Just before we began to ascend the mountain of Safed, we met our consular agent of Sidon returning home with his widowed sister. His brother-in-law, a rich merchant of Safed, had been buried up to his neck by the ruins of his fallen house, and in that awful condition remained several days, begging and calling for help, and at last died before any one was found to assist him. As we ascended the steep mountain, we saw several

dreadful rents and cracks in the earth and rocks, giving painful indications of what might be expected above. But all anticipations were utterly confounded, when the reality burst upon the sight.

"Up to this moment I had refused to credit the accounts; but one frightful glance convinced me, that it was not in the power of language to overstate such a ruin. Suffice it to say, that great town, which seemed to me like a bee-hive four years ago, and was still more so only eighteen days ago, is now no more. Safed *was*, but is not. The Jewish portion contained a population of 5000 or 6000, was built around and upon a very steep mountain; so steep, indeed, is the hill, and so compactly built was the town, that the roofs of the lower houses formed the street of the ones above, thus rising like a stairway one over another. And thus, when the tremendous shock dashed every house to the ground in a moment, the first fell upon the second, the second upon the third, that on the next, and so on to the end. And this is the true cause of the almost unprecedented destruction of life. Some of the lower houses are buried to a great depth, with the ruins of many others which were above them. From this cause it also occurred, that a vast number who were not instantaneously killed, perished before they could be dug out; and some were taken out five, six, and one (I was told) seven days after the shock, still alive. One solitary man, who had been a husband and a father, told me that he found his wife with one child under her arm, and the babe with the breast still in its mouth. He supposed the babe had not been killed by the falling ruins, but had died of hunger, endeavouring to draw nourishment from the breast of its lifeless mother! Parents told me frequently, that they heard the voices of their little ones, crying papa, mamma, fainter and fainter, until hushed in death; while they were either struggling in despair, to free themselves, or labouring to remove the fallen timber and rocks from their children.

"What a dismal spectacle! As far as the eye can reach, nothing is seen but one vast chaos of stones and earth, timber and boards, tables, chairs, beds, and clothing, mingled in horrible confusion. Men every where at work, worn out, and wo-begone, uncovering their houses in search of the mangled and putrid bodies of departed friends; while here and there, I noticed companies of two or three each, clambering over the ruins, bearing a dreadful load of corruption to the narrow house, appointed for all living. I covered my face, and passed on through the half-living wretched remnants of Safed. Some were weeping in despair, and some laughing in callousness, still more distressing. Here an

old man sat solitary on the wreck of his once crowded house; there a child was at play, two young to realize that it had neither father nor mother, brother nor relative, in the wide world. They flocked around us—husbands that had lost their wives, wives their husbands, parents without children, children without parents, and not a few left as the solitary remnants of large connections. The people were scattered abroad, above and below the ruins, in tents of old boards, old carpets, mats, canvass, brush, and earth, and not a few dwelling in the open air; while some poor wretches, wounded and bruised, were left among the prostrate buildings, every moment exposed to death from the loose rocks around and above them.

"As soon as our tent was pitched, we set off to visit the wounded. Creeping under a wretched covering, intended for a tent, the first we came to, we found an emaciated young female lying on the ground, covered with the filthiest garments I ever saw. After examining several wounds, all in a state of mortification, the poor old creature that was waiting on her, lifted up the cover of her feet, when a moment's glance convinced me that she could not possibly survive another day. The foot had dropped off, and the flesh also, leaving the leg-bone altogether bare! Sending some laudanum to relieve the intolerable agony of her last hours, we went on to other, but equally dreadful scenes. Not to shock the feelings by detailing what we saw, I will only mention one other case; and I do it to show what immense suffering these poor people have endured for the last eighteen days. Clambering over a heap of ruins, and entering a low vault by a hole, I found eight of the wounded crowded together under a vast pile of crumbling rocks. Some with legs broken in two or three places, others so horribly lacerated and swollen as scarcely to retain the shape of mortals; while all, left without washing, changing bandages, or dressing their wounds, were in such a deplorable state, as to render it impossible for us to remain with them long enough to do them any good. Although protected by spirits of camphor, breathing through my handkerchief dipped in it, and fortified with a good share of resolution, I was obliged to retreat. Convinced, that while in such charnel-houses as this, without air, but such as would be fatal to the life of a healthy person, no medicines would afford relief, we returned to our tent, resolving to erect a large temporary shed of boards, broken doors, and timber, for the accommodation of the wounded. The remainder of our first day was spent in making preparations for erecting this little hospital."

Having accomplished this necessary preliminary, they "collected the wounded, distributed medicine and clean bandages for dressing the wounds, and hired a native physician to attend the hospital." They assert, that "at Safed, 4000 out of 5000 Christians and Jews were killed; and not far from 1000 Mussulmans."

When Robinson visited the spot, "nearly eighteen months had elapsed since the calamity. The frightful spectacle of human

miserly had of course passed away; but the place was still little more than one great mass of ruins. Yet the town was beginning to revive; and the appearance of the place was more busy, and far less desolate than I had expected to find it. The usual Friday market was again regularly held, and attended by the peasants of the surrounding villages, even from a considerable distance.

"In a few more years, the traces of the earthquake will probably be no longer visible in Safed. Earthquakes, and the desolations of war, have time and again swept over the land, and laid waste its cities and villages; but the inhabitants cling to the soil, rebuild their towns, and live on as if nothing had happened; until, after an interval, another and perhaps more terrible destruction overtakes them. Thus Safed itself, like Tiberias, was laid in ruins, and a great portion of its inhabitants destroyed, in the great earthquake of October 30th, 1759."

It had been the intention of Robinson to proceed to Damascus before embarking at Beirut, but hearing that the insurrection of the Druzes had rendered that route unsafe, he concluded to step aside to Safed for further information. While waiting there for the arrival of more certain intelligence, he occupied part of the time by an excursion to the borders of the region in which the fountains of the Jordan issue from the earth. From the heights of Benit, he had a commanding view of all that country, and among other interesting objects saw the place of the ancient city of Dan; and thus, as he remarks, he had been "permitted to behold the Promised Land in all its length, from Dan to Beersheba. The reports of danger on the Damascus road being confirmed, the party, with regret, abandoned their first design, and turned off westward to Tyre on the coast, and thence moved along the sea-board to their port of embarkation. The tract between Safed and Tyre which they traversed, Robinson supposed had been sufficiently described by other travellers, and therefore he did not exercise his usual diligence in seeking out and noting with accuracy whatever might be worthy of record. This he regretted, upon subsequently learning that it was a country very imperfectly known to geographers.

These notes, although so extended,—and they are much more so than was originally intended,—still are far from exhausting the treasury of facts collected by this pains-taking, learned, and rational, yet pious author. If he has, to the grief of the religious sentimentalist, dispelled the fictitious interest which superstition and fraud had for ages attached to certain spots, he has added much to the real interest which must be felt by every intelligent and religious mind, in the land which was chosen by the Almighty for the peculiar display of his power and goodness. The religious reading world is greatly indebted to him for his truthful and unfeigned narrative; and no doubt will much desire the completion of the more perfect and systematic work on the geography of Palestine, of which he holds out some promise in the present publication.

Laura Bridgman.

Dr. Howe's Report.

(Continued from page 306.)

Laura, (or any blind child,) if taken up in a person's arms, carried into a strange room, and placed in a chair, could not resist the inclination to stretch out her hands, and ascertain, by feeling, the relations of space and objects about her. In walking the street, she endeavours to learn all she can of the nature of the ground she is treading on; but she gives herself up generally to her leader, clinging very closely to her. I have sometimes, in play, or to note the effect, suddenly dropped her hand when she was in a strange place, and started out of her reach, at which she manifested not fear, but bewilderment and perplexity.

I have said she measures distances very accurately; and this she seems to do principally by the aid of what Brown calls the sixth sense or muscular contraction, and perhaps by that faculty to which I have alluded above, by which we attend to the relations of *outness*. When we ascend a flight of steps, for instance, we measure several steps with the eye; but, once having got the gauge of them, we go up without looking, measure the distance which we are to raise the foot, even to the sixteenth of an inch, by the sense of contraction of the muscles; and that we measure accurately, is proved when we come to a step that is but a trifle higher or lower than the rest, and which causes us to stumble.

I have tried to ascertain her mode of estimating distance, length, &c., by drawing smooth, hard substances through her hand. When a cane, for instance, is thus drawn through her hand, she says it is long or short, somewhat according as it is moved with more or less rapidity, that is, according to the *duration of the impression*; but I am inclined to think she gets some idea of the rapidity of the motion, even of the smoothest substances, and modifies her judgment thereby.

I have tried to excite the dormant senses, or to create impressions upon the brain, which resemble sensations, by electricity and galvanism, but with only partial success. When a galvanic circuit is made by pressing one piece of metal against the mucous membrane of the nose, and another against the tongue, the nerves of taste are affected, and she says it is like medicine.

The subject of dreaming has been carefully attended to, with a view of ascertaining whether there is any spontaneous activity of the brain, or any part of it, which would give her sensations, resembling those arising from the action of light, sound, &c., upon other persons; but there seems no reason to think there is any. Her dreams, as it seems to me, are only the spontaneous reproduction of her sensations while awake, (whether preceded or accompanied by any cerebral action, cannot be known.) She often relates her dreams, and says, she "*dreamed to talk*" with a person, "*to walk with one*," &c.; if asked whether she talked with her mouth, she says, "*No*," very emphatically, "*I do not dream to talk with mouth; I dream to talk with*

fingers." Neither does she ever dream of seeing persons, but only of meeting them in her usual way. She came to me, the other morning, with a disturbed look, and said, "I cried much in the night, because I did dream you said good-bye, to go away over the water." In a word, her dreams seem, as our's do, to be the spontaneous reproduction of waking sensations, without order or congruity, because uncontrolled by the will.

Experiments have been tried, so far as they were deemed perfectly innocent and unobjectionable, to ascertain whether strong magnets, magnetic tractors, or animal magnetism, have any effect upon her; but without any apparent result. These are all the physical phenomena which now occur to me as worthy of note.

In the development of her intellectual powers, and in the acquisition of knowledge, not only of language, but of external things, and their relations, I think she has made great progress. The principal labour has, of course, been upon the mere vehicle for thought,—language; and if, as has been remarked, it is well for children that they do not know what a task is before them when they begin to learn language,—for their hearts would sink within them at the sight of forty thousand unknown signs of unknown things which they are to learn,—how much more strongly does the remark apply to Laura! They hear these words on every side, at every moment, and learn them without effort; they see them in books, and every day scores of them are recorded in their minds; the mountain of their difficulty vanishes fast, and they finish their labour, thinking, in the innocence of their hearts, that it is only play; but she, poor thing, in darkness and silence must attack her mountain, and weigh and measure every grain of which it is composed; and it is a rebuke to those who find so many lions in the path of knowledge, to see how incessantly and devotedly she labours on from morn till night of every day, and laughs as if her task were the pleasantest thing in the world.

But I shall best show to what extent she is acquainted with language, by giving some of her conversations which have been recorded during the last year. She can now converse with any person who knows how to make the letters of the manual alphabet for mutes. Most of the members of our large household, and many of our friends can do this, so that she has a pretty wide circle of acquaintances. She can read understandingly in very simple introductory books for the blind; and she takes delight in doing so, provided some one is near her to explain the new words, for she will never, as children are often allowed to do, pass over a new word, and guess the meaning from the others, but she is very uneasy, and runs round shaking her hands, until she finds some one to explain it. Discouraging one day with her teacher about animals, she asked, "Why do not dog live with pig?" Being told pigs lived in a sty, and were dirty, while dogs lived to be clean, she asked, "What do make dog clean? When he has washed him, where do he wipe?—on grass?" She is very curious to know all about animals, and it is necessary

to satisfy her upon every point. A hundred conversations like the following might be recorded. After hearing some account of worms, she said, "Has your mother got some worms?" No, worms do not live in the house. "Why?" They live out of doors, that they may get things to eat. "And to play? Did you see worm?" Yes. "Had he eyes?" Yes. "Had he ears?" I did not see. "Had he think?" (touching her forehead.) No. "Does he breathe?" Yes. "Much?" (at the same time putting her hand on her chest, and breathing hard.) No. "Not when he is tired?" Not very hard. "Do worm know you? is he afraid when hens eat him?"

After a visit to a barn, she asked many questions, as "Can cow push horse with horns? do horse and cow sleep in barn? do horse sit up late?" Being told that horses did not sit up, she laughed, and said, "Do horses stand up late?"

One day her lesson was upon the materials of which knives are made; being told that the handles were of horn, she became very much interested in learning all about horns, their dimensions, use, &c., &c. "Why do cows have horns?" said she. To keep bad cows off when they trouble them. "Do bad cows know to go away when good cow pushes them?" After sitting some time in thought, she asked, "Why do cows have two horns? to push two cows?" Moving her hands in the direction in which she supposed the cows would go when pushed.

Her curiosity is insatiable, and by the cheerful toil and patient labour with which she gleans her scanty harvest of knowledge, she reproves those who having eyes see not, and having ears hear not.

She found one day a blank notice printed in raised letters, running thus:—"Sir, there will be a meeting of trustees, &c. Yrs., respectfully," &c. She ran eagerly to her teacher, saying, "What is sir; what is trustees; what is respectfully; what is yrs.?" The journal says, "I defined *sir* and *yours*; she received my explanation of *sir* without comment; and when I told her *yrs.* meant *yours*; she remarked, 'Like *thee*.' I could not decide how to explain *respectfully*; but told her she must wait till after dinner. After more thought, I decided it was not best for me to attempt it; I would teach her when she was tall, or she might ask the doctor. She seemed very sad, and said, 'I will ask doctor, for I must know.'"

When I had been absent from home a month, she was told I should be back in a month more; she said, "Doctor will not come for four weeks; four weeks and four weeks make eight weeks; he is going to make many schools." She then asked, "Will there be deaf boys and girls too in the schools? Will doctor be very tired? Does he stay to take care of many little blind girls?"

Laura is interested in conversation of a general nature; talking of vacation, she made an unusually long sentence,—*"I must go to Hanover, to see my mother; but no, I shall be very weak to go so far; I will go to Halifax if I can go with you. If doctor is gone, I*

think I will go with Jennette; if doctor is at home, I cannot go, because he does not like to be left alone; and if Jennette is gone, he cannot mend his clothes, and fix all things alone."

I commend this sentence, involving as it does, assertion, negation, time, condition, number, &c., to the attention of those who doubt whether Laura can have a correct notion of language; and especially to the Director of a Western State School for the Deaf Mutes, who took pains in a public lecture to say, that it was impossible for her to conceive the force of the word *if* in a complicated sentence; he considers much of what is told about her, as savoring of "humbug," and says of it, to use his own tasteful phrase, "Tell this to the marines; the sailors won't believe it."

Let him read the above sentence, and if he still thinks Laura talks like a parrot, let him come and see her, and watch her beaming and changing countenance as the sentences fall from her fingers; and he will be as glad to retract his uncharitable sentiment, as I shall be to forget the discursive form in which he uttered it.

If this dear child's life should be spared, not only will she be able to comprehend sentences such as he has selected, but to do what is more important,—she will furnish argument stronger than cold philosophy can bring to refute materialism, and to assert the native power of the human soul which can struggle up against such obstacles, and from such utter darkness, until it sports joyously in the light of knowledge. She has kept a little diary during the last year, and written down an account of what she has done, learned, or said during the day. She writes a legible hand, and some of her remarks are very interesting.

She is fond of writing letters; and the following, which is entirely of her own composition, will give an idea of her style:—

"Dear Mrs. Morton,—I was glad to have letter from you. You were very good to write to me. I want you to write to me soon. Miss Rogers sends her love to you very much. I send love and kiss to you. I am well now. Miss Rogers and Swift are very well. Oliver can talk fast than me do. Laurena is very much better now; she will have standing stool to walk in if she can learn good. Doctor Howe went away and came again. Miss Pilly is sick in her head bad. I do not forget to think of you many times. I walk in street all day to make me well and strong. Miss J—— sends her love to you. I told Caroline to come and see you; she would come with me soon in vacation to see you long. All girls and dolls are well. I will write to you again soon. I want to see you very much. I come to Halifax to see you with Miss J. and Swift. I was very glad to know in new words. I do read in books. Miss Rogers teach me about it. Oliver know all things good. J—— brought two new handkerchiefs for me, and she was good. Good by.

LAURA BRIDGMAN.²
(To be continued.)

For "The Friend."

TRIP TO THE COUNTRY.

In this time of general prostration of business in our city, when "hard times," and "general distress" seem not only on the tongues of all, but are strongly depicted on the countenances of the many, it is a delightful relaxation to the mind, and cheering to the spirits, at this luxuriant season, to take a trip into the country, to inhale the fragrant air, freighted with the perfumes of rich fields of clover, and woods adorned with flowers of nature's own rearing; and especially to feast the eyes, and gladden the heart, with the overflowing bounties of Providence, profusely poured into the lap of the happy husbandman.

In a little excursion, a few days since, through the uplands of Delaware, and into the southern portion of Chester county, in this state, my heart was suffused with gratitude to the ever bountiful Author of good, who continues to deal to undeserving creatures abundantly those things which they have need of. The hills and valleys smile with waving grain; the well-grown grass will soon invite the scythe, and the herds revel in clover. The Indian corn appears of a healthy colour, but wants more warm sunshine to give it rapid growth. The prospect for good crops of wheat is better than for many years past. The straw is tall and well-headed, and appears to be filling well, and stands thick on the ground. Many farmers in those districts have, within a few years, introduced the Mediterranean wheat; which was found to do better, with little manure, than either the yellow chaff bearded, or the white smooth wheat, usually sown by them before. It is remarked now, that the grain improves in weight, and the flour made from it is whiter, as it becomes more naturalized to the soil and climate, than when first introduced. In comparing the different kinds growing in the same field, the Mediterranean has quite a striking advantage in luxuriance of straw and promise of grain over the other kinds, even where the ground was manured for them, and not manured for it.

The earth gives evidence of being well supplied with water, by many little rills breaking out from the banks in high situations, whence, for many years, no water has flowed except during the fall of showers. The ponds are brim-full, and the brooks and larger streams are copiously supplied.

"Moist, bright, and green, the landscape hangs around;

Full swell the woods: their every music wakes,
Mixed in wild concert with the warbling brooks
Increased, the distant beelings of the hills,
And hollow lows responsive from the vales,
Whence blending all the sweetest d' zephyr springs."

W.

For "The Friend."

CHRISTOPHER WILSON.

Christopher Wilson visited this country on a mission of his Master, in 1743, being then about thirty-eight years of age; and returned in the Ninth month, 1744. In the year 1756, he again visited us, to the comfort and edification of the Church. He left this country in

1758, bearing credentials of the unity of Friends here with his labours.

John Griffith, in 1749, remarks in his Journal, "I set out next day for Whitehaven, in company with my good friend Christopher Wilson. A very pleasant journey we had, in that sweet innocent freedom which clothed our spirits, feeling the consoling streams of that river which maketh glad the city of God. Here we, in degree, enjoyed the new heavens and the new earth wherein dwelleth righteousness; the fruit and effect whereof is quietness and assurance forever."

In the same year, Daniel Stanton says, "I met with two Friends; at first sight I did not know either of them, but one of them speaking to me, I found it to be Christopher Wilson; at which my heart was much rejoiced, he being a Friend who had travelled among us, in the work of the ministry in America, and I had seen in Philadelphia. The meeting to which I intended, not being to be held till the next day, I turned back with him to his house, where we had near conversation together in the love of Truth."

Having extended his business, and become embarrassed in his circumstances, Christopher Wilson found it his duty to put forth the following condemnation, which feelingly exhibits the anguish of his mind on the occasion; and in the present embarrassed situation of commercial transactions, may be profitably perused by all, but especially by those who have "extended their business beyond the limitations of Truth."

"Whereas, I Christopher Wilson, of Grey-Southern, in the county of Cumberland, had been, through Divine goodness, mercifully favoured with the blessed visitation of divine Truth, not only for myself, to my reconciliation to Almighty God; but he had opened my heart at times, largely to preach the glad tidings to others. I also had a sufficiency from my father, with prudent industry, to live comfortably upon: yet I have been, by little and little, drawn into trading to foreign parts; and the Lord, I have seen, blasted all my endeavours. Yet in hopes to regain what I had lost, I ventured out again, with a prospect, as I thought, to regain it; but still have been baffled in all my designs, until I am distressed in body and mind; and wish it may be a warning to all Friends for the future, not to launch out in such a manner. Food and raiment is enough; a peaceful mind is more than all the world; to live in a cottage, and have an easy mind, eat bread and drink water, is much preferable to large dealings in trade.

"Oh, that all, ministers especially, may take warning, and be content with what you have; a low station best suits a living minister of Christ; to eat sparingly; clothe justly decently; have a mind free from cumber, and open to receive every impression of Truth; free to run when he draws. He can bless beyond your expectation. He can make a way for you unseen; or blast all your endeavours, if you extend beyond what is prudent, or be a bad example to others.

"I now see my mistake, though I acted with no bad design. Having at first lost a little, I then promised, that if I could get as

much as to leave off where I begun, I would be happy and content; and this with a full purpose and resolution to stop there, and live quietly. But, oh, one misfortune hath followed another; one loss added to another, hath brought me to this distress of mind. And now I conclude that it will break my heart, that any body should lose by me; or that that great name I have endeavoured to promote by expense of body and substance, and all I was capable of, should be ill-spoken of on my account. Oh, this comes near to me, and rends my very soul, and weighs me to the very grave. Would the mighty Lord, whom I desire to serve, (I am stripped like Job,) but throw something in my way, so as only to leave me food and raiment, a cottage, and water to drink, it would content me, provided that excellent name might be unstained.

"I stand condemned to the world, whoever sees this, and utterly detest my own proceedings herein; and testify to all people, 'I have missed my way.' And yet I have faith that Providence will not leave me destitute of his Holy Spirit, which I value more than all. And if I go to the grave with anxiety and distress of mind, I have a comfortable hope that God will provide for me. Can I but pay every body their own, though it leave me neither bed nor bread, I shall go down to the grave in peace; and have a confidence the Lord will provide for my offspring. Oh, my wife and tender babes! may God be with you and bless you! But with increase of goodness, let food and raiment content you. A cottage and an easy mind is a king's palace to a virtuous heart. If my Friends condemn me, I submit to it; if it may but wipe off the reproach from Truth.

"I conclude with this unfeigned prayer: Great God! bear up my drooping spirit. Be with me in the night season. Keep me from despair. I have no trust but in thee. I have no pleasure but in thy Holy presence. A cloud has come over every enjoyment. Thick darkness covers every visible enjoyment! Anxiety and the gloomiest prospects appear in every part of the visible creation! Lord, deliver me! Lord, save me! Lord, appear now for my help; it is now the needful time! Thou didst deliver Daniel from the den of lions, and the three children from the fiery furnace; and causest thy Son to walk with them in the midst of the flames, that they escaped unhurt. Is thine arm shortened, or hath space and time worn out thy omnipotence, thou Deliverer out of all distress! Oh, put hooks in the great Leviathan that plays in the troubled seas, and disdains all superiority. And, Lord, I'll submit to thy work. I'll follow thee wint way thou leadest: but, oh, let thy own name be preserved by me, and not stained on my account. Open a way for me through the great deep, to get clear on firm land; that no deceit, no counsel, but honesty and uprightness may ever be my guide; that whether it be to remove to America, or what way to turn,—make way, make way! Thou art as strong as ever! Omnipotence stands at thy right hand, and uncontrollable strength and majesty at thy left. Oh, that I may yet say, by experience, 'Thou rulest in the kingdoms

of men.' Lord, keep me in thy patience; in love, in Divine sweetness. Conquer all my enemies. 'Thine is the kingdom, power and glory, forever and ever. Amen.'

"Grey Southern, 30th of Sixth mo. 1759."

Christopher Wilson died at Grey-Southern, Eng., the 30th of Tenth month, 1761, aged 56; having been a minister thirty years.

How very sorrowful it is to consider, that the latter days of this worthy man were embittered by his unadvised commercial adventures, though he avers they were undertaken with "no bad design." From this declaration we may reasonably infer, that he had no intention of fostering the vanity of his family, had he been tried with success, by dwelling in a noble mansion, richly furnished,—(that miserable school for making Quakers,)—or living in the ease of the flesh in luxurious grandeur;—but he caught at the deceitful bait presented to him—and sorrow clouded his declining sun! How many others who have been "well to do" in the world, that is, having sufficient "to provide things honest in the sight of all men," have been here by the hope of laying up treasure *here* for their children, into situations from which they could not recede, until they have overwhelmed themselves and families in bitter distress and ruin; without having the comfortable and sustaining hope that Christopher had, "that Providence will not leave him destitute of his Holy Spirit."

The following interesting circumstance, mentioned by Samuel Fothergill at Elederry Meeting for Discipline, the 12th of Tenth month, 1762, may appropriately close this article. He said there had come to his knowledge a sorrowful instance of Almighty justice in one who had been visited when young, had been in office in the church, and likely to have been made an instrument of use, had he been but content with what was allotted him; but aspiring to be something in the world, he launched out beyond what he could compass, and having neglected what was committed to his care, a blast came over him, in best sense, and one sorrow and disappointment after another, so that at length he became darkened and wretched. And when near his conclusion, Samuel went to see him, to try if he could feel any thing near him that was good; but found darkness and horror; and heard him cry out, that if he had been the Lord's freeman, he should never have been man's prisoner; but that then he was deserted of Heaven and earth; of God and man!—and with a groan, which would have made the stoutest heart tremble, he departed to his account! This circumstance deeply affected S.'s mind, both at the time, and as often as he thought of it since; and he ardently desired he might be preserved, and enabled to do his duty faithfully, and to be clear of the blood of all men.

For "The Friend,"

MIXED MARRIAGES.

The following extracts from Clarkson's Portraiture of Quakerism are offered for publication in "The Friend;" and are thought to convey some of the views of Friends in rela-

tion to this important subject. The author, it will be recollected, is not a member of our religious Society:—

"Among the regulations suggested by George Fox, and adopted by his followers, it was determined that persons belonging to the Society should not intermarry with those of other religious professions. Such an heterogeneous union was denominated a *mixed marriage*, and persons engaging in such mixed marriages were to be disowned.

"One of the reasons which the Quakers give for the adoption of this law of disownment in the case of mixed marriages is, that those who engage in them violate some of the most important principles of the Society, and such indeed as are distinguishing characteristics of Quakerism from the religion of the world. It is a religious tenet of the Quakers, as will be shown in its proper place, that no appointment of man can make a minister of the gospel, and that no service, consisting of an artificial form of words to be pronounced on stated occasions, can constitute a religious act; for that the Spirit of God is essentially necessary to create the one, and to produce the other. It is also another tenet with them, that no minister of a Christian church ought to be paid for his gospel labours. This latter tenet is held so sacred by the Quakers, that it affords one reason among others why they refuse payment of tithes, and other demands of the church, preferring to suffer loss by disallows for them, than to comply with them in the usual manner. Now these two principles are essential to Quakerism.

"Those, therefore, who submit to this ceremony, as performed by a priest, acknowledge, according to the Quakers, the validity of an human appointment of the ministry. They acknowledge the validity of an artificial service in religion. They acknowledge the propriety of paying a gospel minister for the discharge of his office.

"But independently of the violation of these principles, which the Quakers take as the strongest ground for their conduct on such an occasion, they think themselves warranted in disowning, from a contemplation of the consequences, which have been known to result from these marriages. In the first place, disownment is held to be necessary, because it acts as a check upon such marriages, and because, by acting as such a check, it prevents the family disputes and disagreements which might otherwise arise: for such marriages have been found to be more productive of uneasiness than of enjoyment. When two persons of different religious principles, a Quaker for example, and a woman of the church join in marriage, it is almost impossible that they should not occasionally differ. The subject of religion arises, and perhaps some little altercation with it as the Sunday comes. The one will not go to church, and the other will not go to meeting. These disputes do not always die with time. They arise, however, more or less, according to circumstances. If neither of the parties set any value upon their religious opinions, there will be but little occasion for dispute. If both of them, on the other hand, are of a serious cast,

much will depend upon the liberality of their sentiments; but, generally speaking, it falls to the lot of but few to be free from religious prejudices. And here it may be observed, that points in religion also may occasionally be suggested, which may bring with them the seeds of temporary uneasiness. People of other religious denominations, generally, approach nearer to one another in their respective creeds than the Quakers to either of them. Most Christians agree, for example, in the use of baptism in some form or other, and also in the celebration of the Lord's supper. But the Quakers, as will be shown, consider these ordinances in a spiritual light, admitting no ceremonies in so pure a system as that of the Christian religion.

"But these differences, which may thus soon or late take their rise upon these or other subjects, where the parties set a value on their respective religious opinions, cannot fail of being augmented by new circumstances in time. The parties in question have children. The education of these is now a subject of the most important concern. New disputes are engendered on this head, both adhering to their respective tenets as the best to be embraced by their rising offspring. Unable at length to agree on this point, a sort of compromise takes place. The boys are denied, while the girls are permitted baptism. The boys again are brought up to meeting, and the girls to church, or they go to church and meeting alternately. In the latter case, none of the children can have any fixed principles, nor will they be much better off in the former. There will be frequently an opposition of each other's religious opinions, and a constant hesitation and doubt about the consistency of these. There are many points which the mothers will teach the daughters, as right or essential, but which the fathers will teach the sons, as erroneous or unimportant. Thus disputes will be conveyed to the children. In their progress through life, other circumstances may arise, which may give birth to feelings of an unpleasant nature. The daughters will be, probably, instructed in the accomplishments of the world. They will also be introduced to the card room, and to assemblies, and to the theatre in their turn. The boys will be admitted to neither. The latter will, of course, feel their pleasures abridged, and consider their case as hard, and their father as morose and cruel. Little jealousies may arise upon this difference of their treatment, which may be subversive of filial and paternal affection. Nor can religion be called in to correct them; for while the two opposite examples of father and mother, and of sisters and brothers, are held out to be right, there will be considerable doubts as to what are religious truths.

"The Quakers urge again in behalf of their law against mixed marriages, that if these were not forbidden, it would be impossible to carry on the discipline of the Society. The truth of this may be judged by the preceding remarks. For if the family were divided into two parties, as has been just stated, on account of their religion, it would be but in a kind of mongrel state. If, for instance, it were thought

right, that the Quaker part of it should preserve the simplicity of the Quaker dress, and the plainness of the Quaker language, how is this to be done, while the other part daily move in the fashions, and are taught as a right usage to persist in the phrases of the world? If, again, the Quaker part of it are to be kept from the amusements prohibited by the Society, how is this to be effected, while the other part of it speak of them from their own experience with rapture or delight? It would be impossible, therefore, in the opinion of the Quakers, in so mixed a family, to keep up that discipline, which they consider as the corner stone of their constitutional fabric, and which may be said to have been an instrument in obtaining for them the character of a moral people."

For "The Friend."

Letters and Papers of the late

JOHN BARCLAY.

(Concluded from page 302.)

On the 16th of Fourth month, 1818, John Barclay wrote the following letter to a friend.

"It is my belief, and I feel freedom to mention it to thee, that there are, or will arise, those who will, in some sense, 'build the old waste places.' I live in the faith, that the Truth shall spread; and the number of those that are guided and governed by the teachings of that Spirit, which leadeth into all truth, will be greatly multiplied. Surely there are even now those that 'are left of the captivity,' who 'are in great affliction and reproach;' who 'are also say, that, in some acceptance of the passage, 'the wall of Jerusalem is broken down, and the gates thereof are burned with fire.' May I not also add, that there are even in this day, those who can in measure adopt a similar language with that of Nehemiah,—'When I heard these things, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.' Surely there are those that can say, 'I arose in the night, neither told I any man what my God had put in my heart to do at Jerusalem: then went I up in the night, by the brook, and viewed the wall, and turned back; and the rulers knew not whither I went, or what I did: neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.' There are doubtless some that are ready to laugh these to scorn, and to despise them; and to say, 'what is this thing that ye do?'—and I judge there are those that can reply, 'the God of heaven, he will prosper us; therefore we his servants will arise and build.' To such as endeavour to entice the sincere hearted, and to take them off, by whatever specious pretence, from their watch and work, their unceasing concern and travail for the prosperity of the great cause; I am clearly of the mind, that the reply should be, 'I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?' Now the work that is wanted, as far as I have in this and some other favoured seasons had capacity

to see, is, a sinking down and bowing down yet lower and deeper than many of us have hitherto humbled ourselves,—even under the government and dominion of the holy Seed Christ Jesus; that so we may, through subjection to Him, be led to 'cease from our own works,' and to let Him do and work all things in us, according to his own divine will."

The following just and striking sentiments, on the proper qualification for usefulness in the church, were written during the same year.

"The true authority as well as beauty of our religious meetings, in which I cannot exclude those for the right ordering of the affairs of Truth, stands upon and consists in that, without which the very form is a mockery, though the best of forms. It is not age, it is not any station in the church, it is not an outward knowledge or experience in the letter of those laws, which the Spirit of Truth has led our forefathers to adopt,—much less is it any repute among men, grounded upon outward possessions,—which will make one living stone for the Master's use, in the building up of his beautiful city, the New Jerusalem. Now, if any man build with the straw and stubble, or even with that which appears like gold and silver, 'every man's work shall be made manifest of what sort it is; for it shall be revealed by fire, and the day shall declare it.' How much need then is there for all amongst us, who fill any of the offices in the church, and even for such as may be in the highest stations, and may have been made of eminent service therein, yet again and again to wait upon the Lord, yet again to bow down their souls; so that every high thing, that would exalt itself within them, may be abased, under the humbling influence of that power, which bringeth and breaketh in pieces, which bringeth us low, and keepeth us low, even as children and babes, willing to be led about and instructed, and ready to esteem another better than ourselves. Now as individuals are brought into such a feeling, tender state as this, they become sweetly qualified to take those places which the Master-builder ordereth for them in his house, in his family, in his vineyard. They thus receive capacity and authority to labour for the great cause, and in the name and power of their leader; they have strength to bind and loose, to help and heal the weak and wounded; and they have the spirit of patience and of pity given them, to plead with and to pray for the tempted, the tossed, the tried. And O! the tenderness that is shown by such as these, on behalf of their poor fellow-creatures, who may be overtaken or overcome of evil or error; knowing that they themselves stand, only through the mercy of the Most High."

On coming under, and keeping under the cross, he writes,—

"A cross that bears any marks of being our own manufacture will never do, so at least I have been favoured clearly to see; it is no cross at all in reality. The mind is a very active, busy part; and if it be at any time quickened into a sensibility and admiration of what is excellent, unless kept down in the true subjection by that which quickened it, it will

speedily put itself forth and rush into such actions, or words, or thoughts, as it apprehends to be of a good tendency, or nature, and is very ready to hope and believe that these things are required; forgetting that that which quickens in us the first spark of good, and raises up the least desire after it, the very same must preside over all our steps, the last equally with the first; the very same must strengthen us to choose the good and to follow it, which gives us ability to refuse and shun the evil. In this way self is cast out, and the principle and power of Truth alone exalted, and then the Seed reigns and is over all, as George Fox says; for *that* is to govern, guide, and go before, in this gospel day, and *that* is to lead; and when it stops we are to stop and to stand still, and when it goes forward, we are to move with it and in it, as Israelites indeed."

"It is a certain axiom, though a strange paradox to such as have not yet come to witness the truth of it in their own experience, that the true silence speaks louder than the best words. I sometimes think that I, for one, have enough to do to steer my own frail vessel in the stormy sea of life, with the aid afforded; being willing often to leave others to the like engagement for themselves. For one finds it is a good thing to mind one's own business,—to endeavour to rule one's own little house well in the first place; then will there be the better qualification to have charge over the house of the Lord: and this latter is a duty, which all will find, in some way or other, in due season to devolve upon them, if they are faithful, and as they, through obedience, come into a capacity for usefulness. The useless members are to be cut off,—nay, they drop off, as a withered bough that receives not the sap of life. As soon as any have grown to the stature and strength for labour, they are undoubtedly put out to service, and earn their livelihood, even that which nourishes to life, and liveliness, and healthfulness,—even the heavenly bread. And every son and daughter are to mind that portion of work, which is set them by their Parent to do in his family; and they are to do nothing else, but to attend there to cheerfully, handling the tools and implements that he supplies them with, and at the seasons of his appointment. To these diligent day-labourers, the times of refreshment indeed come, when it is seen to be needful,—in order that they faint not. But in the Lord's family, those that will not work, must not eat, nor sit at his table, nor have their penny of peace, nor the reward of 'well done.' The domestic economy here exercised, and the excellent discipline kept up, and the comely order, and beautiful harmony of all the true members of this spiritual house, I have seen and known to be wonderful in all its bearings and branches: but those that are not of it, cry out, 'He is a hard master,'—and would exact the uttermost farthing. Yes, He is a hard master to the rebellious, and terrible will they find Him in the reckoning-day; but very tender and pitiful is He found unto them, who are tender of his honour, even before that day; for they feel his unfailing mercy still blotting out and wiping away; and extending afresh

his hand of help, to such as are willing to work out their own salvation with the true fear and trembling. That thou, my dear friend, by diligent and close attention to none other than the Shepherd's voice, and by a co-operation therewith, even a simple subjection to that which it makes manifest to be the duty of each day, mayst come to have this and much more verified with yet greater satisfaction to thee in thy measure, is often my desire. The way of the Lord's coming, is even as a refiner with fire, and a fuller with soap,—to melt, and to purify; and blessed are they that so receive him. Thus the house of Saul will become weaker and weaker, and that of David stronger and stronger; though the latter may be hunted as the partridge on the mountains, for a long season, pursued, yet escaping; and the seed of David to this day, have often to 'abide in the wilderness in the strong-holds,' and in the mountains, and are ready sometimes to say, 'surely I shall one day fall by the hand of Saul.' Oh! this is a sore conflict, yet a glorious and honourable warfare; and the victory is certain to all those that hold out unto the end in faith and faithfulness."

"The Truth does undoubtedly lead into a oneness in principle, and even in practice as to generals; yet in regard to particular sacrifices and services, very various are the allotments for each member of the church,—very different are the gifts and dispensations which are meted out to each, and the administrations of them also. Blessed are those who know and keep their several places in the body, always eyeing the Master, even the Holy Head thereof. These shall not be unduly moved by the revolutions and convulsions, which may be permitted to arise, and to surprise the hypocrites, whether from within, or from without;—these abide in their habitation and safe shelter during the storms, nor are they supine and confident in the day of ease and of calm weather; but are prepared, nay, are (if it be best) forewarned often of the judgments that may be impending, or ready to be poured out upon the head of the disobedient."

"To feel something good visiting us, is one thing;—but patiently to endure all the turnings of the holy Hand upon us, both in breaking down the old nature, and building up the new edifice on the sure foundation, is another matter. I fear too many amongst us, content ourselves with knowing but very little of the latter operation; and even when that is partially begun, they are for taking down the scaffolding and boarding in the front, in order to show others what is going on."

In the Tenth month, 1820, he married Georgina Hill, who was removed from him by death in the Sixth month, 1823. At the side of the grave, he was strengthened to give utterance to the following language: "Blessing, glory, honour, thanksgiving, and praise, be given unto thee, O! Father of mercies, and God of all consolation! both for that thou hast given, and for that thou hast taken unto thy resting place; Amen, O! Father, for so it seemed good in thy sight:—thy holy will be done!"

In relation to his loss, he writes thus to a friend:—

"I need not to thee enlarge on the bitterness of this bereaving blow; thou knowest a little of my long and heavy train of trials; how acute was my sense of sympathy for my beloved earthly friend, under every increase and variation of her sufferings. Well!—the great Disposer of all things has dealt very gently with us; he has cut the work short in righteousness and peace, as respects the better part; and has put a period to all sorrow, sickness, and sin, as regards herself; giving her abundantly more than this world could afford, even in the utmost prosperity. He has likewise bestowed on me such resignation, and strength, and faith in Himself, as I trust will carry me through, and enable me to lay down my head, as my dear G., in peace." "It is not best for me to go into any of the circumstances of the closing scene, except to say, that I know not any thing that then transpired, but what seemed in my view, evidently ordered for good. Oh! I felt that which I never could have supposed myself capable of feeling, or fit to partake of, so helped outwardly and inwardly,—so equal to all emergencies and all duties,—directed in every thing, as if no further token of Divine regard could be wanting. And O! how peaceful was the close; how clear and sensible was she to the last; though, dear soul, she had not many hours' notice of her release, nor had she any thing to spare in that awful time; yet her expressions were all that could be wished. I am ready to think, that nothing in life could have happened to me so strengthening, so helpful to the better part, as her removal; it carries with it an inexpressible weight of inducements, binding me afresh to holiness, and lifting me, as it were, upward towards the better country;—and what mighty evidence it affords, none can tell but those that pass through it;—one's own bosom friend, who has been as one's own soul; so graciously dealt with; so blessed in the passage, and so rewarded, even eternally! I cannot declare these things as I feel them; and I fear my broken way of expression is almost unintelligible."

These selections from this excellent book may be fitly closed with a testimony borne concerning John Barclay, by one of his intimate friends.

"He was one with whom I shared no common intimacy and friendship, both at an earlier period of our lives, and subsequently; we often took sweet counsel together; and, I may say, were many times permitted to sit together, as 'in heavenly places in Christ Jesus.' Our acquaintance commenced in the autumn of 1816, at a time when his mind was sweetly visited by the day-spring from on high. Ah! how fresh is my remembrance of the state of his mind at that period; and how was my heart made to rejoice in the feeling of the preciousness of the love of our Heavenly Father towards him, and the abundant shedding abroad thereof in his heart. In this day of the Lord's power, a willingness was wrought in him wholly to surrender himself to the Divine disposal, and to count nothing too near or too dear to part with, which was called for

at his hand. Thus, by meekly bowing his neck to the yoke of Christ, he found it to be made easy, and his burden light; and thus was he enabled to take up his daily cross, and follow his Lord and Master in newness of life. By yielding obedience to the tendering operations of redeeming love and mercy, he experienced an advancement in the way of holiness; and he became valiant for the cause of Truth and righteousness in the earth. Deep was his experience in the things of God.—I write not to exalt the creature, but with desire to magnify the riches of that grace, by which he was, what he was, and which on him was not bestowed in vain. As he lived, so he died, in the Lord; his memory is precious,—the savour of his life remaineth; and he being dead, yet speaketh. And now, as I reverently believe, having fought the good fight, and kept the faith,—having come out of great tribulation, and washed his robes, and made them white in the blood of the Lamb,—he has finished his course with joy; and is gone to inherit the crown of righteousness, laid up for all them that love the appearing of Christ."

Dangerous Situation.—Two officers, belonging to the troops quartered near Patna, went down to the river to shoot and hunt. One morning, near day-break, when they were about to set off on their day's hunt, they heard a violent uproar, and on looking out, found that an immense rhinoceros was going their horses,—both of which, being fastened by their head and heel ropes, were, consequently, unable either to escape or to resist. The servants were so terrified that they took to their heels, and concealed themselves in the neighbouring jungle. The gentlemen had just time to climb up into a small tree, when the furious beast, having killed the horses, turned its rage upon their masters. They were barely out of his reach, and by no means exempt from danger,—especially as he assumed a threatening appearance, and seemed intent on their downfall. After keeping them in dreadful suspense for some time, and using some efforts to dislodge them, seeing the sun rise, he retreated to the forest; not, however, without occasionally casting an eye back, as with regret, at leaving what he wanted the power to destroy. This savage individual continued, for some time after, to infest the country, so as to render the roads impassable. In consequence, however, of a handsome reward being offered, he was at length killed by an adventurous native,—being shot with a large gun that carried an iron ball; not, however, before many travellers and villagers had fallen victims to his ferocity.—*Williamson's Sports of the East.*

The Secretary Eagle.—The address which the secretary eagle evinces in fighting with a serpent, has been thus described by an eyewitness:—

"The battle was obstinate, and conducted with equal address on both sides. But the serpent,—feeling the inferiority of his strength,—in his attempt to flee, and regain

his hole, employed that cunning which is ascribed to him; while the bird, guessing his design, suddenly stopped him, and cut off his retreat, by placing herself before him at a single leap. On whatever side the reptile endeavoured to make his escape, his enemy was still found before him. Then, uniting at once bravery and cunning, he erected himself boldly to intimidate the bird; and hissing dreadfully, displayed his menacing throat, inflamed eyes, and a head swelled with rage and venom. Sometimes this threatening appearance produced a momentary suspension of hostilities; but the bird soon returned to the charge, and covering her body with one of her wings, as a buckler, struck her enemy with the horny protuberances upon the other, which, like little clubs, served the more effectually to knock him down as he raised himself to the blow; at last he staggered and fell; the conqueror then despatched him, and with one stroke of her bill laid open his skull."—*Le Vaillant*.

For "The Friend."

A CHAPTER ON FLAX.

When the flax, fully ripened, is plucked from the ground, **Up for the spinner the substance is found;**
The stalk in its harshness is plainly revealed,
While the long silken fibre as yet is concealed.
Full many probations severe it endures,
E'er the softness that fits it for use it secures.
The seed from its head is beat off with a rod;
Then the stalk on the lawn is spread thinly abroad;
Where shelterless during all changes it lays,
Bears night's dewy dampness, and day's burning rays.
Bright sunshine, dark shadows, by turns shall sweep
It past,
It shall drop in the rain, and be shook by the blast.
Thus its natural juices are wasted away,
Its substance grows weak at the touch of decay.
Then of further inflictions prepared to partake,
Its stalk must be crushed by the force of the brake.
Its strong shining filament then shall be found,
Though small woody fragments amid it abound;
But these from the fibres shall all be removed,
When the strokes of the swinging-knife come to be proved.

And beatings from this must the substance sustain,
"Till nothing unsoften'd about it remain.
Perfected, as far as these scourings can go,
The sharp-pointed hackle then cleanses from tow.
Now fitted for use, 'tis by industry spun,
Then woven as linen, and bleached in the sun.
Of such did the Hebrews the garments prepare,
For the sanctified children of Levi to wear,
When they entered into the holiest, to make
A cleansing atonement for Israel's sake.

The process so varied this flax has passed through,
Since gathered for use from the spot where it grew,
Will type to the mourner his provings of soul,
E'er all that is in him submits to control.
When nature and grace in his breast are at strife,
And self on the cross, cries aloud for relief;
As trial on trial he sees another each hour,
Poor nature still struggles, with heart-rending power;
'Till conquered by sorrows stern rod she appears,
And in silence submits, though she worships in tears;
Her stubbornness yields, she surrenders her will,
Prepared by her sufferings, her duties to fill,
Yes! seasons of suffering we need to produce,
That depth of abasement, that fits us for use.
Be willing then, tried ones! be willing to feel
The rod which directs us, the *scandals* which will *heal*;
The *death* which will make us *alive*, and prepare
Our hearts for those changes each sinner must share,
And softened, and tendered, he love the *rod*,
And receives the new name of "a child in his God."
The finest of linen the priests could display,
Was only a type of this holier array,

This pureness of spirit, this clothing within,
Of those who through Jesus are purged from their sin,
Then look such baptism, though keen be its smart,
Which sanctifies nature, which cleanses the heart;
Those fitted for use, and in righteousness dressed,
The justified Spirit in Jesus shall rest.

THE FRIEND.

SIXTH MONTH, 25, 1842.

The disgusting exhibition in the following statement, of human degradation and misery in the collieries of England, resting as it does on authentic documents, cannot be considered as exaggeration. The republication of it here may serve as a timely warning to those concerned in mining operations among ourselves.

From the Boston Post.

Horrors of the English Collieries.

Commissioners were not long since appointed to investigate the situation of the people employed in the English collieries (a very numerous class), and their report, which has just been made, is filled with the most heart-rending details. We are told by those commissioners that children of both sexes are placed in the coal mines at the age of six years; they are employed in dragging coal through the passages often not more than eighteen or twenty inches high, so that they are obliged to crawl on their hands and knees in the mud; and even at the tender age named, they are worked from eleven to fourteen hours a day. They are excluded from light, and were it not for the passing and re-passing of coal carriages, they would be, to use the language of the report, "in solitary confinement of the worst order. In some districts they remain in solitude and darkness during the whole time they are in the pit, and, according to their own account, many of them never see the light of day for weeks together during the greater part of the winter season, excepting on those days in the week when work is not going on, and on Sundays." Their labour requires the unremitting exertion of all their physical powers. We are told, that "in the districts in which females are taken down into the coal mines, both sexes are employed in precisely the same kind of labour, and work for the same number of hours; the girls and boys, and the young men and young women, and even married women, and women with children, commonly work almost naked, and the men in many mines quite naked; and all classes of witnesses bear testimony to the demoralizing influence of the employment of females under ground.

Our readers may readily suppose that where labour is carried on so unremittingly, and under such circumstances, there is no opportunity for mental improvement—that where the bodies of children are not cared for, their minds are totally neglected. On this head, the report makes the most painful developments. The commissioners examined large numbers of the young people, taken indiscriminately, for the purpose of ascertaining the extent of their religious and other knowledge,

and the answers which are quoted below afford a fair sample of all that are given in the report.

Elizabeth Day, [a girl of 17]—"I don't go to Sunday School. The truth is, we are confined bad enough on week days, and want to walk about on Sundays. I can't read at all. Jesus Christ was Adam's son, and they nailed him on a tree; but I don't rightly understand these things."

William Beaver, [aged 16]—"The Lord made the world. He sent Adam and Eve on the earth to save sinners. I have heard of the Saviour; he was a good man; but he did not die here. I think Ireland is a town as big as Barnsley, where there is plenty of potatoes, and lots of bullocks."

Ann Eggley, [aged 15]—"I have heard of Christ performing miracles; but I know what sort of things they were. He died by their pouring fire and brimstone down his throat. I think I once did hear that he was nailed to a cross. Three times ten make twenty. There are fourteen months in the year; but I don't know how many weeks there are."

Bessy Bailey, [aged 15]—"Jesus Christ died for his son to be saved. I don't know who the apostles were. I don't know what Ireland is, whether it is a country or a town."

Elizabeth Eggley, [aged 16]—"I cannot read. I do not know my letters. I don't know who Jesus Christ was. I never heard of Adam either. I never heard about them at all. I have often been obliged to stop in bed all Sunday to rest myself."

"These extracts [says the report] afford a fair example of the religious knowledge of the children examined, [and they were taken indiscriminately] and it may be easily inferred that their secular knowledge is no better. Some did not know whether London was in England or Ireland; and others did not know even the name of the country, or the county in which they lived."

DIED, on the 13th instant, at sea, on board the brig *Caracas*, on her passage from Laguna, Dr. JOSEPH W. PAUL, in his 32d year, son of Joseph Paul, of Philadelphia.

—, at Macedon, on the 3d instant, SARAH T. HOWLAND, daughter of Phoebe Field, and wife of Humphry Howland, of near Aurora, Cayuga county, N. Y., after a short illness, while on a visit to her daughter. In reference to the peaceful state of her mind, near her dissolution, she asked her husband at her bedside what made her so happy? In answer to the question, he spoke of it as the reward of a well-spent life. She observed, Oh, I don't know. He then, though desiring not to be presumptuous, repeated his belief in stronger terms; which she intimated that it would do to *rely on nothing but tender mercies*. When her mortal remains were returned to her late residence, a general spontaneous feeling of regret for this bereavement was expressed; her funeral was largely attended by Friends, and several other denominations.

—, at Woadsire, near Baltimore, the residence of her son-in-law, Thomas H. Matthews, on the 15th of the month, ELIZABETH ROBERTS, a member and elder of Uwehlan Monthly Meeting, in the 75th year of her age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SEVENTH MONTH, 2, 1842.

NO. 40.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, U. S. AIRS,

PHILADELPHIA.

For "The Friend."

THE DUCHOBORTZI.

Robert Pinkerton, author of "The Present State of the Greek Church in Russia," and foreign agent of the British and Foreign Bible Society, in his work on Russia, published in 1833, states some matters concerning a religious sect in that nation, "who," he says, "in many points, resemble the Society of Friends, and are known under the different names of *Duchobortzi*, *Molochani*, and *Duchoevnie Christiani*."* Perhaps the information he gives may be new to some of the readers of "The Friend," and prove interesting; some extracts are offered for insertion:—

"In 1816, after having visited the tribe of Nogay Tartars that wander with their flocks and herds about the extensive steppes of Little Tartary, on the sea of Asoff, and having made preparations for supplying the villages of German colonists, recently settled there, with the Holy Scriptures, I proposed, on my way towards the Crimea, to see the *Duchobortzi*, who live on the river *Molochnia*, and on the sea of Asoff.

"On approaching the first of their villages, on the *Molochnia*, I met with a female, and inquired of her where the chief person of the place resided. The answer she gave me was, 'Among us, no one is greater than another.' The next person I met was a shepherd attending his flock, an old man with grey hair. I made my driver stop, and beckoned to the man to draw near. This he did; and uncovering his head, he leaned over his staff, and replied to my inquiries. I asked him if he could read; he replied, 'Yes; I can read the Word of life.' From this I naturally thought that he was able to read the Bible, and offered him a Tract on the Bible Society. He refused, however, to accept it; saying, that he could not read our books, but only the book of life which he had learnt by heart; in other words, that he could repeat the principal doctrinal and moral articles of the sect. And when I touched upon some of the articles, as given in my work on the Greek church, he

repeated them distinctly; in others of them his memory failed him.

"I stopped in a second village, and without ceremony entered one of the best-looking houses, requesting a glass of water; this a young man readily handed to me. After a little talk with him, I discovered that I was in the Chancery, or place where the civil affairs of the sect are transacted. I told him distinctly what my object was in visiting them, and begged him to introduce me to some of their seniors. All this seemed rather suspicious to him; yet he sent for one of the elders who had been in Petersburg as a deputy to the government, and who, soon after, with several of his brethren, made his appearance. After a little talk about Senator *Hoblitz*, and other gentlemen who had shown them kindness during their stay in Petersburg, they seemed in some degree to lay aside their reserve, and replied more freely to my inquiries. I took out my volume on the Greek Church, and read to the assembly the passages which I had written concerning the *Duchobortzi*; and I had the satisfaction of hearing them distinctly state their principles in the very terms there given. As soon as I began any paragraph, by translating a few words, they generally gave the remainder exactly as stated in the book. The two prayers they repeated verbatim. One passage only was found to require explanation—that of their having all things in common, (page 312.) This was their practice when they came to the *Molochnia*; but now every family has its own private property, cattle, fields, &c., &c. Still they have fields of corn, gardens, and flocks which belong to the whole community, and the revenues of which are applied for the common benefit of the Society. This is also the custom of the *Mennonites*, who live near them, and of other German colonists; a custom, in their case, independent of religious considerations.

"This extraordinary sect (the *Duchobortzi*) is settled in eight villages, and consists of about 2500 souls. I saw an individual of them who had been sixteen years exiled to Siberia for conscience sake. He spoke with great feeling when contrasting his former sufferings with his present prosperous circumstances. He was a fine-looking, middle-aged man, and was returning on horseback from viewing his corn-fields and flocks, country-like, without his coat. They have been collected from every part of the empire, and are entirely separated from the Greek Church: indeed it was the object of government in colonizing them here, to put it out of their power to make any more proselytes to their peculiar opinions. Their neat and clean dress, comfortable-looking huts, and industrious habits; their numerous flocks, and extensive and

well-cultivated fields, widely distinguish them from the common Russian peasantry.

"Their neighbours the *Mennonites*, and other German colonists, speak well of their morals; but all complain of the reserve and shyness of their character. No doubt they have been taught this by the severe persecutions to which they have for ages been exposed, and out of which they can scarcely yet believe themselves delivered. Their neighbours seem to know but little of their religious tenets. The *Mennonites* say they are a peaceable and industrious people; but accuse them of hypocrisy; hence, say they, when some of their members were convicted of drunkenness, they denied the fact, and maintained that their members were *all holy*. Very few among them appear to be capable of reading; yet their members seem to have had the doctrines of the sect instilled into them by oral instruction. These lessons are committed to memory. They have no schools for their children; nor did I see a book of any kind among them. I recommended to them the Bible, and offered to supply them with it; but they refused to accept any copies, saying, 'That what was in the Bible was in them also!' I told them that some of their neighbours suspected them of immoral habits; because, in speaking of females and children, they did not use the common expressions of 'my wife,' 'my child,' &c.; but 'my sister,' 'our child,' &c. This insinuation they indignantly repelled, exclaiming, 'Are we then beasts?' 'But,' continued they, 'we are accustomed to every kind of false accusation.'

"Their whole aspect, and manner of intercourse with strangers, indicate a degree of shyness and distrust which is quite extraordinary; hence, also, their evasive answers to all direct inquiries respecting their sect. Some of them, however, ventured to speak with me freely, and with warmth, against the use of images in worship. Their assemblies for religious purposes are held in the open air, or in private dwellings, according as the weather suits. They say their doctrines are as old as the world; and they either would not, or could not, give me any particulars of the rise of the sect in Russia. It was, doubtless, the heavy burden of superstitious ceremonies in the services of the Greek Church which drove the founders of this sect to reject all ceremony, and external ordinances of every kind.

"But we need not wonder at these indications of fear and distrust; for at the very time I visited them, as I afterwards learned, intrigues were on foot in order to ruin them, under the two-fold accusation of their harbouring deserters, and making proselytes. This attempt gave rise to the following

* *Duchobortzi*, "Wrestlers with the Spirit." *Molochani*, "eaters of milk in the time of the fasts." *Duchoevnie Christiani*, "Spiritual Christians."

rescript from the late Emperor Alexander, to the governor-general of Cherson; which, on account of the principles it contains, I willingly insert in an English translation.

To the Military Governor of Cherson.

"From two reports which you have sent to the minister of police, respecting the settlers in the district of Melitopol, usually denominated Duchobortzi, I observe that you desire to have them removed from their present situation, and settled in another. You are led to make this proposition by certain rumours which have reached you respecting their alleged wicked lives and anti-social principles, and their efforts to propagate the same.

"In consequence of this, and also of petitions sent in from the Duchobortzi themselves, praying for protection from oppression, I have already ordered the minister of police to correspond with you, about procuring the most specific information respecting the Duchobortzi.

"At the same time I judge it necessary to call your attention, in a particular manner, to the original occasion of removing these people from the Ukraine and other governments, and settling them in the Melitopol district of the Taurian government, on the stream Molochnia. This removal and colonizing took place, as you may learn, expressly by my orders, given to the then governor of New Russia, Miklshafskoy, on the 26th of January, 1802; partly on account of the miseries which they had suffered, and partly with the view of protecting them from the improper and fruitless severities used against them on account of their peculiar religious opinions. They are now sufficiently separated from intercourse with the rest of the nation, and thereby a stop is put to the further extension of this sect. For several years past the government has received no complaints, from any quarter, respecting disorders among them; and, on this account, it has sufficient reason to believe the measures already adopted adequate.

"The secession of this people from the orthodox Græco-Russian Church is certainly, on their side, an error, grounded on certain false opinions respecting real worship and the spirit of Christianity. This proceeds from a want of cultivation; for they have a zeal of God, but not according to knowledge.

"But, is it proper for an enlightened Christian government to attempt to bring back the strayed sheep into the bosom of the church by severe and oppressive means? The doctrine of the Saviour of the world, who appeared on earth to seek and to save that which was lost, can never be instilled into men by force and oppression—can never justify the infliction of temporal ruin on him whom it seeks to bring into the way of truth. True faith is produced by the grace of God, through conviction; and cometh through instruction, meekness, and, above all, good example. Severity, on the contrary, convinceth not; but hardeneth more and more. All the measures of severity exhausted upon the Duchobortzi, during the thirty years preceding 1801, not only did not root out this sect, but more and more increased the number of its adherents.

"The rulers of several provinces have repeatedly given very favourable reports of the behaviour of the Duchobortzi; though, at the same time, they complained of them for separating from the orthodox church. The senators Lapuhin and Neledinsky Meletski, at their revision of the government of Ukraine in 1801, having found them there, gave them, in many respects, though they did not defend their errors, a good character; because they judged of them impartially, and according to Christian charity.

"All these circumstances clearly prove, that it is not a removal of these people to new settlements which demands my consideration, but the granting to them speedy protection from all superfluous severities on account of their peculiar opinions in the affairs of salvation and conscience; matters, in which force and oppression ought never to have any part.

"The removal and re-settling of them, for such a cause, would bring upon them new troubles; and they would thus be punished on account of a mere report, without having the truth of the accusation inquired into and proved. Government never acts thus, on any occasion, or with any person whatever; nor can the orthodox church, however desirous of bringing back those children who have abandoned her communion, approve of persecution in this matter; which is so contrary to the Spirit of her Head, Christ the Saviour, that He has left to His followers this memorable saying: 'But if ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.' Matt. 12. 7.

"It is only by acting according to this spirit, the spirit of true Christianity, that the desired object is ever likely to be attained.

"This policy I therefore commit to your own particular and immediate inspection and care. Not trusting to the reports of any one, you will not fail, impartially, to examine into all the circumstances of the case yourself; learn, in particular, their manner of life and conversation, viewing them with the eye of an impartial and watchful ruler, who seeks the prosperity of government in promoting the good of the different classes of its subjects committed to his care. It is necessary that all should feel, that they live under the security and protection of the laws: then it may be expected that they will love and feel attachment to the government, and look for justice consistent with the laws, which are so beneficial to them. Should you even discover that there are amongst the colonists those who conceal deserters—or that they try to seduce others from the National Church, into their own way of thinking about religion—then turn the force of the law against such acts only as are contrary to it, and thereby put a stop to the evil. But, even then, it must not be allowed that for the sake of one, or even several offenders convicted of these crimes, the whole society of the settlers, who have had no part in them, should be involved, or suffer persecution.

"On occasions of this kind, when reports and accusations are sent in, an attentive inquiry is necessary, to ascertain by whom such

accusations are made, and what may be their probable motive for making them. Thus the two Duchobortzi mentioned in your reports, who, after their return to the orthodox church, accused this society of various crimes, and gave information respecting the wicked lives which its members led, may have done all this out of anger or revenge; for it may very easily have happened, that they themselves were excluded from the Society because of their bad conduct, or left it on account of some quarrel or enmity. The mere accusations of such persons hardly deserve any attention at all, and ought never to serve as the foundation of an immediate and severe censure, apprehension, imprisonment, and persecution, of people not yet convicted of any evil intentions or actions.

"Even the very examination into a suspected offence ought to be conducted in such a way, that the innocent may on no occasion suffer in consequence of it.

"You will therefore not fail to conform punctually to these my sentiments here expressed; and from following this course I anticipate every possible success.

"In the mean time, you will report to me fully concerning the measures you adopt, and the discoveries you make, after taking this colony under your own immediate protection.

[The original is signed by his Imperial Majesty's hand; thus]

"ALEXANDER."

"St. Petersburg, Dec. 9, 1816."

(To be continued.)

Laura Bridgman.

Dr. Howe's Report.

(Continued from page 307.)

The following extracts will show her idea about the seat of sensation. "During the lesson to-day, Laura stopped suddenly, and looking her forehead, said, 'I think very hard; was I baby did I think?' Meaning, when I was a baby did I think, &c.

"Again, Laura came to me to-day, saying, 'Doctor will come in fourteen days, I think in my head.' Asked her if she did not think in her side and heart. 'No,' said she, 'I cannot think in heart; I think in head.' Why? 'I cannot know; all little girls cannot know about heart.'" When she is disappointed, or a friend is sick, and she is at all sad, she says, 'My heart aches; when heart aches does blood run?' She had been told about the blood circulating, but supposed that it did so only when she could feel it. "Does blood run in my eyes? I cannot feel eyes-blood run." One day, when probably her brain was fatigued, she said, 'Why cannot I stop to think? I cannot help to think all days; do you stop to think? does Harrison stop to think now he is dead?' This was just after the President's death, an event about which the blind children had talked much among themselves, and to Laura. And here, upon giving what seem to me the child's notions about death; it will be proper to remark, that they are less curious and valuable to the psychologist than they would have been had she been more completely isolated. Within the last year,

she has acquired great facility of conversing with other persons, and of course may have received notions from them. It would have been perfectly easy to isolate her by adopting an arbitrary system of signs, and not teaching it to others; but this would have been great injustice to the child, because the only possible way to make her familiar with language, was constant opportunity of exercising as fast as she learned it. Now, no teacher could be with her always; and if she could, a teacher cannot be a child, and Laura craved at times the society of children.

Strong, therefore, as was the temptation to improve this rare opportunity of watching the development of mind, (for it seemed like looking at mind with a microscope,) it was not to be listened to a moment, even though a revelation of the whole arcana of thought were to have been the reward.

Great caution, however, has been used with regard to the manner of her intercourse with others, and to the persons also. Latterly she has shown much less desire to be with children than when she could use only a few words, and when she delighted to frolic and romp with them. She will now sit quietly alone by the hour, writing or sewing, and occasionally indulging in a soliloquy, or an imaginary dialogue.

But to return to her notion of death, which leads us rather from the intellectual to the moral part of her nature. The attachment to life is such a strong and universal feeling, that if any thing deserves the name of an innate sense, this certainly does. It acts, however, instinctively and blindly, and I doubt not, influences Laura's feelings, and causes her to shrink from any thing which may alarm her love of existence by suggesting that it may cease. It appears she had been carried to a funeral, before she came here, though I never could obtain any satisfactory account from any one of the impression it made upon her; indeed, it was impossible then to do any thing more than guess, from her appearance, what was passing in her mind. She can now herself describe the feeling that then agitated her on touching a corpse for the first time. She was acquainted with two little girls, sisters, in Cambridge, Adeline and Elizabeth. Adeline died during the year before last. Not long since, in giving a lesson in geography, her teacher began to describe Cambridge; the mention of Cambridge called up a new subject, and she asked, "Did you see Adeline in *box*?" I answered, yes. "She was very cold, and not smothered; ground made her rough." I tied to change the subject here, but it was in vain; she wished to know how long the box was, &c.; she said, "Drew told me about Adeline; did she feel? Did Elizabeth cry and feel sick? I did not cry, because I did not think much about it." She then drew in her hands shudderingly, as if cold. I asked her what was the matter. She said, "I thought about I was afraid to feel of dead men before I came here, when I was very little girl with my mother; I felt of dead head's eyes and nose; I thought it was man's; I did not know." Now, it is impossible that any one could have said any thing to her on the

subject; she could not know whether the state the man was in, was temporary or lasting; she knew only that it was a being once moving and breathing like herself; but now, confined in a coffin, cold, and still, and stiff,—in a word, in a state which she did not comprehend; but from which nature made her recoil.

During the past year, she all at once refused to eat meat, and, being asked why, she said, "Because it is dead." I pushed the inquiry, and found she had been in the kitchen, and felt of a dead turkey, from which she suddenly recoiled. She continued disinclined to eat meat for some weeks, but gradually she came to her appetite again; and now, although she understands that fowl, sheep, calves, &c., are killed to furnish meat, she eats it with relish.

Thus it appears, that like other human beings, she has that instinctive attachment to life which is necessary to its preservation, and which makes her shrink from any thing that reminds her of its possible extinction, without, nevertheless, its being so strong as seriously to mar her enjoyment.

I mentioned some circumstances in my last report which made me infer her native modesty; and although such a supposition seems to some unphilosophical, I can only say, that careful observation during the past year, corroborates the opinion then advanced.

Laura is still so young, and her physical development is yet so imperfect,—she is so child-like in appearance and action,—that it is impossible to suppose she has as yet any idea of sex; nevertheless, no young lady can be more modest and proper in dress and demeanour than she is. It has been suggested, that as her father was obliged, when she was young, to coerce her to many things which she was disinclined to do, she may have conceived a fear of every one in man's dress. But, she was much accustomed from childhood, at home, to the society of a simple, kind-hearted man, who loved her tenderly, and with whom she was perfectly familiar; it was not, therefore, the dress which affected her.

I may add, moreover, that from the time she came here, she has never been accustomed to be in company with any man but myself; and that I have, in view of the future, very carefully refrained from even those endearing caresses which one naturally bestows upon a child of eight years old, to whom one is tenderly attached. But this will not account for such facts as the following:—during the last year, she received from a lady a present of a beautifully-dressed doll, with a bed, bedclothes, and chamber furniture of all kinds. Never was a child happier than she was; and a long time passed in examining and admiring the wardrobe and furniture. The wash-stand was arranged; towels were folded; the bureau was put in place; the linen was deposited in the tiny drawers; at last the bed was nicely made; the pillows smoothed; the top sheet turned trimly over, and the bed half opened, as if coquishly inviting Miss Dolly to come in; but here Laura began to hesitate, and kept coming to my chair to see if I was still in the room, and going away again, laughing, when she found me. At last I went out, and as soon

as she perceived the jar of the shutting door, she commenced undressing the doll, and putting it to bed, eagerly desiring her teacher, (a lady,) to admire the operation.

She, as I said, is not familiarly acquainted with any man but myself. When she meets with one, she shrieks back coyly; though if it be a lady, she is familiar, and will receive and return caresses; nevertheless, she has no manner of fear or awe of me. She plays with me as she would with a girl. Hardly a day passes without a game at romps between us; yet never, even by inadvertence, does she transgress the most scrupulous propriety, and would as instinctively and promptly correct any derangement of her dress, as a girl of fourteen trained to the strictest decorum. Perceiving, one day, that I kissed a little girl much younger than herself, she noticed it, and stood thinking a moment, and then asked me gravely, "Why did you kiss Rebecca?" and some hours after, she asked the same question again.

She had heard much about little Oliver Caswell, the deaf and blind boy, before he came, and was very desirous to know him. During their first interview, after she became a little familiar and playful, she suddenly snatched a kiss,—but drew back quick as lightning, and by the expression of her countenance, and a little confusion of manner, showed that by a hasty impulse, she had done something of the propriety of which she was doubtful. This is the only instance in which I have known her to show a sense of shame, or to have any occasion to do so, even if this can be considered as one.

The development of her moral nature during the past year has been such as her previous sweetness of temper, benevolence, and truthfulness, led me to expect. The different traits of character have unfolded successively, as pure and spotless as the petals of a rose.

(To be continued.)

ELLIOTT'S TRAVELS.

(Concluded from page 292.)

"On the north, where we stood, the Asphalites is bounded by the Great Plain; on the west by the mountains of Judah; on the east by those of Moab and the lofty Pisgah, and on the south by the deserts of Idumea. The sea is here only eight miles in breadth; but it is wider towards the south. Its length is variously stated at thirty, forty, and fifty miles; for every attempt to ascertain this accurately by sailing over it has proved abortive. The last was made, only a year ago, by the English penteman already referred to.

"When taken up in a glass, the water appears perfectly clear; but, when viewed en masse under a cloudless sky, though in some parts it reflects imperfectly the azure hue, yet in others it is quite brown. The taste is inconceivably nauseous, saltier than the ocean, and singularly bitter, like sea-water mixed with Epsom salts and quinine. It acts on the eyes as pungently as smoke, and produces on the skin a sensation resembling that of 'prickly heat,' leaving behind a white saline deposit. Having already filled some bottles in the

stream of Jordan, we were desirous of carrying to England a similar sample from the Dead Sea, which we succeeded in doing. An analysis of this water some years ago established the fact, that it contains nearly one-fourth of its own weight of various salts; the principal of which are muriate of soda, muriate of magnesia, and muriate of lime; with a small proportion of sulphate of lime. This accounts for its remarkable specific gravity, noticed by every writer on the subject, whether ancient or modern, and now found by experiment to exceed that of rain-water by more than sixteen per cent. We proved it practically; for our whole party, consisting of five persons, plunged in and remained some time in the lake. Though the assertion be not true that a flat dense mass of iron will be sustained on the surface; yet a man who cannot float elsewhere, finds no difficulty here; having proceeded some way into the lake, till his shoulders are nearly immersed, his feet are actually borne off the ground, and he walks, as it were, on water; or else his legs are forcibly raised, and he is compelled either to float or swim. To sink or dive would require some effort. The specific gravity of the water accounts for its reputed immobility; it is less easily excited than that of any other known lake, and sooner resumes its wonted stillness.

Bitumen, or asphaltos, which gave to the Dead Sea the name of Asphaltites, is very scarce on the north shore; but we were so fortunate as to secure a specimen; on the east and west, it is picked up in considerable quantities, and being taken to Jerusalem, it is manufactured into beads and crucifixes. It has been called a 'fetid limestone'; and has been said to emit a peculiarly offensive smell in burning, while in process of combustion it loses only weight, retaining its bulk unimpaired. We did not obtain enough to make experiments; therefore, all I venture to state is, that to a casual observer, it appears like very hard pitch. There is reason to believe that the bed of the lake, or its immediate substratum, consists of bitumen, which, from time to time, is fused by the action of subterranean fires, and thrown up into the water, whence it finds its way to the banks. Some have supposed that the destruction of Sodom was effected by the ignition through the agency of lightning of the asphaltos, on which it stood; but the conjectures of philosophers are silenced by the declaration of omnipotent wisdom. 'The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.*' Some terrestrial phenomena might have accompanied this preternatural shower, and possibly did so; but we dare not attempt to explain a miracle, or suffer reason to trench on what is so clearly the province of faith.

'The fiction, that the Dead Sea is a second Averny,† over which birds cannot fly, was disproved by some wild ducks that crossed the

lake as we watched them, from Moab to the hills of Judah. We perceived no fish, nor could we learn that any are ever caught here by the Arabs.

'Having satisfied our curiosity, we turned our horses heads again towards Jericho, and galloped a second time over the barren plain. It was 5 o'clock in the afternoon, when, after paying a second visit to the tomb of Lazarus at Bethany, we found ourselves at the foot of Olivet, and re-entered the Holy City by the gate of St. Stephen.

'As the road from Jerusalem to Hebron is as much infested by Bedouins as that to Jericho, it was necessary, before undertaking an excursion in which we could not enjoy the protection of a caravan, to wait on the governor of the city and solicit an escort. The governor promised that a guard should meet us at the pools of Solomon, on the road to Hebron; accordingly, at an early hour, we left Jerusalem by the gate of Al Rhuleel. In Arabic, Ibrahim Al Rhuleel, or 'Abraham, the friend' (of God) designates Hebron, the burial-place of that patriarch. This long name is contracted into Al Rhuleel, which appellation of the father of the faithful, is retained with great jealousy by the Mohammedans, who, no less than the Jews descended from his loins, hold him in the highest honour. Passing through the 'valley of Rephaim,' or the valley of the Giants, where David routed the armies of the Philistines,‡ we quenched our thirst at the fountain where the magi are said to have seen a second time the star that guided them to Bethlehem.†

'Beyond is a square building, like a common Mohammedan tomb, surmounted by a dome, and held in great veneration by Jews and Turks, as the sepulchre of Rachel. The structure itself is palpably modern; but the site is probably the true one, for it exactly answers to the scriptural description; Jacob and Rachel journeyed from Bethel, and there was but a little way to come to Ephrath; and Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave.‡

'The 'pools of Solomon' are between three and four miles from Rachel's tomb. They consist of three large reservoirs on sloping ground, at intervals of sixty yards, each lower than the one preceding, whence it receives its water; the first being supplied by a spring at a little distance. They are all of considerable depth, and about eighty yards in breadth, but they decrease successively in length. The first is about two hundred, and the third a hundred and forty yards. Though the pools be devoid of beauty, yet their dimensions and the solidity of the masonry, excite admiration. The spring whence the water flowed to supply them was secured, as at this day, by a building opened and closed at pleasure; and Solomon's large gardens, surrounded with high walls, were near at hand. It was from these gardens and this spring, the Monks maintain, that the imagery of the Song of Solomon was deduced, 'A garden inclosed is my sister, my

spouse; a spring shut up, a fountain scaled.* From the reservoirs an aqueduct, now out of repair, once conveyed water to Jerusalem; and the same cause renders the one and the other peculiarly interesting; namely, the high degree of probability with which it may be predicated regarding them, that they are actually the works of Solomon, and that the 'pools' are those referred to by him, when he says, 'I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees.†

'The country traversed by the road to Hebron is wild as nature's wildest productions. It consists of a series of barren hills, which swarm with Bedouin banditti. Hebron stands on the north of the territory of the Hittites and Amorites, on the confines of Judea and Idumea; and for seven years it was the seat of David's government. The valley in which it is situated acquired the name of Eschol; on account of its clusters of grapes, which have been already alluded to. The streets are narrow and dirty, the houses high and dark, and the town is gloomy. One fourth of the population, about five hundred in number, are Jews, who go thither from all parts of the world, that they may repose in death near the ashes of the patriarchs.

'The association which endears it to the Jew is likewise that which makes Hebron interesting to the Christian: it was the burial place of Sarah and Rebekah, of Abraham, Isaac, and Jacob, whose dust lies in 'the cave of the field of Machpelah, which Abraham bought for a possession of a burying-place of Ephron, the Hittite, before Mamre.‡

'The plain close to Hebron is still called 'The plain of Mamre,' and venerated by the Jews as that which witnessed the earnest and touching intercession of Abraham for the devoted city of Sodom.§ Retracing our steps from Hebron, we again reached the pools of Solomon, when we turned to the right towards Bethlehem, or 'The House of Mercy'; no inappropriate name for the site of the nativity of the Messiah. This interesting village stands on the top of a high hill, distant about six miles from Jerusalem, and commanding an extensive view of the surrounding mountainous country; in the midst of which it is a conspicuous object, pointing out the birth-place of him who ennobled a comparatively insignificant division of the promised land, by here manifesting himself as the 'ruler in Israel' whose goings forth have been from of old from everlasting.¶

'On the south, at a distance of six miles, is Tekoah,‡ not very far from which is Ergedi, the strong hold of David, wherein he hid himself from Saul, and generously saved the life of his persecutor.**

'No Mohammedan resides at Bethlehem. Whether this be owing to an opinion industriously circulated by the Christians, that the air of the place is prejudicial to Moslem health, or to some other cause, may be doubted; but

* Gen. 19. 24.

† The lake Averny derived its name (signifying without birds) from a similar fish, that birds attempting to fly over it fell dead into its waters.

‡ 2 Sam. 5. 22, 25.

§ Gen. 35. 16. 19, 20.

¶ Matt. 2. 9.

* Can. 4. 12.

† Numb. 13. 23, 24.

‡ Mic. 5. 2.

** 1 Sam. 24. 1—4.

† Eccl. 2. 5, 6.

‡ Gen. 18. 21—23.

§ 2 Sam. 14. 2.

it is an interesting fact that the birth-place of the Messiah is unpopulated by the creed of the Saracen impostor, and that the Christians resident there, amounting to five hundred, are endowed with certain privileges not granted to their brethren in other parts of Judea. The personal appearance of the natives supports the reputation for beauty enjoyed by the 'fair and ruddy' David, the son of Jesse, the Bethlehemite; for the men are a peculiar fine race, and the women are regarded as the handsomest in Syria.

"After three days' absence, we once again entered the Holy City; but the excitement, hardships, and fatigue of the tour, especially of the preceding week, concurring with the pestilential air of Jericho, brought on a fever. In a room with fourteen windows, in the absence of medical aid, of European comforts and of what even an English labourer would be inclined to call the *necessaries* of life, this disease was not a little aggravated; an anxious desire, therefore, to get back to the comparative comforts and civilization of Smyrna led me, after some days of suffering, to make a premature effort to reach the coast.

"Bidding a final adieu to the Holy City, we again left it by the Bethlehem gate; and, travelling over a desert and stony track, arrived in an hour and a quarter at the village of Calloonea, a name corrupted from Colonia, a town founded by a Roman colony. It stands in the Turpentine valley, or the valley of Elah, where the shepherd boy, strong in heavenly confidence, encountered with a sling and a stone the giant who defied the armies of Israel. As the face of nature, when unaffected by the action of the sea and subterranean fires, preserves its grand outlines; it is probable that it presents to the eye of the traveller, passing through this defile, nearly the same features as those exhibited in the day when the 'Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side;' and that the very stream which now waters the valley runs in the identical channel from which the young Bethlehemite 'chose him five smooth stones.*"

"Riding under a castle, built in the time of the Crusades, and some ruins called Sebah, which point out the site of the ancient city of Modin, the residence and cemetery of the brave Maccabees, we reached a village known by the name of its chief, Aboghoosh, about two hours and a half from Jerusalem. The ruins of a handsome Latin church yet mark the village of Aboghoosh, which possesses a sanctity in the eyes of the Romanists as being the Anathoth of Scripture,† the birth-place of Jeremiah, by whose name they call it.

"For the first two hours, the road from Aboghoosh to the sea-coast lies over the mountains of Judah, and is as arduous as any we traversed between Lebanon and Judea. As the hills lose something of their height, and prepare to merge themselves in the plain, they exhibit less barrenness than in the vicinity of Jerusalem, and are, to a considerable extent, covered with wild flowers; especially with pink and white roses.

"Leaving these mountains, we entered the fertile plain of Sharon, the soil of which is very rich, and abounds with an indigenous flower resembling a double rose; and probably that referred to in the Song of Solomon.

"Three hours across the plain brought us to Ramla, the ancient Arimathæa. Before entering Jaffa, we came to a well supplied with delicious waters; beyond which the roads lies between gardens, the most extensive, luxurious, and numerous in Palestine, fenced with thick and high hedges of cactus, the leaves of which were laden with their peculiar fruit.

"At a distance of three hours from Ramla, and at the extremity of the broad vale of Sharon, Jaffa stands on the slope of a hill overlooking the sea. Till within the last few years, in which Beyroot has risen into importance, it was the principal port of Syria; and, at the time we reached it, full fifty ships were riding at anchor in the roads, waiting to convey home the pilgrims whom devotion had brought to Jerusalem for the sacred festival of Easter. There could not have been less than two thousand *hajees* in the town, the usual population of which scarcely exceeds six thousand.

"Tradition assigns to Joppa an exceedingly ancient date. Pliny speaks of it as one of the oldest cities of the world; and some say that it derived its name from Japhet, the son of Noah, who wished to commemorate the construction of the ark by his father on this spot. With more certainty we are assured that it was the port where Solomon received the cedars of Lebanon for the building of the temple,* and where Jonah found a vessel going to Tarshish when 'he fled from the presence of the Lord.† Here, too, Peter enjoyed the vision which first revealed to him distinctly the purpose of God to make known his will to the Gentiles, and led him to lay aside his prejudices connected with a ceremonial and partial law.‡ The Monks carefully point out the house of Simon, the tanner, where the apostle lodged; as also the residence of Dorcas,§ whom he raised to life.

"But though the wretchedness of the modern city contrast painfully with the celebrity of ancient Joppa, and though the traditions which connect certain of its localities with sacred events be ill-supported by facts, yet, to the eye of a traveller, worn out with toil, and eager for repose, it was peculiarly interesting, as it presented the prospect of an easy return to the comforts and refreshments of domestic life, now rendered almost necessary by illness, and greatly enhanced in value by a long period of deprivation."

* 2 Chron. 2. 16.
† Acts 10. 9-16.

‡ Jonah 1. 3.
§ Acts 9. 36. 43.

For "The Friend."

Old Enmity to Quaker Doctrine.

"These set up watches against those they in scorn call Quakers, because they confess and witness the true Light, that lighteth every one that cometh into the world, amongst people as they pass through the country, or among their friends. This is the dangerous doctrine

which watchmen are set up against, to subdue error, as they call it, which is the Light that doth enlighten every man that cometh into the world; Him by whom the world was made, who was glorified with the Father before the world began. For those whom they in scorn call Quakers, have they set up their watches, able men, to take them up who bear their testimony, either in words, books or letters—and one shall not carry a letter to a friend, nor men visit their friends, nor visit prisoners, nor carry a book about them, either for their own use or for their friends'—men shall not see their friends, but watches are set up against them to catch and stop them."

"Many who are turned to the Light, Christ, have received the power of God, and are thereby become the sons of God. Now this birth that is born of God, are the powers of the world joined together to crucify; to put to death these Jews in the spirit, as they put Christ to death in the flesh formerly. Against this they set their watches, this birth, brought forth by the mighty God of Jacob, who rides upon the high places of the earth. This is the birth that the professed Christians without the Life in our days rage against, and lay out all their wisdom about. Are not the chief priests and wise men consulting together how they may destroy this birth. Is not this the birth that is banished out of your hearts, you who profess the Scripture and are talkers of it, but do not own the Light and Life which the Scripture speaks of, and so will not have Christ to reign over you." GEORGE FOX.

Their anxiety to convict the Quakers was such, that while they were in prison, George Fox mentions that Edward Pyatt had a cheese sent him by his wife, and the jailor took it from him, and carried it to the mayor to search it for *treasonable letters*. This jailor was a very cruel man, but soon received the reward of his doings; for being turned out of office, he was imprisoned himself, locked in irons, beaten, and bid to remember how he had abused those good men, whom he had wickedly, without any cause, cast into that filthy prison. How soon and unexpectedly is it often realized, that the measure ye meet shall be measured to you again!

Tomb.—A house built for a skeleton for a dwelling of sculptured marble, provided for dust and corruption: a monument set up to perpetuate the memory of—the forgotten.

MARRIED, at Friends' Meeting-house, in Hector, Tompkins county, N. Y., on the 5th instant, JAMES D. OTIS, son of Job and Deborah Otis, of Seipio, to MARY MEKEEL, daughter of Jesse and Amy Mekeel (the former deceased).

—, at Friends' Meeting-house, at Marlborough, New York, the Fourth day of Fifth month, 1842, SILEN HEN TABER, son of Stephen Taber, deceased, to JILL-ANN, daughter of Abraham Young, all of Marlborough Monthly Meeting.

DIED, at her father's residence, Wilmington, Del., on Sixth-day, the 17th of Sixth month, FRANCES CANBY, daughter of James Canby, in the 28th year of her age.

—, at Hanoverton, Columbiana county, Ohio, on the fifth day of the Fifth month last, HEZEKIAH B. PENNINGTON, of consumption, aged 24 years—a member of Cincinnati Monthly Meeting.

For "The Friend."

THE POOR SHOEMAKER.

School learning has received increased attention of late years in most parts of our Society in this country; there is, however, much yet to be done; greater expansion of views and feeling upon the subject in many parents who possess the means to educate their children, and more liberality in many who have none to educate, are greatly needed, to induce them to let go their grasp upon the purse-strings, and manifest a Christian munificence in furnishing a proper education for the rising generation, of whom they are the accountable guardians. Could we see this lively interest for the youth springing up and spreading in some parts of our religious Society, we should regard it as a kind of revival among us, and be led to anticipate good fruits from it in more respects than one. In speaking of school learning, as not being an essential requisite to constitute a minister of the gospel, Friends have never intended to derogate from the value of useful learning and knowledge. They only plead for the right of all, whether learned or unlearned, to exercise the ministerial gift, whenever that gift is dispensed; and though they know ignorance will not make a gospel minister, yet many among them who have not had the advantages of much literary instruction having been made powerful preachers of the gospel, in whom it was manifest that the excellency of the power was not of them but of God, they would encourage all to give up to the heavenly call, and their Divine Master will make up the deficiency.

It is a reliance upon artificial acquirements either to make, or to qualify a minister, that Friends object to. George Fox relates, that a man from London having come to Durham to set up a college to make ministers of Christ, as they said, he told him, that "to teach men Hebrew, Greek and Latin, and the seven arts, was not the way to make them ministers of Christ. For the languages began at Babel; and to the Greeks who spoke Greek as their mother tongue, the preaching of the cross of Christ was foolishness; and to the Jews who spoke Hebrew as their mother tongue, Christ was a stumbling block. The Romans, who spoke Latin, persecuted the Christians, and Pilate set Hebrew, Greek and Latin atop of Christ when he crucified him." Now, said George Fox, "dost thou think to make ministers of Christ by these natural languages which sprang from Babel, are admired in Babylon, and set atop of Christ, the Life, by a persecutor? Christ, continued he, makes his ministers himself, gave gifts unto them, and bade them pray to the Lord of the harvest to send forth labourers. And Peter and John, though unlearned as to school learning, preached Christ Jesus the Word, which was in the beginning before Babel was. Paul also was made an apostle, not of man, nor by man, neither received he the gospel from man, but from Jesus Christ, who is the same now, and so is his gospel, as it was at that day." By these observations, George induced the teacher of languages to abandon his project of setting up a college to make preachers.

Richard Rae was by trade a shoemaker, a person of little education and natural endowments. He was one of those individuals in the south of Scotland, who, weary and heavy laden under a sense of their manifold shortcomings, believed there was to be known a more pure spiritual way of worship, and of life, and conduct, than that which they, or any with whose profession they were acquainted, had arrived at. Deeply burdened with the formality, superstition, and will worship prevalent around them, and under which the various public preachers detained their hearers, these serious inquirers separated from the congregations to which they belonged, and at length some of them met together by themselves, waiting upon God in a holy silence and awful humility of soul, for ability to draw nigh unto him in true spiritual worship. On these occasions, they were at times made sensible of the quickening virtue, power, and life of the Holy Spirit, enabling some to speak forth the praises of the Almighty, and from experience of his goodness, to extend a hand of help to others. Such religious meetings in the south of Scotland, after the manner of Friends, appear to have been held in the year 1653, in which Richard Rae was one of the first preachers; and they appear to have been established a full year before any in connection with the Friends found them out.

Being made a partaker of the good word of life in his soul, and of the powers of the word to come, his heart was expanded in love towards his fellow-man who was living in sin, though under a profession of religion, and receiving a dispensation of the gospel ministry, he was sent forth to tell what the Lord had done for him, and to invite others to come to Christ, nigh them in the heart, that they also might partake of the same salvation from sin which he had witnessed. Like others, in that day, his devotedness soon brought on him the enmity of the dark professors; and he was the first man of his Society who was imprisoned at Aberdeen, whither he had come in the love of the gospel to visit his brethren. The author of the history of the Scotch Friends suggests, that it is by no means improbable that the following circumstance mentioned by Robert Barclay in his "Apology," may have allusion to Richard Rae, viz.—that he knew a poor shoemaker not able to read, who was taken before a magistrate of that city for preaching to some who came to hear him; when, being assaulted with a pretended citation of Scripture by a learned professor of divinity, who constantly affirming his saying to be a Scripture sentence; the poor man still maintained, that the Spirit of God never said such a thing as the other affirmed; a bible was brought, and it was found to be as the illiterate shoemaker had said.

Here is an instance of the immediate teachings of the Holy Spirit, its certainty and superiority over head-knowledge, and acquired divinity, as it is called, which man gathers by the efforts of the natural talents, and of which he can make a display where and when he pleases. Should the reader be of those, who can believe with William Penn, that from among the shoemakers, mechanics, and hus-

bandmen, may be, and once were called forth, "our best preachers;" and with Robert Barclay, that "the Spirit and grace of God can make up the want of literature in the most rustic and ignorant;" he will be likely no less to appreciate the "savour of life" and simplicity of the Truth, conveyed through homely language, than through a more refined medium. To the quickened mind that has the spiritual senses exercised by reason of use, to discern both good and evil, it is beautiful to observe what a harmonizing tendency there is, in all the various administrations of Divine virtue, to the different members of the one body; each part that is fitly compacted together, being rendered subservient to the well being of the whole, to the edifying of the body in love.

Several Friends being imprisoned at Aberdeen, and treated in a most unfeeling and inhuman manner, their brethren in different parts addressed them with Epistles of sympathy and encouragement—among which we have the following from Richard Rae:—

"Edinburgh, 10th of Eleventh mo. 1676.

"Dearly Beloved Friends in and about Aberdeen, and especially you that are in bonds, who suffer for the testimony of a good conscience. As you keep innocent and blameless before God, and labour continually so to do, and look back and read in your hearts the ground and cause for which you suffer, it will minister joy and soul satisfaction unto you. For it ever did so to me. I bless my God outward imprisonment was never a prison to me; though I suffered nearly two years together in Edinburgh, and was never a quarter of an hour all that time from under their fingers, being deprived of the enjoyment of all good Friends, and was cast among thieves and robbers and murderers—such unclean spirits, as I never yet did see worse upon the earth. And, as I remember, for the space of two months and upwards, I could not say there was one quiet hour either by night or day—and this fell to my lot even in the time of my weakness. Then the consideration of what I suffered for, did still minister satisfaction unto me; for I could take the Lord to record that I suffered for the testimony of a good conscience; the remembrance of which caused my inward man exceedingly to rejoice. And so blessed forever be the God of my salvation, that caused me in his love, which "is stronger than death," to rejoice over all my sufferings. Thus, in this love of God, I reigned over all my enemies; and though in prison, yet was I a freeman, for where the Spirit of the Lord is, there is liberty. And my sufferings were even joyous unto me, but never grievous; for the Lord revealed it unto me, that it was a more honourable crown, than all the crowns of the whole creation, to be a sufferer for the Truth of God. This he made clear to me at a time when I was near to sink; then he raised me up above all, and gave me strength to press forward towards the mark for the prize of our high calling.

"And now my dear Friends, be faithful, noble, and valiant for the Truth upon the earth; for you may bless the day that ever

you were born, who are called unto such a blessed calling, as to *suffer for the testimony of a good conscience*. So my dear Friends, *keep your testimony, for it is your life*. Keep in innocence, I beseech you, and commit your cause unto the just God, for he will certainly plead the cause of the innocent: this I do infallibly know. Therefore, my dear Friends, love your enemies, and pray for them, and entreat the Lord that he may open their eyes, if it be his blessed will, and convince them of the evil of their doings.

RICHARD RAE."

This may be received as a word of encouragement by the faithful sufferers for the same blessed cause and testimony; even the testimony of Jesus, which he has given them to bear, against a degenerate people who are living to themselves, and instead of being grieved at, are adding to "the afflictions of Joseph."

For "The Friend."

BARCLAY'S APOLOGY.

Through great love, watchfulness and fidelity to the inward appearance of Jesus Christ, the true Light, Robert Barclay early came forth a zealous and able witness for it, taking up his cross to the glory and friendship of this world, and despising the shame that attended his owning this testimony; for he esteemed "the reproach of Christ greater riches than the treasures in Egypt," and counted all things but loss in comparison of winning Christ, and being found in Him. After this manner, he rapidly advanced, it may be said, both with regard to stature and strength, to such a growth in grace and saving knowledge, as has been the admiration of many. William Penn styles him "an accomplished minister of Christ;" and George Fox, who was by no means addicted to eulogy, testifies that he was "a wise and faithful minister of Christ—who did good service for the Lord—turning people from darkness to light. Much more might be written concerning this faithful brother in the Lord and pillar in the church of Christ, who was a man I very much loved for his labour in the Truth."

Speaking of Robert Barclay's Apology for the true Christian divinity held by the people called Quakers, William Penn says, "It first lays down our *avowed principles of belief and practice*—after which he has put the objections which he had collected out of our adversaries books, and answers them; and lastly, cites divers authors, both ancient and modern, especially some of the primitive ages, for further illustration and confirmation." It has passed through many English and also foreign editions, being translated into several languages, and more extensively circulated by the Society, we should suppose, than any other work written by a Friend. Among those who from that day to the present have joined the Society by conviction, not a few have been led to do so from the perusal of this book. Several have been the testimonies given in its favour by authors of repute. "I am not ashamed, says one, "to own that I have with

great pleasure read over Mr. Barclay's Apology for Quakerism; and do really think it the most masterly, charitable and reasonable system that I have ever seen. It solves the numerous difficulties raised by other sects, and by turns, thrown at one another, and shows all parts of Scripture to be uniform and consistent." Essays on liberty, civil and religious, by Gorden and Trenchard, 1720. Another, Norris, a minister of the established church declares, "I cannot think Quakerism inconsiderable, as the principles of it are laid down and managed by Barclay. That great and general contempt they lie under, does not hinder me from thinking the sect of Quakers to be far the most considerable of any that divide from the church, in *case the Quakerism that is generally held be the same with that which Mr. Barclay has delivered* to the world as such; whom I take to be so great a man, that I profess freely, I had rather engage against a hundred Beilarmins, Hardings, and Stapletons, than with one Barclay." And again, "that he knew of no religion so rich in reputation for great men, but might be glad of the accession of such a writer." Of Divine Light. Tract ii. p. 32. How different the judgment of these authors from that of those who appear to be ashamed of the principles and practices of their own Society, denouncing his expositions of Holy Scripture as erroneous, defective and dangerous to the believer.

To adopt nearly the words of another candid writer, Robert Barclay's qualifications for controversial labour were unusually eminent; being not only master of useful literature, but of clear comprehension, a capacious reach of thought, a close and convincing manner of reasoning, delivered in a forcible style, though plain and unaffected. The excellency of his temper, heightened by the influence of religion, preserved him in coolness; that his judgment was not blinded by any degree of passion, whilst *his regard to undisguised truth prevented him from flattering error, or excusing calumny*. His enlightened mind penetrated to the bottom of his subject; and this imparted a clearness of method, which, with the weight of his arguments, proved him an overmatch for his antagonists. His Apology will stand a monument of his exalted character as an accomplished Christian, and the system of divinity which it so lucidly and Scripturally sets forth and supports, will outlive all the attempts of his enemies and pretended friends to injure his reputation and bend his work with error.

CIRCULAR.

The Managers of the Apprentices' Library Company, having been for many years engaged in furnishing the boys of our city with the means of improving their minds by reading, and believing that much benefit has accrued to them from the opportunity thus afforded, have been led to desire that the girls might enjoy similar advantages.

The subject has been deemed so important as on several occasions to have occupied the consideration of the Managers, but their circumstances have heretofore prevented any

decided action favourable to it. During the past year, however, having obtained a more eligible situation for their Library, they are now induced to make an effort to accomplish this desirable object.

The difficulty, in very many instances, of obtaining suitable books by girls who are employed in mechanical or other branches of business, or those engaged in domestic duties, must be obvious; and even where there is a supply in the families in which they reside, they are not always best adapted to interest the youthful mind: and it is a well-known fact, that many readers, especially young persons, take more pleasure in books selected by themselves, from a public Library, than in those at their dwellings, however valuable may be their character. The eagerness manifested by the boys in obtaining books from our Library, is confirming evidence of this feeling; and of the great advantages of such an institution to both sexes.

If a taste for suitable reading be once established, it not only gives profitable employment for leisure hours, but elevates and improves the mind, and opens new avenues for enjoyment; furnishing resources within ourselves, and rendering us less dependent upon outward circumstances.

There are instances of those among our most respectable citizens, who ascribe their success in life, in measure, to the benefits derived from the use of this Library; and are there not those of the other sex, to whom such advantages might also be eminently useful?

The exposed situation of many of the girls of our city entitles them to our consideration and sympathy, among whom, doubtless, are minds, which, if properly cultivated, might become bright and shining ornaments in the community.

Woman occupies an important and responsible position in society, and her influence, either for good or for evil, is not now to be questioned; hence the propriety of embracing every suitable opportunity for the improvement of her mind, and to fit her for the proper discharge of her various social and relative duties.

A subordinate situation in life does not necessarily enjoin ignorance, or absence of cultivation; increase intelligence, and we increase ability to be useful,—we add incentives to virtue,—we multiply sources of rational enjoyment,—we fit for mental pleasures,—we refine the feelings,—we promote habits of thinking: the mind is taught to reflect, and reflection leads us to look up to Him, upon whose Divine will we are all dependent, and from whom all good cometh.

The system of public education provides for those who are younger, but for those who have left school, there is no provision,—there is no public Library to which they can have gratuitous access; and even if their means would admit of applying to a "circulating library," the books to be met with there are not always of the most suitable kind.

A committee for the purpose have selected from our shelves several hundred volumes best adapted to the use of females, which have

been deposited in a different part of the room, as the commencement of a "Girls' Library"; to which there have been additions, by special donations, and also by purchase.

It is proposed that the room shall be opened one afternoon in each week, for the admission of girls *exclusively*, under the care of a Female Librarian.

As increased expenditure will become necessary, and a considerable addition to the books will be required, the managers appeal with confidence to their fellow-citizens; to those who have hearts to feel, and whose sympathies are with this class, more need not be said. We trust, therefore, that the present effort to improve the condition of this interesting and neglected portion of society, will be as successful and beneficial to the girls, as the labours of the Managers have heretofore been on behalf of the apprentice boys.

By order of the Board of Managers,
J. BOUVIER, *Chairman*,
23 South Seventh street.
William R. Marfield, Secretary,
186 North Fourth street.

Donations in books or money may be left with the above officers, or with either of the following committee:—

TOWNSEND SHARPLESS, 187 Arch street.
PHILIP GARRETT, Noble above Sixth street.
JAMES J. BARCLAY, cor. of Walnut & 7th st.
ISAAC LLOYD, Jr., 199 South 7th street.
SAMUEL MASON, Jr., 7th above Arch street.
PAUL W. NEWHALL, 202 Spruce street.
WILLIAM KITE, 75 Cherry street.

An annual contribution of two dollars entitles to membership, and the payment of twenty-five dollars constitutes a life subscription.

For "The Friend."

THE WHIRLWIND.

Written under an engraving of the scene described.

Our old oak tree by the deep ravine,—
With its leaf clad boughs of the darkest green,—
With its beautiful moss to the bark which hung,—
With its knarled roots to the rocks that clung,—
With the cascade near, and the wild sweet flowers,—
And memorias bright of those joyful hours,
When in quiet guise, or in merrier mood,
In the days of youth in its shade I stood,—
All, all, has this picture brought,
With the glow of pleased and excited thought.

Oh! when the days were sunny and bright,
I have sat on these rocks with mute delight,
Gazing on flowers that beside me smiled,
Or the rough wild rocks in confusion piled,
Or the gentle stream which like wreaths of snow,
Fell from the height to the gulf below.
I loved its dash on the crags and stones,
I heard with joy its murmuring tones,
As they mingled with notes of the wood-bird's song
Which stole from the hazle-bush sweetly along.

To the scenes I loved, in a summer hour,
The fierce wild hurricane came in power;
The hazle-bush to the earth was bent,—
The sturdy oak from its roots was rent,—
And the pine and spruce from their heights uporn
Where like reeds on the wings of the tempest borne.
That wild old scene is still wider now,
More desolate yet is each rocky bow,
And every crag the beholder sees
Has been spoiled of its verdure, its flowers, and its trees.

Yet the streamlet's voice from that depth is heard,
And sweet is the note of the wild-wood bird;

And I can dream of the days gone by,
When youth beheld with enchanted eye;
Can recall again with renewed delight
All that was lovely and verdant and bright.
And thus this picture that paints the storm,
Wakes me up memories kindly and warm,—
Sunny and bright, rich with birds and flowers,
And all that delighted my earlier hours.

That stream is yet lovely in fall and in flow;
On that storm-shattered trunk shall the mosses still
grow;
And forth from that soil, shall the warmth and the
showers,
Call up into sunshine a new race of flowers.
'Tis thus when time's tempests our joys may invade,
Though the bowers of our bias may in rains be laid,—
Though the verdure of present enjoyment be past,—
The deep root of virtue is safe from the blast;
Which soon shall again in fresh beauty increase,
Bear the blossoms of hope and the fruitage of peace.

THE FRIEND.

SEVENTH MONTH, 2, 1842.

LONDON YEARLY MEETING.

From several correspondents, we collect the following information respecting the late London Yearly meeting.

The Select Meeting commenced on Second-day, the 16th of last month, and held four sessions; a summary report of its condition, founded upon the answers to the queries, is sent to and read in the general meeting. On Fourth-day morning, the 18th, the Yearly Meeting for the general concerns of the Society convened, and is said to have been as large as usual; composed of about nine hundred men and eight hundred women Friends, including forty of both sexes from Ireland, and several from Scotland. The representatives, the male members of the Select Meeting and the Meeting for Sufferings, form what is termed the General Committee; and all serious members of proper age are invited, and many do attend this committee; to whom are referred the the epistles, and other important business of the meeting. Women Friends have a similar committee.

Epistles were received from Dublin, and all the Yearly Meetings of Friends in America; and a report of the state of Society in Ireland was also received.

Besides the concerns usually brought before the meeting by the replies to the queries, the subject of war was weightily under consideration, and an address to the Queen agreed on, forcibly setting forth its evils; and particularly bringing into view the reproach and disgrace which must attach to a nation, professing the benign religion of the Prince of Peace, in prosecuting their upon the unlightened pagans, to whom they offer at the same time the Holy Scriptures, containing the doctrines and precepts of a pure and undefiled religion, as a substitute for the darkness and idolatry in which they are involved. This document, petitioning the Queen to put an immediate stop to the outrages committed on an independent people, it is intended to present to her by a deputation from the Meeting for Sufferings.

Interesting reports from nine boarding schools, under the care of Friends, introduced the subject of education, and occupied the

meeting one session. Slavery and the slave trade, still carried on and with increasing horror and destruction of our fellow men and women, 'having a skin not coloured like our own,' was feelingly deliberated on and discussed. In the wonted liberality of our transatlantic brethren, a large fund has been raised, by a general subscription through the Quarterly Meetings, to promote the abolition of the slave trade, and placed in charge of the Meeting for Sufferings; £800 sterling, or about four thousand dollars of which, have been paid over to the British and Foreign Anti-Slavery Society, for the above purpose. That meeting was encouraged to give two thousand dollars more; and Friends were invited to make liberal additions to this fund in the course of this year.

The great declension amongst Friends from the standard of simplicity erected by the early members of the Society, respecting plainness of speech, behaviour and apparel, obtained the solid consideration of the meeting, and was referred to a committee, who produced a minute, which was considered very suitable, and much to the purpose. It goes down to the Quarterly Meetings; and they are left at liberty to make further use of it if they think proper.

The Yearly Meeting closed on the evening of the 27th ultimo, and is spoken of as having been a satisfactory season; the business was conducted in harmony and brotherly kindness; and much truly excellent advice and counsel were communicated.

One of our correspondents mentions, that Edwin O. Tregelles, has obtained leave to visit the British West Indies and Hayti, as soon as a suitable companion offers.

PAYMENTS.

Some months since, owing to the great depreciation of the notes of western banks in this city, agents and subscribers in the western states were requested not to remit such funds. Now, since the resumption of specie payments by the banks of Ohio, Indiana and Kentucky; it is desired that all dues for "The Friend," which have been withheld, be forwarded immediately, in the notes of specie paying banks, or drafts on Philadelphia or New York; or remitting to ask the kindness of the post-master's frank.

New England Yearly Meeting of Friends, held at Newport, R. I., commenced with the Select Meeting of Ministers and Elders on Seventh-day, the 11th of last month—the General Meeting on Second day following, and closed its sessions, we believe, on Fifth-day, the 16th. We have received no direct information relative to the proceedings which took place.

A meeting of "The Philadelphia Association of Friends for the Instruction of Poor Children," will be held on Second-day evening, the 4th instant, at 8 o'clock, at the usual place.
JOSEPH KITE, Clerk.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SEVENTH MONTH, 9, 1842.

NO. 41.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE DUCHOBORTZI.

(Concluded from page 314.)

I shall here insert a document which will furnish a clearer view of their principles, and also a specimen of the manner in which they used to be treated by their spiritual judges. It was transmitted to the governor-general of Harkoff, by Gabriel, metropolitan of Novogorod and St. Petersburg; accompanied by the following letter, dated May 12, 1792:—"Sir—Michael Stschireff, Anikie and Timothy Suhareiff, sent by your excellency from the vicinity of Harkoff, have been admonished by Innokentie, rector of the Nevskoy Seminary and Archimandrite. The conversation which took place between them I forward to you, along with this letter.

"I knew this sect as early as 1768. I then admonished them, and succeeded in turning several to the Church; but on their returning home, they again fell into their former errors. Since I became Archbishop of St. Petersburg, I have also spoken to some of the Don Kozacks; but they remained obstinate. Their obstinacy is founded on enthusiasm: all the demonstration which is presented to them they despise, saying, that 'God is present in their souls, and He instructs them;—how then shall they hearken to a man?' They have such exalted ideas of their own holiness, that they respect that man only in whom they see the image of God; that is, perfect holiness. They say that every one of them may be a prophet or an apostle; and therefore they are zealous propagators of their own sect. They make the sacraments consist only in a spiritual reception of them, and therefore reject infant baptism. The opinions held by them not only establish equality, but also exclude the distinction of ruler and subject: such opinions are therefore the more dangerous, because they may become attractive to the peasantry. The truth of this Germany has experienced. Their origin is to be sought for among the Anabaptists or Quakers. I know the course of their opinions; and we can have no hope that they will desist from spreading abroad this evil.

"These are my thoughts, which I have

considered it my duty to communicate to your excellency.

"With sincere respect, I am, &c.

"GABRIEL."

"Metropolitan of Novogorod and St. Petersburg. May 12, 1792."

A conversation between the rector of the Nevskoy Seminary of St. Petersburg, Archimandrite, and three of the sect called Duchobortzi, Michael Stschireff, Anikie and Timothy Suhareiff, in May, 1792.

Archimandrite. By what means are you come into this state, that people confine you as men dangerous to society?

Duchobortzi. By the malice of our persecutors.

A. What is the cause of their persecuting you?

D. Because it is said that all who will live godly in Christ Jesus shall suffer persecution.

A. Whom do you call your persecutors? D. Those who threw me into prison, and bound me in fetters.

A. How dare you, in this way, speak evil of the established government, fouded and acting on principles of Christian piety? which deprives none of their liberty, except such as are disturbers of the public peace and prosperity.

D. There is no higher governor than God, who rules over the hearts of kings and men; but God does not bind in fetters; neither does he command those to be persecuted who will not give His glory to another, and who live in peace, and in perfect love and mutual service to each other.

A. What does that signify, "Who will not give his glory unto another?"—to whom other?

D. Read the second commandment, and you will know.

A. I perceive then that you mean to throw censure on those who bow before the images of the Saviour and of His holy ones?

D. He has placed his image in our souls. Again, it is said that those who worship Him must worship him in spirit and in truth.

A. From this it is evident, that you have brought yourself into your present condition, by falling into error; by misunderstanding the nature of piety, and entertaining opinions hurtful to the common faith and to your country.

D. It is not true.

A. How, then? Do you not err, when you think that there are "powers that be," which exist in opposition to the will of God; whereas, there is no power but of God? or that government, which is appointed to restrain and correct the disobedient and unruly,

persecutes piety; "whereas he is the minister of God, a revenger to execute wrath upon him that doeth evil?"

D. What evil do we do? None.

A. Do you not hurt the faith by your false reasoning concerning our holy ordinances, and by your blind zeal against God; like the Jews of old, whose zeal was not according to knowledge?

D. Let knowledge remain with you! Only do not molest us, who live in peace, pay the taxes, do harm to no one, and respect and obey earthly governments.

A. But perhaps your paying the taxes, harming no one, and obeying earthly governments, is only the effect of necessity, and of the weakness of your power; while your peace and love respect those only who are of your own opinion.

D. Construe our words as you choose.

A. At least, it is far from being disagreeable to you, I suppose, to behold your society increasing?

D. We desire good unto all men, and that all may be saved, and come to the knowledge of the truth.

A. Leave off your studied secrecy, and evasive and dubious answers. Explain and reveal to me your opinions candidly, like men who have nothing in view but to discover truth.

D. I understand you; for that same Spirit of Truth, which enlightens us in things respecting faith and life, assists us also to discern affection and deceit in every man. Nevertheless, in order to get rid of your importunity, and with boldness to preach the true faith, I shall answer your questions as I am able.

A. By what way—by the assistance of others, or by the use of your own reasoning powers only, did you obtain this Spirit of Truth?

D. He is near our heart, and therefore no assistance is necessary. A sincere desire and ardent prayers are alone requisite.

A. At least, you ground your opinions on the word of God, do you not?

D. I word of God myself on it.

A. But the word of God teaches us, that God has committed the true faith, and the dispensing of his ordinances, and of instruction in piety, to certain persons, chosen and ordained for this purpose—"According to the grace of God given unto me," says St. Paul, "as a wise master-builder I have laid the foundation."

D. True; and such were our deputies who were sent hither in 1767 and 1769. But what did the spirit of persecution and of wrath do to them? Some were taken for soldiers; others were sent into exile.

A. You doubtless intend, by these deputies, some well-meaning people like yourself?

D. Yes.

A. But you, and people like you, though well-meaning, cannot be either ministers or teachers of the holy faith.

D. Why not?

A. Because a church cannot be established by individual authority; as is manifest from 1 Cor. 3. 5. Secondly, because special talents and gifts from above are requisite to "make us able ministers of the New Testament." 2 Cor. 3. 6. And, thirdly, it is absolutely necessary to this lawful and gracious calling, that we possess that ordination which hath remained in the holy church from the times of the apostles; as it is said, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephes. 4. 2.

D. There is no other calling to this office required, than that which crieth in our hearts; neither doth our learning consist in the words which man's wisdom teacheth, but in "demonstration of the Spirit and of power." Are the gifts which you require such as to be able to gabble Latin?

A. You do not understand the Holy Scriptures; and this is the source of all your errors. The apostle, in the words quoted by you, does not reject the talents and gifts of acquired knowledge, but contrasts the doctrines of Jesus Christ with the wisdom of the heathen, which was in repute at that time. And that the calling of pastors and teachers always depended on the church by which they were chosen, is manifest from the very history of those pastors and teachers of the church who are eternally glorified.

D. What Holy Scriptures? What church? What do you mean by Holy Scriptures?

A. Did not you yourself say that you founded your opinions on the word of God? That is what I mean by the Holy Scriptures.

D. The word of God is spiritual, and immaterial; it can be written on nothing but on the heart and spirit.

A. Yet when the Saviour saith, "Search the Scriptures," and gives us the reason of this command—"for in them ye think ye have eternal life,"—can He really understand thereby any thing else than the written word of God? This is the treasure which He himself hath entrusted to his holy church, as the unalterable rule of faith and life.

D. And what do you call a church?

A. An assembly of believers in Jesus Christ, governed by pastors, according to regulations founded on the word of God, and partners of the ordinances of faith.

D. Not so: there is but one Pastor, Jesus Christ, who laid down his life for the sheep; and one Church, holy, apostolical, spiritual, invisible, of which it is said, "Where two or three are gathered together in my name, there am I in the midst of them;" in which no worship is paid to any material object; where those only are teachers who live virtuous lives; where the word of God is obeyed in the heart, on which it descends like dew upon the fleece,

and out of which it flows as from a spring in the midst of the mountains; where there are no such noisy, ostentatious, offensive, and idolatrous meetings, and vain ceremonies as with you; no drunken and insulting pastors and teachers like your's; nor such evil dispositions and corruptions as among you.

A. You have here mixed up many things together: let us consider them one by one. 1st. That the Saviour, Christ, is the only chief Pastor and Head of the Church, is a truth; for He hath founded it by His own merits; under His Almighty providence it exists, is guarded and protected; and "the gates of hell shall never prevail against it." Spiritually, Christ is united to it; for, "behold! I am with you, even to the end of the world;" and by the power of His grace He helpeth the prayers and petitions of believers. But it does not seem good to the wisdom and majesty of God, that all, without distinction, should be engaged in the external state and service of the church, which is so closely united to the internal; and, therefore, from the very first ages, this has been committed unto worthy pastors and teachers, "as stewards of the mysteries of God." 2dly. I said that the external state of the church is very closely united to the internal. Certainly it is so.

Who does not know how powerfully the passions and the flesh work in us, both to good and evil, according to the nature of the object presented to them? We have need to recruit the efforts of our minds by such salutary aids; and to stir up the expiring flame of piety within us, by memorials of the goodness of God, and of the example of holy men. Here is the whole of what you so improperly style material and idolatrous worship. So long as we are united to matter, that is, to the body, we can never reach that pure and inward spiritual worship of God which the holy angels present unto Him, or such as that of the eternally-glorified saints; and on this account, when God requires that we should worship Him in Spirit and in Truth, it is to warn us against shameful hypocrisy, or other dispositions of mind not corresponding with our external worship. 3dly. With respect to the scandalous lives of some pastors, they can never harm the essence of faith; for that is not the cause of their bad conduct. And that their irregularities can never excuse those who on this account leave the church, and despise her doctrines, is witnessed by the Saviour himself, in his discourse with the Pharisees: "The scribes and Pharisees sit in Moses' seat," saith he; "all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." Moreover, Christian humility should have deterred you from judging so rashly concerning general corruption and evil dispositions. But I have purposely not yet answered several of your expressions, such as "idolatrous meetings and vain ceremonies," that I might first ask you what you mean by them?

D. You may conjecture that yourself.

A. Well: do not even you show becoming respect for the characters of those, who have been distinguished for holiness, and after

death glorified by God, as patterns of faith and virtue?

D. Where and whom hath God thus glorified?

A. Are the names of Chrysostom, Gregory the Great, and such like, unknown to you?

D. I know them.

A. What do you think of them?

D. What do I think?—Why, they were men.

A. But holy men, whose faith and lives were agreeable to God; and on this account they are miraculously glorified from above.

D. Well, let us suppose so.

A. Now it is to them that the church is indebted for all those offices and ceremonies, which you denominate idolatrous and vain; and the worship of images has been declared not to be sinful by the council of the Holy Fathers;—how then will you make this agree with your views?

D. I know not. I only know that hell will be filled with priests and deacons, and unjust judges. As for me, I will worship God as he instructs me.

A. But can you, without danger, depend upon yourself? Are you not afraid that sometimes you may mistake your own opinions, and even foolish imaginations, for Divine inspiration?

D. How!—To prevent this, reason is given unto us. I know what is good, and what is bad.

A. A poor dependence! With the best reason, sometimes, good appears to be evil, and evil to be good.

D. I will pray to God: He will send His Word:—and God never deceives.

A. True, God never deceives; but you deceive yourself, assuring yourself of that, on His part, which never took place.

D. God does not reject the prayers of believers.

A. Believers—true: those requests which are agreeable to the law of faith, Divine wisdom will not reject; but "ye ask and receive not, because ye ask amiss." For this purpose hath He given us the book of His Divine word, that in it we may behold His will, and that our petitions may be directed according to it. But it is vain to expect in the present day miraculous and immediate inspirations, without sufficient cause, particularly such as are unworthy of Him, and to pretend to such inspirations and revelations, is very hurtful to society, and therefore ought to be checked.

D. But to me they appear to be very useful, salutary, and worthy of acceptance.

A. What! to break off from the society of your countrymen, though united with you by the same laws and the same articles of faith, and to introduce strange doctrines, and laws of your own making!—to begin to expound the doctrines of the gospel without the aid of an enlightened education, disregarding the advice of such men as are most versed and experienced in those things; and out of your own head to found upon all this a separate society. Is it not also to rise against your country, when you refuse to serve it where the sanctity of an oath is required? Should

not the simple command of the higher powers be sufficient to unite you with others to defend your country, your fellow-citizens, and your faith?

D.

A. Why do you make no answer to this?

D. There is nothing to say. I am not so loquacious as you; neither have I need of it.

A. But do you not see, at least, whither your blind zeal is leading you, and that you deserve to suffer much more than all that has yet befallen you? We look for your repentance and amendment.

D. Do what you choose with us: we are happy to suffer for the faith: this is no new thing. Did you ever hear the old story?

D. Tell me, I pray you, what story?

D. "A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, 'They will reverence my son. But those husbandmen said among themselves, 'This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.'" Mark 12. 1-9. Now I have done with you.

A. At least answer me this. How can it be reconciled that you reject the Holy Scriptures, and at the same time, endeavour to support yourself upon them?

D. Argue as you will. I have spoken what was necessary, and shall not say another word.

"Other documents of the same kind might be given. I shall only add, that the sect of the Duchobortzi, Molochani, or Spiritual Christians, is numerous in Russia; and that though in many things they agree, in essential points also they are found to differ.

"In March, 1822, I met with a most interesting Spiritual Christian, the minister of one of their assemblies in St. Petersburg, and had a long conversation with him in the house of a Russian noble. His name was Isaiah. He was a man about sixty years of age—in appearance, a simple bearded peasant, dressed in coarse wide russet garments. I conversed with him for nearly three hours on the essential doctrines of the gospel, and found him, in general, very sound. His knowledge was taken solely from the Bible, of which he was one of the most powerful quoters I ever conversed with. His views of the faith and practice of a Christian, drawn from this source, were beautifully simple and harmonious. But, like the Duchobortzi, he rejected the external

ordinances of baptism and the Lord's Supper. He seemed to insist much upon the evidences of a living faith; and that nothing could entitle a person to the name of a Christian but Christianity in practice. As he had no acquaintance with scholastic theology, nor any systematic form of faith, I was astonished at his skill in illustrating one part of Scripture by another, comparing Spiritual things with Spiritual, and the wonderful facility with which he applied the whole force of truth to the regulation of the heart and life. In this poor peasant, I saw an illustrious example of the power of the Divine word, under the blessing of God, to make even the simple, and those who in respect of human learning are babes, truly wise. His congregation, he told me, consisted of about 500 souls, who formed a village near Mosdok. They had five elders to labour among them in spiritual things, who are chosen from among themselves, and ordained to their office by the laying on of the hands of the whole church, and prayer. He spoke of their brethren as being very numerous, and scattered over all the provinces of the empire; they were also known under the name of Molochani; but were not all equally pure in doctrine and practice. He said that he had been sent forth by his church for the express purpose of visiting the brethren, and ministering to their spiritual wants by doctrine and conversation: many of them, he added, were becoming purer in faith and practice.

"He stated that the great body of Molochani entertain superstitious ideas respecting 'the kiss of charity,' or form of salutation used among them;—that, on saluting each other, they pay a kind of mutual devotional respect, by bowing themselves to the ground, as before 'the image of God,' and the 'temple in which the Holy Ghost dwells;—that they therefore look upon the kiss of charity as one of the most sacred acts. In some provinces, he said, he had found them denying the Last Judgment, saying that it was already come, and the second advent of Christ already past: it was one object of his travels to purify them of these errors; but he regretted that some of their congregations had unworthy teachers.

"In his views of the invocation of saints, the use of images, prayers for the dead, &c., he held pure protestant principles. He said, that in public worship they use no books but the Bible. They practise no vows of celibacy;—he himself had a wife and children at home. Their ritual, he said, consists chiefly of extemporary prayer, and exposition of the Scriptures in a familiar and easy manner by their ministers. He said that many of the Duchobortzi are now become Notionalists, and reject the written word of God, saying that they have the Word of God in themselves. This seems to be a natural consequence of the singular error of the Molochani, above mentioned—that of paying a kind of worship to each other."

ON READING.

From Old Humphrey.

The other day it happened that, while I was sitting in the midst of a family, with several young people around me, the doctor called, one of the party being a little sick. Now, the doctor is a friendly man, of good parts, and of a kind-hearted disposition; but very unskilled in his religious views, inasmuch as he is guided alone by his own opinions.

It has often puzzled me how it is that some medical men, who so ardently seek to know, and who understand so much better than others, every thing in reference to the wonderful frame-work of the body, should manifest so much apathy and ignorance respecting the soul. I always liked the society of medical men, but for all that, Old Humphrey is not one that will tickle their ears with pleasant words, when he sees an opportunity of touching their hearts with a salutary truth. There are many doctors who are well versed in, and influenced by the Holy Scriptures, to their own advantage, and to that of their patients; but there are others who think neither of the souls of their patients, nor of their own.

We were speaking of books, and of the great influence they had over the minds of their readers, when the doctor unhesitatingly gave it as his opinion, that young people should be permitted to read what books they pleased, good and bad, without restriction, to enable them to form a correct judgment respecting them.

"Young persons," said he, "who are not allowed to do this, are sure to form very cramped and precise notions."

"Well," thinks I, "the doctor gives his physic to those who want it, and why should not Old Humphrey? A little dose on this occasion cannot hurt the doctor, and if it should do him no good, perhaps it may do some to the young people around me," for they very naturally thought a good deal of what fell from the lips of their medical friend.

"Let us see," said I, "how this principle would work in common life; for my notions, I must confess, are so 'cramped and precise,' that I prefer, as a guide in such matters, the experience of a thoughtful parent, to the experience of a thoughtless child. What say you to allow your own children to roam about your own surgery, and to let them taste, without restraint, your powders and potions, to enable them to form a correct judgment of their influence? The first packet might be magnesia, which could not do them much harm; but if the second happened to be arsenic, which is not very unlike it, they would most probably be poisoned. If, instead of going to the substances, they went to the liquids, the first phial might have in it tincture of rhubarb, an excellent stomachic, but the second might contain prussic acid, which, if highly concentrated, would cause immediate death.

"There is certainly a difference between books and the contents of the surgery, and it is this—that the one is medicine for the body, and the other for the soul. Books and

medicines are both influential, and the prussic acid, which destroys the life of the body, is not more deadly than the bad books that poison the principles of the soul."

I tried to say this kindly, but am rather fearful that my natural quickness of temper, in some degree, got the better of my prudence; for the doctor made me no reply, and the young people seemed more disposed to talk with their medical friend, than to listen to my observations.

It is something, however, to sow good seed, it may not all fall in stony places, but spring up when least expected, and bring forth fifty and a hundred-fold. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," Eccles. xi. 6.

Tamed Tigers of India.—These tigers appear to follow their masters, the fakirs, or mendicant priests, on most occasions, and to be completely under their authority. But then they are rarely, if ever, fed with meat; their nourishment consisting almost entirely of boiled rice and ghee. Raw meat is well known to render the tiger blood-thirsty, and seems to awaken its dormant ferocity; every latent propensity to destruction is thus called forth into action, and the whole department of the animal changes. Boiled meat is known to be equally nutritious; and when mixed, as is always done in feeding dogs in India, with boiled rice, it is found to render them far more tractable. "These clemsomyon tigers," observes Williamson, "range at large, but they do not stray far from their keepers. I confess that one which I visited at Colgong rather disturbed my mind, by a peculiar fierceness in its eyes, which, although I knew the animal to have been perfectly harmless for several years, seemed to denote an inward wish by no means favourable to my safety. There is, in short, a very peculiar appearance in these animals at the sight of a stranger, which seems inseparable from the tiger's nature. The fakir seemed to possess ample authority over the tiger in question, which certainly manifested no dislike to his visitors; but the animal paced slowly around us, with a seeming inquisitive air, creating sensations not of the most pleasant nature. He was not, indeed, very large, but could with ease have destroyed the whole party. This fakir used to walk, almost daily, in the town, accompanied by the tiger, which apparently created no alarm among the inhabitants, who seemed to have full confidence in his innocence. His master, however, interdicted all persons from touching the animal; a caution which, probably, tended much to preserve its inoffensiveness."—*Scudson.*

Society.—If persons would never meet except when they have something to say, and if they would always separate when they have exhausted their pleasant or profitable topics, how delightful, but alas! how evanescent would be our social assemblages.

For "The Friend."

THE BIBLE FOR THE BLIND.

Under the supervision of Dr. Howe, the American Bible Society published the New Testament, and, recently, the book of Psalms, in raised letters, for the use of the blind. At a late meeting of the managers, they determined to print the Bible complete, in the same style. A most benevolent and liberal enterprise, especially at this period of pecuniary difficulty; for it is one which cannot be accomplished without considerable expense, the cost of merely preparing the plates, and printing a small edition of the Scriptures, being estimated at nine thousand dollars.

They have been encouraged in this undertaking by the happy effects which have resulted from partially rendering these invaluable writings accessible to the blind. One of the most interesting instances of this, is that of Mary S. Collins, of New Jersey, to whom the society had presented a copy of the New Testament. Her case is described by herself in a letter to the managers of the Bible society, in which she relates in a simple and affecting manner, the great difficulties she surmounted to acquire a knowledge of the raised alphabet, that she might be enabled to read the Testament. She affords a bright example of zeal and successful perseverance, under circumstances which would have utterly discouraged one less earnest in the cause, and which ought to be held up for the excitement and shame of those who, having been blessed by Providence with every facility to cultivate an acquaintance with the record of those divine precepts which, through faith and the good help of the Holy Spirit, have made many wise unto salvation, yet continue to neglect them. She says: "At four months old the small pox deprived me of my natural sight, and I had lived in the world until I had entered the forty-seventh year of my age, when I received your generous present. This, gentlemen, endears life to me. It will not be three years until next July, since I received your invaluable present. On the eighteenth of the month above named I commenced with the alphabet. That I learned the first day; two hours of which I spent in ascertaining the difference between the letters of C and G; this I knew must be done while I had them in alphabetical arrangement. Then I proceeded to feel and spell the Lord's prayer; and though I had not five hours' attention in teaching, during the period of three weeks, yet notwithstanding, from intense study, I accomplished the same. I then took the Scriptural sheet which contained a part of the 22nd and 23rd chapters of Acts; I felt, spelled, and read them in three weeks more.

"After six weeks had elapsed, I found, from loss of sleep and appetite, I was becoming much debilitated: my hands were affected with tremors, which rendered it quite difficult for me to trace the lines with my fingers. I then found I could not accomplish this grand and important enterprise, without the benefit of instruction. Now, thought I, what shall I do? I am poor, and cannot employ an instructor. My next effort was to gain admittance

into the institute for the benefit of the blind. I obtained a recommendation from the board of freeholders in the county of my residence, and presented it in person to the board of managers. They observed that my age was against my entrance, but as I only desired to learn to read the plain Scriptures, if I could obtain a formal order from the governor of the state of New Jersey, they would then admit me into said institution for the term of six months. The governor said, the funds that had been placed into the treasury for that purpose, were now exhausted, but if the legislature should replenish the same, he then would grant me an order for entrance. But I felt that I had no time to lose, for I had then passed the age of forty-seven. * * *

"As I did not succeed in this effort, I sat down by a friend, who wrote for me, and composed some poetry. I commenced my poem with my loss of sight in early infancy, and my early conversion to the Lord; then I put in verse my love for and talk to the Bible; then I borrowed money from a gentleman in Philadelphia, to pay for the printing of my poem, and walked through the streets and courts of that city, and offered the same for sale to the passers-by for six cents each. I sold and disposed of a number of them in the different class-rooms. Perhaps the quantity I sold in all were about 1200 in that city, the proceeds of which I applied to the benefit of my instruction. I obtained a month and a half instruction for the sum of seventeen dollars. The want of health obliged me at this period to abandon my study. My limited circumstances in life had always obliged me to do something for my own support; my industry hardened my fingers so as to cause a heavy pressure of the hand to make the finger susceptible of the formation of the different letters, consequently my fingers have been so cut off, as for the blood to follow them across many of the lines of my precious book; on one spelling lesson my friends counted thirty-six marks of blood from my worn fingers.

I purchased the spelling-book from the institution in Philadelphia; I paid two dollars and a half for the same; also a volume of the Old Testament, including the books of Ruth and Esther, for that I paid one dollar and a half. During my first month-and-a-half instruction, I read and committed twenty-five verses of the first chapter of Christ's sermon on the mount. The two next months I read and committed from the fourth chapter of the same gospel, up to the eleventh; and since that period I have read regularly through the Testament to twelfth chapter of Acts. I read each chapter three times before I leave it. I have paid for six months' schooling at ten dollars per month. I have enjoyed, strictly speaking, the benefit of five months' instruction; the other month I consider as being lost, on account of soreness of fingers, and other unavoidable causes.

Now I believe I have given you a true, simple statement of all the particulars. I have told you of the course I have pursued in my own simple way, stating every circumstance as near as possible, and my reason for so doing; first, to let you know that your labour

of love is not lost. Second, a hope inspires my heart to think that this simple statement will induce you to pity some other poor unfortunate creatures, and bestow upon them the same invaluable blessing. I am subscribed your humble debtor,

MARY S. COLLINS.

Leedsville, Atlantic county, N. J."

When the Psalms were published, it was determined to present Mary with a copy; and the secretary of the Society, about two weeks ago, being in attendance at the annual conference of the Methodists at Camden, carried one with him for that purpose. During one of the sittings, he observed Mary present. When an opportunity offered, he rose, and addressing Bishop Vaughn, who presided, he informed him of her presence, and, giving a short sketch of her character, mentioned that he had with him a copy of the Book of Psalms for her. He requested the bishop to present it to her in the presence of the congregation.

A deep silence ensued. The bishop invited Mary to come forward, and making a few observations on the occasion, handed her the book. She received it with tears, and many heart-felt expressions of gratitude, adding, that "the utmost earthly desire of her heart was to save money enough to become a life member of the American Bible Society."

Her expressions excited so much interest in her hearers, that the needful amount was immediately subscribed on her behalf, and the desire of her heart gratified.

Abednego was one of the three noble Hebrew youths, who animated by an unshaken attachment to the true religion, refused to render homage to the idol of Nebuchadnezzar. They were therefore cast into the fiery furnace, heated through the wrath of the tyrant seven times hotter than usual. The splendid miracle by which it pleased God to honour this consistent and fearless piety, together with the powerful effect upon the Chaldean monarch, is recorded in the third chapter of Daniel. There is a circumstance connected with a change of name which is worthy of attention. It has been thought that the motive of the Chaldeans in giving the new name, was in fact more religious than political. The Hebrew and the Chaldee languages are very similar. The Chaldeans perfectly understood the Hebrew names. And they knew also how tenacious Hebrew parents were to give names to their children, which bore some relation to Jehovah, the God of their fathers. In changing their names, therefore, did they not design to make them forget their beloved Jerusalem, and all the patriotic feelings which were associated with their vernacular tongue? and yet more, to detach them from the remembrance of Jehovah, the God of Abraham, Isaac, and Jacob? The name before us is a striking example. The Hebrew, Azariah, or more literally Azar-Jah, denotes my help is Jehovah; from Azar, help; and Jah, Jehovah. But the Chaldean Abed-nego, signifies the servant of Nego; Abed, or Obad, being the Chaldean for servant; and Nego, the sun or morning star, so called from its bright-

ness, and hence adored amongst the idolatrous Chaldeans as a god. So that from being reminded as often as he heard himself called, that Jehovah was his help, he was now to be brought into remembrance whenever he heard his name, that he is the servant of an idol, in whom there is no help. If such were the design of this new appellation, its ultimate end was in the case of Azariah most mercifully defeated; but the design itself will serve to set in a more striking light the danger alluded to by the Psalmist, of "mingling with the heathen, and learning their works," and I would add, even their words also.—*Encyc. Relig. Knowledge.*

For "The Friend."

SPIRITUAL RELIGION.

The sketch which a deeply experienced servant of Christ gives of the way by which he obtained the possession of vital religion, may be instructive to panting, seeking souls of this day, who find that all their efforts do not avail to procure for them that which the Lord by his Spirit has raised intense longing after. His was not a religion obtained by reading or hearing discourses, however valuable, not by studying and drawing conclusions from the Holy Scriptures, though sweet to his taste, but a religion which had its origin and life in the gift of God, in him, the well of living water springing up into everlasting life.

"My heart from my childhood," says Isaac Pennington, "was pointed towards the Lord, whom I feared and longed after. I felt that I could not be satisfied with, nor indeed seek after the things of this perishing world; but I desired a true sense of and unity with that which abideth forever. There was something which balanced my spirit almost continually; but I knew it not so as to turn to it, and give up to it entirely. In this temper of mind I earnestly sought the Lord, applying myself to hear sermons, and read the best books I could meet with, but especially the Scriptures, which were very sweet and savoury to me; yea, I very earnestly desired and pressed after the knowledge of the Scriptures; but was much afraid of receiving men's interpretations of them, or of fastening any interpretations upon them myself. I waited much and prayed much, that from the Spirit of the Lord I might receive the true understanding of them, and that he would chiefly endue me with that knowledge which is sanctifying and saving. I sensibly received of his love, mercy and grace, which I felt freely to move towards me, at seasons when I was most filled with a sense of my unworthiness, and had least expectation of it. But I was exceedingly entangled about election and reprobation, having drunk in that doctrine, as it was held by the strictest of those termed Puritans, fearing lest, notwithstanding my desires and seekings after the Lord, he might in his decree have passed me by. I felt it would be bitter to bear his wrath, and be separated from his love forever; yet, if he had so decreed, it would be, and notwithstanding these fair beginnings and hopes, I should fall away and perish at last.

"In this great trouble and grief, which was much added to by not finding the Spirit of God so in me and with me, as I had read and believed the former Christians had it, and also in mourning over, and grappling with secret corruptions and temptations, I spent many years, and fell into great weakness of body. I often wept bitterly, begging earnestly of the Lord daily, that I might be pitied by him, and helped against my enemies, and be made conformable to the image of his Son, by his own renewing power. At last, when nature was almost spent, and the pit of despair was closing its mouth upon me, mercy sprang, deliverance came, and the Lord my God owned me, and sealed his love to me. Light sprang within me, which made not only the Scriptures, but the outward creation glorious to my eye, so that every thing was pleasant and lightsome round about me. But I soon felt that this state was too high and glorious for me, and I was not able to bear it, so overcame my natural spirits; wherefore, blessing the name of the Lord for his great goodness to me, I prayed unto him to take that from me which I was not able to bear, and to give me such a portion of his light and presence, as was suitable to my present state, and might fit me for his service. It was accordingly removed, yet a savour remained, wherein I had sweetness and comfort, and refreshment for a long season.

"But I did not then know how to turn to and dwell with that which gave me this savour, nor rightly to read what God did daily write in my heart, which sufficiently manifested itself to be of Him, by its living virtue and pure operation upon me. I looked upon the Scriptures to be my rule, and so would weigh the inward appearances of God to me, by what was outwardly written, and durst not receive any thing from God immediately, as it sprang from the Fountain, but only in that mediate way. Herein I limited the Holy One of Israel, and exceedingly hurt my own soul, as I afterwards felt and came to understand. Yet the Lord was tender to me, and condescended exceedingly, opening Scriptures freshly to me every day, teaching, instructing, warning, and comforting my heart thereby. Truly he helped me to pray, to believe, and to love him and his appearances in mercy; yea, to love all the sons of men and his creatures with a true love. But that in me which knew not the appearances of the Lord in my spirit, and would limit him to words of Scripture, proceeded yet further, and would be raising a fabric of knowledge out of the Scriptures, and gathering a perfect rule, as I thought, concerning my heart, my words, ways and worship. According to what I drank in after this manner from the Scriptures, I practised; and with much seriousness of spirit and prayer to God, fell a helping to build up an independent congregation, wherein the savour of life and the presence of God was fresh with me, as I believe there are yet alive some of that congregation who can testify.

"This was my state when I was smitten by the Lord, confounded in my worship, in my knowledge, and stripped of all in one day, which it is hard to utter, and was matter of

amusement to all that beheld me. I lay open to all that would inquire of me, and strive to search out the cause why the Lord had dealt so with me. At first they would be jealous that I had sinned and provoked him so to do it; but when I opened my heart to them, I do not remember any retained that opinion respecting me. My soul remembers the wormwood and the gall, the exceeding bitterness of that state, and is still humbled before the Lord in the recollection of it. Oh, how did I wish with Job that I might come before him, and bowingly plead with him; for indeed I had no sense of any guilt upon me, but was sick of love towards him, and as one violently rent from the bosom of his beloved. How gladly would I have met with death; for I was weary all the day long, and afraid of the night, and weary also of the night, and afraid of the ensuing day. How often did I say, O Lord, why hast thou forsaken me? Why hast thou broken me to pieces? I had no delight but thee, no desire after any but thee. My heart was bent wholly to serve thee, and thou hast even fitted me, as then appeared to me, by many deep exercises and experiences for thy service; why dost thou make me thus miserable? Sometimes I would cast my eye upon a Scripture, and my heart would even melt within me; at other times, I would desire to pray to my God, as I had formerly done; but I found I knew him not, and I could not tell how to pray, or in any wise to come near Him as I had done. In this condition I wandered up and down from mountain to hill, and from one sort of professors to another, with a cry in my heart, Can ye tell news of my beloved? Where doth he dwell? Where doth he appear? But their voices were strange to me, and I retired from them, sad and oppressed, and bowed down in spirit."

To those who inquire whether and how he was brought to the true and saving knowledge of God, he answers, "The Lord opened my Spirit, and gave me the certain and sensible feeling of the pure Seed [Christ in you the hope of glory]" which had been with me from the beginning. The Lord caused his holy power to fall upon me, and gave me such an inward demonstration and feeling of the Seed of Life, that I cried out in my spirit, 'This is he—this is he; there is not another; there never was another. He was always near me, though I knew him not; not so sensibly as now he was revealed in and to me by the Father. Oh, that I might now be joined to Him, and be alone might live in me. And so in the willingness which God wrought in me, in the day of his power to my soul, I gave up to be instructed, exercised and led by him, in the waiting for and feeling of his Holy Seed, that all might be wrought out of me which could not live with the Seed, but would be hindering the dwelling and reigning of it in me. I have gone through a sore travail and fight of afflictions and temptations, wherein the Lord hath been merciful to me, helping me, and preserving the spark of life in me, in the midst of many things whose nature tended to extinguish it. Having met with the 'Way,' and walked with the Lord therein, where daily certainty and full assurance of faith and of

understanding are at length obtained, I cannot be silent; true love moving me; but am necessitated to testify of it to others. 'This is it, to retire inwardly, and wait to feel somewhat of the Lord's Holy Spirit and power, discovering and drawing from that which is contrary to Him, and into his holy nature and heavenly image. As the mind is joined to this, true life, light and discerning are received, and abiding here, it is safe. But it is easy erring from this, and hard abiding with it, and not going before its leadings. He that feels life, and begins in the life, does he not begin safely? He that waits and fears, and goes on no further than the Captain goes before him, does he not proceed safely? Yea, even till he comes to be so settled and established in the virtue, demonstration and power of Truth, as that nothing can prevail to shake him. Now, blessed be the Lord, there are many at this day who can truly and faithfully witness, that they have been brought by the Lord to this state. Thus have we learned of the Lord; not by the high, striving, aspiring mind, but by bowing low, and being contented with a little. If but a crumb of bread; if but a drop of water, we have been contented with it, and thankful to the Lord for it. Nor by wise searching, and deep considering in our own wisdom and reason, have we obtained it; but in still, meek, and humble waiting have we found that brought into death, which is not to know the mysteries of God's kingdom, and that which is to live, made alive, and to increase in life unto him.

"He that will come into the new covenant, must come into the obedience of it. The light of life which God hath hid in the heart, is the covenant; and from this covenant God doth not give knowledge to satisfy the aspiring, comprehending wisdom of man; but living knowledge, to feed that which is quickened by Him, which is given in the obedience, and is very sweet and precious to the state of him who knows how to feed upon it."

"And truly, Friends, I witness at this day a great difference between the sweetness of comprehending the knowledge of things, as expressed in the Scriptures, and tasting the hidden life, the hidden manna in the heart, which is my food now, blessed forever be the Lord, my God and Saviour. O that others had a true and sensible taste of the life, virtue, and goodness of the Lord, as it is revealed there. Surely it could not but kindle the true hunger, and inflame the true thirst, which can never be satisfied but by the true bread, and by water from the living Fountain."

In another account, I. Pennington says, "Here I feel, understand, and am acquainted with the substance, which all the types and figures of the law shadowed out. Here I meet with the circumcision without hands; the baptism without outward water; the supper of the Lord without outward bread or wine; here I know the true Jew, whose nature, spirit, works and ways are all of God, in and through his Son Jesus Christ. And here I must profess, I cannot doubt concerning the things of God; but in the light and anointing of the Seed, see both the mystery of iniquity, and the mystery

of godliness, and the ways and workings of each spirit."

"This is the true way of certainty and satisfaction which is of God, and will stand when all the ways of men's invention will fail of what they promise, and fall in the sight of men. For this Seed and birth of God are to be acknowledged, and reign in the day of his power, and not another. It is the day of his power in some, and shall be the day of his power in others; for darkness or death shall not prevail to bring the life of the Son into the sepulchre or grave again; but he shall ride on, conquering and to conquer, subduing and to subdue, reigning and to reign, until he hath brought all things under the dominion of the Father's power."

For "The Friend."

THE FAITHFUL REPROVER.

The present was the first time since the commencement of the persecution, that the prison of Aberdeen was altogether clear of Friends. But thus it did not long continue; for very shortly afterward, as might be anticipated, were they more closely imprisoned, and more hardily used than ever; so as to leave little doubt on their minds, that the design with some of the persecuting parties, was nothing short of cutting off the lives of such faithful and uncompromising witnesses to the Spirit of Christ Jesus. The plain and constant testimony of these, by conduct and conversation, by word and doctrine, by doing and by suffering, was no other than it still remains to be at the present day; and will yet continue, so long as there is preserved a living remnant on the sure foundation. They could not, when and as they felt Divine love and wisdom constraining, neither dare they withhold the word of warning, where they believed it to be due, "to flee from the wrath to come;" they could not spare sin, nor soothe people in sin, nor prophesy sin-pleasing deceits; neither could they approve of those who did so. It was this that rendered them, as it always must, an eye-sore and an offence to evil-doers, and to all who corrupt or pervert the doctrine of Christ, which is indeed according to godliness; it was this that occasioned them to be reputed, and actually called, "a trouble," "a plague," "a contagion" of which it were well to cleanse the polluted district. Thus the language of an apocryphal writer of old, became well fitted to the mouths of these persecutors: "Therefore let us lie in wait for the righteous, because he is not in our turn, and he is clean contrary to our doings. He professeth to have the knowledge of God, and he calleth himself the child of the Lord. He is made to reprove our thoughts. He is grievous unto us even to behold, for his life is not like other men's; his ways are of another fashion. We are esteemed of him as counterfeits; he abstaineth from our ways as filthiness; he pronounceth the end of the just to be blessed. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience."—*Barclay's Scotch History.*

For "The Friend."

"THOU" VERSUS "THEE."

To know the will of a parent is sufficient for a child, incapable of forming a distinct judgment, but, on coming to years of discretion, the principles which direct him should be his own. That they may act from principle rather than blind imitation, members of the Society of Friends should inform themselves why those customs were instituted in which they have been brought up. To come to a particular case, they should inquire, "why do Friends use a language different from that of the world at large?" If on this point an individual has felt the monitions of a rectified conscience, it will constitute to him a sufficient reason; but no information should be neglected calculated to strengthen him in the use of plain language.

In pursuing this inquiry, he would find abundant evidence, both of the religious and literary propriety of the correct singular pronoun addressed to a single person; but to vindicate the indiscriminate use of "thee," both where it belongs, and where "thou" should be used, would be attended with difficulties. In most cases, conscience takes no cognizance of the grammatical correctness or incorrectness of our language, if it be *plain language*. But as a Society, Friends are inexcusable in persisting in a corrupted dialect. It is a departure from the practice of primitive Friends. They used the plain language correctly; and though the substitution of "thee" for "thou" has, to support it, the example of many Friends of unimpeachable character, both living and departed; that example is insufficient to establish an error. The consideration that this improper use of "thee" is grammatically wrong, should induce all professing correct English to abandon it; but there is also another more serious reason upon which conscience may have considerable bearing—young persons generally feel embarrassment in supporting the standard of plainness before those whom they fear do not respect it. In relation to the improper use of "thee," this embarrassment is increased, by an idea that it sounds disagreeable to those not accustomed to hear it, and still more by the reflection, that its use will not bear the test of an examination. They know they cannot support their practice against the remarks of a person of common learning, and hence, in the company of those who do not value our testimonies, they dread such an attack. Here then is a powerful temptation to desert the cross, and virtually to deny Christ before men; and too often do young Friends yield, to the shame and reproach of our Society. I will not say that the use of plain language in its purity would dispel all these difficulties; but I have no doubt it would greatly lessen them. The cross must still be endured; but it would be borne much more easily than in the perplexing position in which it now rests upon us. Thus, to smooth the path for the faint-hearted and irresolute, would require a general adoption of the use of "thou" throughout the Society. It now requires as much firmness to use correct plain language in opposition to the

corruption that has crept into it, as in opposition to the language of the world. Let parents and elders in Israel consider this. Let them beware how they keep "stumbling-blocks" in the way of their children, and of the flock over which "the Holy Ghost has made them overseers."

It occurred not long ago that a young Friend was travelling in a part of the west, where our Society was known only by reputation. As he had acquired the habit of using the pronoun, "thou," about the time of setting out, he found the consciousness that he was basing his practice on unquestionable grounds, to be made to him a shield wherever he came. Formerly, the use of plain language to strangers had caused him embarrassment; but now these feelings were entirely removed. While in the west, he was entertained by a sober professing Christian, who told him that he had never seen a Friend before; but such had been his information respecting them, that the fact of his being a member of that sect, was a better testimonial of character than any written certificate he could have produced. This remark is worthy of reflection. How important was it that the first specimen of Quakerism shown this pious host, should justify the exalted character he had formed of the Society. How dishonourable had it been, had any part of his conversation or conduct, misrepresented to their disadvantage his ancestors in the Truth. And how reproachful is it to modern Friends, that to have given a just idea of them, he must have betrayed this departure from primitive rectitude, of substituting "thee" for "thou."

The unadulterated peculiarities of the Society of Friends are no where to be ashamed of. They have outlived the fires of persecution, and won respect throughout most of the civilized world; and they cannot be sacrificed by any professing to be members, but at the expense of their credit, and of the honour of those principles which must forever distinguish us while we continue a people chosen unto the Lord.

For "The Friend."

WATER BAPTISM.

Samuel Drew, a distinguished Methodist preacher in England, says in his works, "I have never yet seen any arguments for the perpetuity of water baptism, so conclusive as those of Robert Barclay against its continuance. It is, I think, but fair to conclude, that if this were to be a standing ordinance, more explicit directions would have been left concerning it."

Thus it is that enlightened men of other persuasions, are often brought to the acknowledgment of the excellency of the testimonies held by the Society of Friends, and to the clearness of the exposition of their doctrines by Robert Barclay. And it would be well for some under our name, who are looking toward elements and ordinances for help, to seek at the alone Fountain for purification, and gather home for instruction. "In that day there shall be a fountain opened to the

house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

ABBA is an Aramaean or Syriac word of endearment, signifying *my father*. David Levi, in his *Lingua Sacra*, derives it from a root denoting, *desire, delight, complacency, satisfaction*. The learned Selden has proved from the Babylonian Gemara, that a slave or menial servant was not permitted to employ this appellation in addressing the Ab, that is, the lord and head of the family; because it was indicative of the closest relationship, and the tenderest reciprocal affection. Its use was restricted to such as sustained this intimate relationship, and was the appropriate language of children whether by birth or adoption. Its use in the New Testament seems to correspond exactly with the facts here stated. It was employed by our Lord himself during his agony in the garden of Gethsemane, "when he offered up prayers and supplications with strong crying and tears," and said, "ABBA, FATHER, all things are possible to thee; take away this cup from me; nevertheless not what I will, but what thou wilt." What filial adoration, submission, tenderness, confidence, breathe in these words! So when recounting to the Roman and Galatian churches, the privileges of those, in whom the Spirit of Christ dwells, the apostle describes this as their peculiar distinction—above such as still continue slaves to sin, or in the bondage of a legal state—that through that Spirit they cry ABBA, FATHER! In other words, true believers address God in a language of filial love and confidence, corresponding to that new and endearing relation, which they sustain as "children of God by faith in Christ Jesus."—*Encycl. Relig. Knowledge*.

EXTRACTS FROM S. CRISP.

1663.—"Let charity and bowels of compassion abound among you, as becometh the gospel of our Lord Jesus Christ; and let none be hasty to utter words, though manifest in the light in which ye wait upon the Lord; but still wait in silence, to know the power working in you to bring forth the words, in the ministration of the eternal Word of life, to answer the life in all; and if this be not known, retain in your vessels what is manifest unto you, and it shall be as bread in your own houses."

1677-8.—"I continued at and about home most of this winter, waiting upon the Lord, to be led and guided in my service and testimony according to his will; for I found that though through long experience, my senses were exercised in the service of God and the churches; yet I had nothing to trust to, as a guide or a leader, how and after what manner to minister in the church of Christ, but the same that led me in the beginning, even the immediate operation of the power that brings forth in the will of God all things suitable to their season, that the glory might be to the power, and the praise to him that gives it, for ever and forever more."

Scientific.—A fact of great interest has been proved by the borings for Artesian wells in the suburbs of Paris, viz: that as we go towards the centre of the earth, the temperature increases at the rate of about one degree for every fifty feet. That the whole interior portion of the earth, or at least a great part of it, is an igneous ocean of melted rock, agitated by violent winds, though I dare not affirm it, is still rendered highly probable by the phenomenon of volcanoes. The facts connected with their eruptions have been ascertained and placed beyond dispute. How then are they to be accounted for? The theory prevalent some years since, that they are caused by the combustion of immense coal beds, is perfectly puerile, and is entirely abandoned. All the world would never afford fuel enough for a single exhibition of Vesuvius. We must look higher than this; and I have no doubt that the whole rests on the action of electric and galvanic principles, which are constantly in operation in the earth. We know that when certain metals are brought together, powerful electric action is evolved, and a light is produced, superior even in effulgence to the splendour of the sun. Now, if a small arrangement produces such results, what may we not expect from the combinations of those immense beds of metals to be found in the earth? Here we have the key to all the grand phenomena of volcanic action. Illustration, on a small scale, may be seen in an instrument called the thermoelectric battery, made of zinc, bismuth, and antimony, packed in a box and varnished. In this, heat is evolved below, while the top is cold; and here we have the very cause of the volcano, when in the interior a fiery ocean is heaving its surges, while its peak is capped with everlasting snows.—*Professor Silliman.*

Protection from Lightning.—Lightning is subject to certain laws of nature, as well as fire, water, or any other substance, though those laws may not be so well known, or we may not be able so well to avoid the effects. Some will seek no protection against lightning, supposing that it has its destined aim, and that one place is as good as another. As well might a person refuse to go out of a house when it is on fire, or refuse to move from a river where the waters are fast rising above its banks, and threatening destruction to all around.

When there is a fire, the steam and heated air ascending from the chimney serves as a conductor to lightning, and for this reason it is dangerous to be near the fire-place. Beds should be moved out a little from the walls and chimneys, as lightning runs down such places, and will sometimes branch off and strike beds and persons in them when they get close to such places. Lightning runs down timbers, and sometimes along on floors. On this account, the safest place is in the centre of a room, or a considerable distance from the walls; and the safest position is to sit in one chair with the feet on another.

Some years ago in the State of New York, the passengers in a stage took shelter in a

post-office during a terrible storm. One of them remarked that Franklin observed that the situation and position, as named above, was the safest, and he took it; immediately the building was struck, and on each side of this gentleman a person was killed, while he remained uninjured.—*Farmer's Journal.*

Selected for "The Friend."

SIMPLICITY AND HUMILITY.

"The Lord preserveth the simple: I was brought low; and He helped me." *Psalms cxvi. 6.*

God granteth to the simple heart
The boon of preservation;
And Love Divine will aid impart
To true humiliation:
Then be, O Lord! to me assigned
A simple heart—a lowly mind.

Think not Simplicity allied
To folly or to weakness;

It is obedience, testified
By Love, and Faith, and Meekness:
Though child-like may appear its charm,
"His Manhood's strength in God's right arm.

Nor in Humility deplore

A mean or servile spirit;
Its virtues' hopes to Heaven may soar,
Their merit—a Saviour's merit;
And they, in purer realms above,
Be more than conquerors, through His Love.

The simple are the truly wise,

The humble the most glorious;
That power and wisdom Heaven supplies,
Alone are found victorious:
And as man's nothingness is shown,
Salvation from the Lord is known.

BERNARD BARTON.

The Mere Philosopher's Heaven.—Glorious empire! what can animate us, if a prospect such as this move us not to the "laying aside every weight, and the sin which doth so easily beset us?" Nevertheless let us see to it that we do not conclude ourselves on the high road to the celestial city, just because we have some tastes and feelings to which we expect to find there the counterpart objects:—We must warn you against mistaking an intellectual for a spiritual longing, the wish to enter heaven because there "we shall know even as we are known," for the wish to enter it because God himself will be there "all in all."—I am sure that many a man, in whose heart is no love of the Creator and Redeemer, might pant for a state in which he shall no longer see darkly through a glass, but have full sway over universal truth. The mind may struggle for emancipation, and crave a broader field, whilst the soul is the bondsman of Satan, and has no wish to throw away her chain. Ay, it is just as easy to dress up an intellectual paradise as a carnal, and to desire the one, as well as the other, without acquiring any meekness "for the inheritance of the saints in light." The heaven of the Mohammedan is full of all that can gratify the senses, and pamper the appetites. The heaven of the philosopher may be a scene in which mind is to reach all its vigour, and science all its majesty. But neither is the heaven of the Christian. The heaven for which the Christian longs, is the place in which God himself shall be his "strength and portion forever."—*Melville.*

THE FRIEND.

SEVENTH MONTH, 9, 1842.

The British and Foreign Anti-Slavery Reporter of Fifth month 15th last, has come to hand. Its ample and closely printed sheet is chiefly occupied with a detailed account of proceedings at the Third Anniversary of the British and Foreign Anti-Slavery Society, which occurred on the 13th of that month in Exeter Hall, London. About 3000 persons, it is stated, were present, and, judging from the list of names and titles given of those who appeared on the platform, we should infer, that the assembled multitude was of the most respectable description. The energy and zeal evinced by the speakers during the discussions that took place, show no symptoms of relaxation in the righteous cause for which they were associated. In a future number it is our purpose to introduce some extracts, especially from the very able Annual Report of the standing committee, which is replete with highly interesting statistics relative to the state of slavery and the slave-trade in Africa, Asia, and America;—in regard to the present state of the slave-trade, a truly melancholy delineation being given, plainly proving, that the movement is *retrograde*, rather than advancing. The report concludes with announcing, that the next general Anti-Slavery Convention will be held in London, on the 13th of Sixth month, 1843, "to which the friends of the universal abolition of slavery and the slave-trade, from all parts of the world, are cordially and respectfully invited."

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigues, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the Month.—Wm. Jones, No. 76 North Tenth street; John G. Hoskins, No. 60 Franklin street; Jeremiah Willets, No. 193 North Fifth street.

Superintendents.—John C. and Letitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

DIED, at her residence in Hanover county, Va., on First-day, the 22d of Fifth month last, MARGARET CRAW, sen, relict of Micajah Craw, in the 89th year of her age. She was an elder of Cedar Creek Particular Meeting of Friends. Her zeal for our holy religion seemed to increase with her age. She died in great peace of mind; and her family and friends are consoled with the belief that she is now enjoying the recompense of reward reserved for the righteous.

PRINTED BY JOSEPH & WILLIAM KITE,

Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SEVENTH MONTH, 16, 1842.

NO. 42.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From the New York Tribune.

THE CROTON AQUEDUCT.

This stupendous structure is now completed, and in a few weeks, at farthest, the city will have a forestate of the thousand benefits it is destined to confer. Our citizens may not be generally aware that in this magnificent work they are surpassing ancient Rome, in one of her proudest boasts. None of the hydraulic structures of that city, in spite of the legions of slaves at her command, equal, in magnitude of design, perfection of detail, and prospective benefits, this aqueduct. The *main trunk* consists of an immense mass of masonry, six feet and a half wide, nine feet high, and forty miles long, formed of walls three feet thick, cemented into solid rock. But this water channel, gigantic as it is, is far from being all the work. The dam across the Croton, which retains the water in a grand reservoir, is a mound of earth and masonry, forty feet high, and seventy feet wide at the bottom, and has connected with it many complicated but perfect contrivances to enable the engineer to have complete control over the mighty mass of water. The river, thus thrown back towards its source, will form a lake of five hundred acres, which will retain a supply for emergencies of some thousand millions of gallons, and also offer, as a collateral advantage, many picturesque sites for country seats upon the woody points which will jut out into its smooth basin. A tunnel leads the water from this reservoir into the aqueduct, and eleven more of these subterranean passages occur before reaching Harlem river, having an aggregate length of seven-eighths of a mile, and many of them being cut through the solid rock. At intervals of a mile, ventilators are constructed in the form of towers of white marble, which give to the water that exposure to the atmosphere, without which it becomes rapid and insipid; and these dazzling turrets mark out the line of the aqueduct to the passengers on the Hudson.

The streams which intersect the line of the structure are conveyed under it in stone culverts, the extremities of which afford the engineers an opportunity of displaying their architectural taste. Sing-Sing creek, with its deep

ravine, is crossed by a bridge of a single elliptical arch of eighty-eight feet span, and a hundred feet above the stream. Its unusually perfect workmanship was proved by its having settled but one inch after the centres were removed. The view of its massive grace from the narrow valley beneath is one of the most striking points upon the line. Sleepy Hollow, well known to the readers of imaginative lore, is spanned by a series of graceful arches.

The bridge crossing Harlem river has been the subject of much controversy. The admirers of magnificent symmetry and perfection, and those interested in preserving the navigation of that stream, have warmly advocated the erection of a bridge, over which the water might pass upon its regular level; while the friends of more measured economy recommended a lower and cheaper structure, to which pipes should descend and rise therefrom, after the manner of an inverted syphon. The plan finally adopted is that of a high bridge, but still with its surface ten feet below the usual grade, which falls fourteen inches to the mile. It is a quarter of a mile long, one hundred and sixteen feet above high water, and its estimated cost exceeds three-quarters of a million. Across this the water is conveyed in huge iron pipes, protected from the frost by a covering of earth, four feet deep. Near Manhattanville is a tunnel, a quarter of a mile long, through the hill at that place; and its valley is crossed by pipes descending one hundred and five feet. Cledenning Valley is passed at an elevation of forty feet, and arches of appropriate size, upon the lines of the streets, leave symmetrical carriage-ways and foot-paths.

We paid a brief visit yesterday to the two great reservoirs of this stupendous aqueduct. The receiving reservoir, at Yorkville, thirty-eight miles from the dam at Croton river, is in two divisions, both covering a space of thirty-five acres, capable of containing one hundred and sixty millions of gallons. It is enclosed by granite walls of solid masonry, roughly finished. The bottom of the basin is the natural soil.

The distributing reservoir at Murray's Hill, in Forty-Second street, is a much finer and more expensive work. It is nearly square, and covers an area of about five acres. The bottom is made of puddled clay, as smooth, hard and water-tight as marble itself. This area is 440 feet square at the base, and is divided in the centre by a wall of granite nineteen feet thick at the bottom, and four at the top. It is surrounded by a wall, also of granite, composed of three distinct columns of solid masonry work. The outer column is five feet thick; the second six, and the third or inner

one a lining of granite, about fifteen inches in depth, placed upon a concrete masonry, above thirty feet thick at the base. From the outside to the middle wall—the thickness of neither included—the distance is fourteen feet; and from the extreme of the outer wall to the inner angle of the third is sixty feet—the three walls uniting at the top. At a distance of ten feet from each other, are thick cross walls with solid arches, thus binding the whole into one solid, imperishable mass. From the top of the north-east cornice to the level of the street, the distance is fifty-six feet. The depth of the reservoir is forty feet; and it will contain water to the depth of thirty-six feet, or about twenty-two millions of gallons—as computed a few days since by James Renwick, Jr., one of the engineers employed on the work.

At the east end of the division wall a well has been sunk to the depth of fifty feet, communicated with a sewer below, and forming a waste-wier for the discharge of the surplus water, when it rises in the reservoir above the height of thirty-six feet. At the bottom of the well is laid a block of granite, weighing seven tons, and still farther to break the fall of the overflowing stream, and to prevent it from wearing away the stone, water to the depth of six feet rests permanently at the bottom. From the well, the waste water is conveyed by a sewer nearly a mile to the North river.

The style of architecture is Egyptian—well fitted by its heavy and imposing character for a work of such magnitude. The summit of the walls around the whole area, is flagged, and will be provided with a heavy iron railing, forming a beautiful and slightly promenade, twenty feet in width. The grounds immediately around the work have been purchased by the corporation to protect it from encroachments. The receiving and discharging pipes are two in number, each about three feet in diameter. It is now nearly four years since the reservoir was first commenced; and during the working season, on an average, about 400 men have been constantly employed upon it, besides great numbers employed in the winter season in bringing materials. During the whole time no lives have been lost by accident. Two men had their legs broken by a downfall of the banks—and this is the extent of the injuries that have been sustained. The whole cost will not be far from \$500,000.

Such is a condensed but comprehensive view of this noble structure. It is now completed, with the exception of the high bridge. The bridge will occupy two years more, but a temporary pipe has been laid over the river upon the coffer-dams of the bridge, which will afford us a supply of water for two or three

years, until the completion of the entire work. Its estimated cost, owing to changes of plan, rise of labour and provisions, &c., has risen from five to twelve millions—a great sum abstractly considered, but a trifling one compared with the benefits resulting from the work.

For "The Friend."

ALEXANDER I. OF RUSSIA.

Pinkerton's Miscellaneous Observations on the Past and Present State of Russia, contains some notice of the late emperor, which may be worth conveying to the readers of "The Friend," for which purpose they are at the service of the editor. The author of the work was "Foreign agent of the British and Foreign Bible Society," and compiled the volume from "notes made on the spot, during travels, at different times, in the service of the Bible Society, and a residence of many years in that country."

The fifteenth chapter commences by saying—

"After spending several agreeable days among my Moscow friends, I began my journey towards Petersburg, about five o'clock in the evening; and continuing, as usual, to travel all night, reached Twer in the afternoon of the following day. Here I had the great pleasure of meeting my noble friend, the Princess Sophia Mestchersky, on a visit to her aged father, General Vsevolosky. She was staying with her brother, who is the civil governor of the province, and is known as the author of a valuable work in two volumes, viz. a Historical and Biographical Dictionary of the Empire of Russia, in the French language; printed at Moscow in the year 1813.

"This princess, ever since the year 1811, has been most zealously and indefatigably engaged in promoting works of piety and benevolence among her countrymen. She was among the first who encouraged me to attempt, in 1811, the formation of a Bible Society in Moscow; which, as has been related, was realized in the year 1813. She even went with me herself to Moscow, and exerted all her influence, among the returning nobility, to bring about the formation of this institution. She became a most valuable and active member of the Prison Society, which was afterwards established at St. Petersburg; reading and expounding the Holy Scriptures to the prisoners several times a week. The hospitals, also, and poor-houses of Petersburg partook largely of her bounty, and of her visits of mercy. But her most important work for Russia has been the translation, composition, and publication of a number of religious and moral Treatises in the Modern Russ, written in such a style of ease and simplicity, as to adapt them to all classes. The first of her publications of this kind appeared in 1813, just as the French abandoned Moscow—an 'Address to the Afflicted.' Nothing could have been more appropriate to the state of the ruined and scattered inhabitants of Moscow than this tract; it was received and read

with profit and delight. From this commencement in 1813, till my leaving Russia, the princess had published ninety-three different pieces, amounting to upwards of 400,000 copies, on religious and moral subjects, which, together, form eight volumes 8vo., and which were gratuitously distributed, or sold at low prices. The largest among these are, a volume of Sermons by Walker, of Truro, called 'The Christian, or the Believer, a New Creature'—Buchanan's Researches in India,—Conversations between a Mother and her Children on Spiritual Subjects,' written by herself—and a volume on Protestant Missions to the Heathen, of her own compiling. The rest consist of Legh Richmond's three valuable Tracts,—'Addison on Christianity,'—a selection from Hannah More's Tracts,—the principal publications of the London Religious Tract Society,—several pieces from the German, two written by myself,—and a selection of Tracts from the writings of the late Archbishop Tikon, of Zadosnk, and from those of the late Metropolitan Michael of St. Petersburg.

"In the preparation and publication of these most useful works, I gave her my constant assistance. The expenses of printing and binding were borne for many years by the princess herself; for, although many of the bishops, most of whom encouraged their circulation, remitted money for the copies which they sold; yet, she at different times sunk upwards of 10,000 rubles in the undertaking. At last, the emperor privately stepped forward, and desired to take a part in this useful and pious labour, so well calculated to enlighten his subjects; and, at four different times, he contributed 12,000 rubles in aid of it. Most of these publications were sanctioned by the spiritual censors—a singular proof of the degree of pure Christian doctrine which still remains in the Russian church. Indeed, provided you keep clear of the dispute respecting the procession of the Holy Ghost; the number of the sacraments; the invocation of saints; prayers for the dead, &c., you may state all the vital doctrines of the gospel, without fear of having the work rejected by the spiritual authorities. Since I left Petersburg—the princess having retired to her estates at Latoshino, in the interior, where she now principally resides—the re-publication of these useful tracts has been taken up by other pious friends in Petersburg; so that their circulation is still going forward, with pleasing tokens of usefulness. In 1832, these friends printed 120,000 copies. Indeed, their publication formed a new era in Russia with regard to religious books; for the standard dogmatical or religious works of the Russians are all in the Slavonian character and tongue; so that when these tracts made their appearance in the modern character and language, and written in a style of simplicity and elegance, instead of the stiff scholastic manner of the ecclesiastical writings, religion, seeming to have put on a more attractive dress, was brought nearer, and made more intelligible to readers of all classes. And it is only since these works appeared, that the New Testament has cast off its ancient Slavonic

dense veil of the tenth century, and Christ and his apostles have been permitted to address the Russian nation in their modern tongue.

"But the main-spring of all these Christian and benevolent exertions was certainly the emperor; for, in a country like Russia, nothing of the kind could go on without the approbation of the ruling powers. And as this noble protector of Bible Societies is now no more, and as the Russian Bible Society was suspended, not by him, but by the present sovereign, I shall here subjoin a few particulars respecting the late emperor.

"The question is frequently asked, 'What has Alexander I. done for Russia?'—This is a question which will be better understood and appreciated a hundred years hence, than at the present day. But it is not difficult even now to furnish a satisfactory reply. He extended the boundaries of the empire, by adding to it Finland, Georgia, and Bessarabia. He drew forth the resources of the country; and raised the political, commercial, and national influence of Russia to a height far superior to what had been attained by any of his predecessors. He invited into his dominions many thousands of German colonists, and settled them in Georgia, the Crimea, Bessarabia, on the Wolga, around Odessa, and in the steppes of Little Tartary; thus, at the same time, peopling and civilizing these distant parts of his empire.

"He introduced, as we have elsewhere shown, into the spiritual schools for the clergy, a system of solid education, by which, in the present day, the state of learning among the Russian clergy is greatly improved; and is become as far superior to that of their brethren in Greece, as it is inferior to that of the clergy of Western Europe.

"He reformed and extended the course of education in the universities of the empire, augmenting the number of seminaries, gymnasiums, and schools. And though education, notwithstanding all his efforts to promote it, is but partially diffused, yet a foundation has been laid by him for Scriptural education on the Lancasterian system, by the introduction of Scripture lessons into the schools; and he has, moreover, enjoined upon all a religious education.

"He was a liberal patron of the arts and sciences, not merely by renovating the institutions founded by his predecessors for the promotion of these objects, but by sending many young artists to Rome, to study painting and sculpture, at his own expense. Others he sent out to England, France, and Germany, to study the arts of agriculture, mechanics, manufactures, medicine, &c., &c., with a view of promoting the improvement of his people.

"He encouraged navigation among his maritime subjects; and it was in his reign that the Russian navigators first undertook to sail round the world, under the conduct of Kotzebue, Krusenstern, and Golovnin.

"He enriched the cabinets of natural history with valuable additions; such as, Forster's Mineralogical Collections; Loder's Anatomical Museum, and a collection of paintings, which formerly belonged to Mr. Koyweld,

Amsterdam, for which 200,000 rubles were given; he also paid 960,000 francs for the gallery of Malmaison.

"He encouraged the study of the Oriental languages, by sending men of ability to Peking, to acquire the Chinese and Mandjur languages in the monastery belonging to the Greek church in that capital; by founding a school for Persian, Arabic, Turkish, Mongolian, and Kalouck, in connection with the university of St. Petersburg; and by aiding with liberal donations the publication of Oriental works—such as Dr. Schmidt's History of the Mongols.

"He encouraged scientific research in every part of his vast dominions; by which the invaluable natural resources of the empire are becoming more and more known to its inhabitants, and made available to the good of the community.

"He reformed, to a certain extent, the jurisprudence of the country; though, notwithstanding his efforts, such was the power, extent, and inveteracy of the mal-practices in this department, that the administration of justice was still left at a low ebb at the time of his decease.

"He emancipated the serfs of Esthonia and Courland from the bondage in which they had been held, and placed them in the rank of free men. He abolished torture, and the branding of the face, and slitting of the nostrils of criminals condemned to the knout and Siberia. He deprived the nobles of the power of sending their refractory serfs to Siberia, until tried and found guilty in a court of justice; he also took from them the power of selling their slaves individually.

"In 1823, he divided the empire into twelve general governments, and placed every three or four provinces under a military governor, who stood in immediate relation with himself. This was done, principally, with the view of concentrating the administration of justice in the provinces, and of checking the numerous abuses of power practised by civil governors, vice-governors, and those under them. For the same purpose, and to counteract the same evils, he divided Siberia into two general governments; for it was found that the distance of places was so immense in that country, as enormously to retard every legal progress, and occasion a proportionate additional expense.

"He travelled frequently into different parts of his dominions, in order personally to inspect the public institutions; to ascertain the condition of the people, and to relieve their grievances and distress, whenever they were so fortunate as to be able to bring them before him.

"He also encouraged the amelioration of the native breed of sheep, horses, and cattle; and the manufactures of Russia, with all the disadvantages against which they had to contend, certainly made greater progress under Alexander than in any preceding reign.

"He liberally encouraged, by grants of money, the translation of many valuable scientific, moral, and religious works from European languages into Russ; and he richly rewarded Karanzin, for his extensive labours in

writing the best history that we possess of Russia, from the earliest ages till the accession of the present dynasty of Romanoff to the throne.

"Being most passionately fond of architecture, and possessing an uncommonly good taste in this art, he beautified Petersburg, Moscow, and many other cities and towns throughout his empire, by the erection of a great number of splendid public edifices.

"He encouraged the formation of a Philanthropic Society in Petersburg and Moscow, which has been liberally supported in both capitals, and has done much to relieve the destitute and sick.

"He readily entered into the benevolent plans of Walter Venning, Esq., for the improvement of prison discipline; and a society was formed in Petersburg, in 1819, for this express purpose, which has contributed greatly to the amelioration of the prisons of Petersburg, and has also extended its beneficial effects into several of the provincial prisons.

"He established an asylum for Jewish converts, by appointing to them extensive lands on the sea of Azoff, to which he annexed distinguished civil privileges, under the direction of a Dutch committee in St. Petersburg. And on signing the ukaz for this institution, he said to Prince Galitzin, 'Now, should we see no good results from this institution for fifteen years to come, I shall not complain; for this is a work which entirely depends on the Divine Blessing.'

"And—though last, not least—he encouraged the foundation and the labours of Bible Societies in his dominions, and the translation and distribution of the New Testament, and of the Psalms in the modern Russ; and it may truly be affirmed, that by the publication of 876,106 copies of the Scriptures, in nearly thirty different languages and dialects, he has laid a foundation for the civil, religious, and moral improvement of his countrymen, superior, in its nature and probable results, to all that has been effected by his other unwearied exertions for their welfare.

"That the character of the late emperor of Russia should be still an enigma with many who formerly thought very highly of him, is less to be wondered at, when the peculiar circumstances in which he was placed, taken in connection with his enlightened Christian principles and experience, are duly considered. The voice of truth and time, however, will gradually remove all doubts respecting the Christian sincerity of a monarch who, during the latter part of his reign, was, in many respects, an ornament to the Christian name, and an invaluable blessing to the nation over which Providence had placed him. Condescension of manners, genuine kindness of heart, a natural fear of acting or deciding wrong, a strong sense of his responsibility, as a sovereign, to God, a consciousness of his own imperfections as a man, united, nevertheless, with a capacious mind, well cultivated, and possessing a strong turn for mathematical accuracy—to which may be added, a boundless desire to promote the temporal and spiritual good of his subjects, a constant readiness to encourage every plan which had this

object in view, and a sincere joy at every opportunity afforded him of relieving the distressed, the unfortunate, the poor, the suffering—sincere and strong religious impressions—extensive knowledge of mankind, and a proneness, as the result of this knowledge, to distrust them—these seem to have been the leading features of this noble character.

"It may truly be affirmed of Alexander I., that he never inflicted a wound, even upon the guilty, with the one hand, without pouring into it oil and wine with the other. He ruled the Russians with unprecedented mildness, which made many worthless characters presume on his lenity. Such was the genuine kindness of his heart, that some of his principal defects in the government of his subjects may be traced to this very source.

"On his political career, however, and the distinguished events of his reign, during the French invasion of Russia; the overthrow of Buonaparte; the taking of Paris, &c., it is not my intention to enter; the object of these, and the following remarks from one of his own friends, is simply to endeavour to throw some further light on his character as a man and a Christian."

(To be continued.)

For "The Friend."

SOCIABILITY OF BIRDS.

The following very interesting letter from a young woman to J. H. Lindsey, of Stratford, is taken from the New Haven Herald. The sociability displayed by these little pensioners, is shared largely by all the sparrow tribe. Indeed, almost all the little birds, if treated kindly, soon evince a great fondness for man; freely building near our dwellings, and in various ways showing their disposition to confidence, and fairly challenging us to acts of kindness. We have in our garden a wren-box, the inmates of which have been much annoyed by neighbouring cats, who will often climb the trellis to get at them. The trellis is near the kitchen door, and our domestic having often driven the intruders away, the little wrens have learned to know their protector, and whenever a strange cat makes its appearance, they immediately fly to the kitchen door, making a great clamour, as if to claim the aid of her kind offices; but, as soon as she appears, their cries cease, as though they knew the danger was over. We could add much, but make way for the letter; reserving further observations for another occasion.

—Having often heard that yourself and family were very fond of birds, and something of a very interesting nature concerning them having come directly under my own observation, indeed, entirely in connection with myself, I thought an account of it might not prove uninteresting to you. Early in the summer of 1840, as I was one morning reclining on my couch, in the back room, the doors being open, a very small bird came hopping in, and ran about the floor, apparently in quest of something to eat. I happened to have a soda biscuit about me, and instantly threw it some crumbs, which it ran to eat as if very hungry. In a few minutes it flew out. Before long it

returned, bringing another with it. I fed them both plentifully, and they flew out. In a short time one returned, and partook again; after awhile the other; so they continued through the day. I did not think of seeing them any more; but I had no sooner taken my accustomed place on my couch the next morning, when in came one of my little visitors, quite tame, and quite at home. I ran near me, took a hasty breakfast and ran out. Soon its mate came, and took his in quite as friendly a manner. Thus they continued coming from ten to thirty times a day; and soon became so attached to their hostess, that they would seldom take their meal, ever ready on a clean paper by the door, but would run close to my couch, and look up to me, to have me drop it to them at my side, which they would take, perfectly unconcerned. They appeared for a time quite afraid of strangers, particularly children, and would look at me, as they came in, as if to ask, is it safe? However, they soon lost their fears of them, and would come in when three or four were present. After a few weeks, they began to carry away large pieces every time they came, after satisfying their hunger, which convinced me they had little ones to feed; and I was astonished to see what a little load they would carry; oftentimes three pieces at once, as large as half a large pea. Thus they continued visiting me for months, until sometime in the last of September, just after tea, at the edge of a delightful evening, I heard such a chirping and chattering as almost deafened me. In an instant the little mother appeared, enticing along her dear little ones, which were almost splitting their little throats with their chattering; and soon the father appeared. They ran up the steps into the room, and stopped just at the door, perfectly still, except the mother, who ran to me, very hastily, stopped at my side, looked up in my face, and began to talk, she thought as intently as any person would, conversing with me. I never was more astonished. I supposed that she was asking me to protect her little ones. She stood in this manner a few moments, talking as fast as she could, when she ran back to her children, and they all commenced eating their abundant meal, which had been prepared for them. When finished, they flew out, and visited me no more. I was then convinced that the mother was expressing her gratitude, instead of asking protection.

I mourned the loss of my dear little family, not expecting ever to see them again; when, O, how was I delighted, as sitting at my bedroom window one Sunday morning, early in the month of the next June, the dear little creature who first made its appearance, came running up the walk, directly to the door. Feeling very ill, and the morning being rainy, I could not go to let it in, (the family being at church,) and was obliged to let it go away (which it did very broken heartedly, after waiting for some time) without giving it a welcome. I reconciled myself, thinking it would return the next day; but I waited for it and it did not come, and I had entirely given up the idea of seeing it any more; when, how was I overjoyed one morning, to see it fly into

the door, and run directly to my couch! She stopped directly before me, looked up and began to chirp. I answered her little how-de-do, and gave her some breakfast. She ran out and soon her mate came. They then continued their visits from ten to forty times a day, sometimes together, sometimes alone, would often stay and run about the room, and appeared delighted when I felt able to answer their prattle. On stormy days, not being able to bear the damp air from an open door, they, when finding it closed, would come to the window and flutter, begging to come in.

I would open the door a little space, just large enough for them to press through; they would immediately fly on to the scraper, and crowd through, evidently delighted, and try to show their gratitude. After taking their meal, totally unconcerned at being shot in, they would amuse themselves awhile, then crowd out again on to the scraper, and fly to their nest. Thus they continued their visits to me again for months, quite at home, and for several of the last weeks carrying away a large mess every visit, which convinced me they had again a little charge to feed, when one beautiful morning, about ten o'clock, oh, such a chirping all of a sudden! and in a moment I had five little visitors on the threshold of the door, the young ones fluttering and chirping so as almost to deafen me, but appearing so happy as hardly to know what to do. I threw down a mess of crumbs, when the parents instantly ran to me, and took them to their little just fledged children, put it in their mouths, and again and again, for some minutes; after being sufficiently fed, all flew out. Thus they continued to come, at times all together, sometimes the little ones, one or two at once, sometimes one alone, for several days, but generally three or four together, and hardly leaving me alone at all, running round my feet when at the table, and picking up the mites as they fell, and trying to amuse me. In about two weeks they all came at once, after tea, took an abundant meal, ran about and chattered to me, and ran out. I saw the dear little creatures no more. Had any one have told me one half what I had witnessed, I should have thought it exaggeration; but myself was their only hostess, and I can in truth attest that what I have written gives but little idea of the interest they excited. Should they return again the coming summer, as they probably will, I shall give you a farther history.

In their meantime, believe me, Sir,

Most respectfully, yours,
C. C.

Stratford, Feb. 4, 1842.

The above mentioned bird is the chipping sparrow, (*Fringilla Socialis* of Wilson.) She and her mate have again returned to visit their hostess. If you deem the above worthy an insertion in your Daily, it is at your service. It furnishes good evidence of what kindness and gentleness to the feathered race, at the hands of a young lady, can accomplish.

Yours, &c.

J. H. LINDSLEY.

Eds. Daily Herald.

Extracts from the Report of the Committee of the British and Foreign Anti-Slavery Society, presented at the Third Anniversary of that Society, May 13, 1842.

THE SLAVE-TRADE AND SLAVERY.

The slave-trade, so far as its movements can be traced in official and other authentic documents, is but little diminished in its extent. The markets for human beings are still open—the traffic is carried on with great activity—the profits are immense—and it is found, that, just in proportion to the vigour of the means used for its forcible suppression, is the ingenuity of its abettors successfully exercised in carrying it on, and the miseries and mortality of its victims fearfully increased. Cuba and the Brazils are, at the present time, the largest markets for the sale of slaves, and thither a vast multitude of those wretched beings—principally of the male sex, in the prime of their existence—are annually transferred from the continent of Africa, to replace those who have miserably perished under the oppressions of the slave systems of those countries.

If, in consequence of the difficulties to be overcome in procuring and bringing cargoes of human beings to market, the profits of the slave-buyer are less than formerly, those of the slave-seller are greater, and his incentives to pursue his criminal undertakings multiplied.

The ravages of the slave-trade are not confined to the Western Coast of Africa, for the supply of the slave-markets on both the American continents and the West Indies. The eastern coast suffers also. Thence slaves are transported to the Brazils, and to the states bordering on the Persian Gulf and the Arabian Sea, through which they find their way into various parts of the east, and even into the British territories in Hindostan. From northern Africa slaves are shipped for the markets in the Levant and Constantinople, where they find a ready sale. The negro states, on the borders of Egypt, supply that country with wretched beings of the same class. To glut the rapacity of the more civilized portions of the earth, Africa is still compelled annually to yield up an immense number of her children, who are forced into exile and slavery.

The treaties which have hitherto been negotiated by this country with foreign powers for the suppression of this great iniquity, however honourably designed, have, with few exceptions, been flagrantly broken. Spain, Portugal, and the Brazils, have long been under the most solemn engagements to terminate the disgraceful traffic; but the bad faith of these powers has only led to years of painful diplomatic remonstrance and negotiation, without lessening the evil to any great extent. At the present moment Spain is unable, even if she were willing, to fulfil her obligations. Deriving an immense revenue from her colonies, in part from the slave-trade, and threatened with revolt if she listen to the demands of the British government, she hesitates to fulfil her treaties, and to vindicate her own laws and character from the foul dishonour

cast upon them. Portugal, without the shadow of a pretence, save her poverty, and consequent inability to keep up her colonial establishments in Africa without it, refuses to carry her treaties for the extinction of the slave-trade into effect, except under such limitations and restrictions as the British government cannot and will not sanction. Brazil is retrograding: her treaties are a dead letter: her authorities connive at the illicit introduction of slaves into all parts of the country; and the greatest efforts are made by some of her leading men to repeal the laws of the empire which make that introduction criminal, and give force to her treaties with Great Britain. Against this flagrant act the British government has earnestly, and hitherto successfully, protested, as a gross violation of her engagements. France refuses to ratify the very treaty which, in conjunction with this country, she proposed to the other great powers of Europe, from the jealousy of her people that England aims, under the cover of philanthropy, at maritime supremacy and the degradation of her flag. The United States peremptorily refuses to enter into any treaty with any power for the suppression of the slave-trade, and even threatens war if the right of search, in its most qualified sense, be insisted on by the British government. Several of the South American states are temporising; and one of them, Monte Video, has actually evaded her treaty stipulations by importing native Africans into her territory under the name of colonists.

What lies at the root of all this hostility, opposition, and tergiversation on the part of kingdoms and republics, both in the Old and New World, in reference to the benevolent and generous exertions of Great Britain to destroy this evil? The committee reply in one word—*Slavery*; and they feel confident that, until that mighty evil be extinguished—until the markets for slaves be broken up—it is vain to hope for the suppression of the slave-trade.

The flags at present employed in covering this traffic on the western coast of Africa, are the Portuguese, the United States, and the Spanish. Occasionally the flags of Brazil, Monte Video, France, Sweden, and Hamburg, are used for the same purpose. On the eastern coast we find the flags of Portugal and Brazil, with the occasional assistance of others. The flags of different Arab chiefs also are at present devoted to the same infamous trade. On the northern coast the Sardinian, Greek, Russian, Austrian, and Ottoman flags cover the traffic to the Levant and Turkey; and, it must be confessed, that, although the flag of Great Britain is not prostituted in the same way, her merchants generally, as well as those of the United States, residing in slave-holding and slave-trading countries, or trading to the coast of Africa, furnish the means either in capital or goods by which no small part of this dreadful commerce in mankind is carried on.

In the ports of the United States slavers are built and fitted out, with a full knowledge of the purposes to which they are to be devoted. In those of Spain, Portugal and Brazil, they

are also openly prepared for their guilty voyages. Consuls, governors, and captains-general, ambassadors, ministers of state, and subordinate officers, have hitherto showed no reluctance in availing themselves of the splendid bribes offered them for assisting or conniving at the prosecution of this revolting trade. In fact, it appears that treaties are made only to be broken—that laws are enacted only to be violated; and that Great Britain has stood almost alone in the sincerity of her efforts to suppress the slave-trade, and in the generous—the almost incredible sacrifice of treasure and of life, to accomplish her noble purpose. She has, however, toiled and sacrificed in vain. Her cruisers on the coast of Africa and elsewhere, have not been seconded, to any extent, by those of other powers with whom she is in treaty; and, if she has driven the trade from one part of the coast, it has sprung up in another. “Under such circumstances,” then, to use the language of the late secretary for the colonies, “under such circumstances, to repress the foreign slave-trade by a marine guard, would be scarcely possible if the whole British navy could be employed for the purpose. It is an evil that can never be adequately encountered by any system of mere prohibition and penalties.”

If it be asked, how is the evil to be overcome? The committee answer again—by the universal abolition of slavery, to promote which great object this society has been established.

WEST INDIA COLONIES.

The committee have watched with intense interest the progress of emancipation in the West India colonies, and are happy to report that the general good conduct of the emancipated slaves continues to be deserving of the highest praise. It is evident from the united testimony of the authorities in the colonies, that they are rapidly advancing in intelligence, moral excellence, and, in some instances, in wealth. There are, however, the committee regret to say, many circumstances existing which prevent the full development of the system of free-labour, and consequently, the general prosperity of the colonies. The want of confidence exhibited by the proprietors of estates or their agents towards the negroes, and the attempt to coerce labour under a system of freedom, by adjusting a scheme of rents for huts and provision grounds of the most vicious, unreasonable, and oppressive character, and by combinations to reduce the price of labour below its fair and just level, has led to such results as might have been anticipated; the negroes have withheld labour where they could, and have sought refuge from oppression by the purchase of land for themselves. The state of the law and its administration has also had an evil effect. The committee, however, are happy to say, that, in this respect, much has been done by the home government to soften the rigour and remove the inequalities of the law which recently existed: but still much remains to be done; and they are satisfied that nothing short of a thorough revision of the whole mass of colonial enactments, or rather their supersed-

tion by one uniform code of laws, and a reconstruction of the courts of judicature, will meet the demands of justice, or secure, permanently and efficiently, the rights of persons and of property. Another disturbing cause has been the want of capital to secure labour, or to pay for it regularly and punctually: but for this, cultivation would have been extended in various quarters, and much valuable produce would have been saved from destruction. Another cause which has operated unfavourably has been bad management. By this the committee mean, that the same unbending sternness and violence of manner which characterized the planters during the period of slavery, when the power of the lash was in their hands, has been allowed to actuate their conduct, in too many instances, under the new system. This has begotten opposition and contests which have always ended to the disadvantage of the estates. But, wherever fairness and honesty, tact and good humour, have taken the place of violence and deceit, they have been met by corresponding efforts on the part of the negroes to advance the interests of their employers. It may now be considered an established fact, that, where the greatest liberality has been manifested, there the greatest success has been obtained, and the expenses of cultivation most reduced. The committee are gratified in being able to state that, with the exception of Demarara, the crops in the colonies generally, for the present and the ensuing year, promise to be much larger than any since the freedom of the negroes has been established. This arises from a better understanding existing between the employers and the labourers; and from the colonies having been blessed recently with more favourable seasons than for several years past, during which droughts, of almost unparalleled duration, destroyed large portions of the crops.

Trials.—Moral ballast, that often prevents our capsizing. Where we have much to carry, God rarely fails to fit the back to the burthen; where we have nothing to bear, we can seldom bear ourselves. The burthened vessel may be slow in reaching the destined port; but the vessel without ballast, becomes so completely the sport of the winds and waves, that there is danger of her not reaching it at all.

Great Talkers not only do the least, but generally say the least, if their words be weighed, instead of reckoned. The largest minds have the smallest opinion of themselves; for their knowledge impresses them with humility, by showing the extent of their ignorance, and this discovery makes them taciturn. Deep waters are still; wise men generally talk little, because they think much: feeling the annoyance of idle loquacity in others, they are cautious of falling into the same error, and keep their mouths shut, when they cannot open them to the purpose.

For "The Friend."

REPROACH ON TRUTH.

It has been the concern of the living members of our religious Society from the beginning, so to walk and so to act before men, that no reproach should attach to their profession. In small as in greater matters, they have not only endeavoured to keep their garments unspotted, but to let their neighbours see, that the mire and the clay clave not to them. Though many of us have sadly forsaken the standard our forefathers set up, and which some faithful ones among us still endeavour to support in pristine integrity—and such are the salt of our Society—yet the reputation so dearly purchased for us by our straight-forward predecessors, still attaches to us as a people; and, as a necessary consequence, we are objects of scrutiny to our fellow-citizens. Some who are tired of a ceremonial profession, which is at best but a shadow of good things, are anxiously looking for a rest from inventions, and pant for substance: these view us in hope, desiring we may be what we profess; and that where we have a resting place they may find peace. But there is also a large class, whose scrutinizing eye is upon us for evil; who mark with eagerness every misstep; exult in every miscarriage; and are eager to proclaim every short-coming. The consistent Quaker is a silent reproach to his libertine neighbour that he never condemns with his lips. William Edmundson, with his *one price* for merchandize, rebuked all the double-faced dealers in his county, though minding his own business, he meddled not with theirs: he lived up to his profession. The eyes of the envious, as of the sincere seekers, are upon us;—then oh, let us be careful how we walk our profession, how we bring reproach upon Truth! Let none of us who wear the plain garments peculiar to the Society, be found seeking for ourselves capacious and richly decorated mansions, lest we be thrown, as logicians say, on the horns of a dilemma, either our coats reproaching our habitations, or our dwellings our coats. He who professes a desire above all things to lay up treasure in heaven, while he suffers the affairs of his store or his farm to keep him from faithfully fulfilling his religious duties, need not wonder that his observing fellow-citizens have doubts of his sincerity. He who alleges his conviction of the folly of observing days and times, yet suffers his place of business to be closed, or his plough idly to rest in the furrow, in times of feasts, fasts or holidays, in conformity with those around him, will be a grief to his sober neighbour, a jest to the sycerer, and a reproach to his profession!

These thoughts rapidly passed through the mind of the writer, after hearing some comments made upon members of Society, who very recently had their stores closed upon a public holiday.

Dear friends,—especially young friends,—take up the cross. Even though some of you may not yet see the importance of our testimony against such observances, yet remember, you cause the lip of the scorner to curl as he says, "The Quaker's shop is shut! and

he follows the multitude to do evil!" Why, what a cowardly compliance is this, for the descendants of those who laid down their lives in prison for the testimony of a good conscience! Arouse ye, young men, strong men, break the chains that bind you to a weak observance of what you know to be wrong, or doubt being right! Cast off all letting and hindering things—take up the cross of Him who died for you—covenant with Him, as he creates in you the ability, 'that if he will be pleased to be with you in the way that you go, and will give you bread to eat and raiment to put on, he shall be to you a God, and you will serve Him,'—and in his name 'set up your banners.'

"But it is so singular," argues Peir, "to keep our store open, when all our neighbours have their places of business closed; they will think us so peculiar!" Then let it be so! We were called to be "a peculiar people, zealous of good works." The same objection applies to every one of the testimonies distinguishing us from the communities around; and every compliance with custom, in opposition to principle, weakens our hands, and prepares us, perhaps imperceptibly, to let go some other testimony. We do not become worldlings all at once. As in the progress of best things, we are babes, children, young men, and strong men, so in falling from the Truth, but one step is taken at a time; but as we advance our momentum is increased, and the loss of every foothold accelerates our descent.

The scrutiny of our neighbours, is one of the hedges placed around us. It should be a constant incentive to watchfulness. Those who walk in slippery places, aware of their danger, proceed with care, for knowledge brings watchfulness. Let us all then remember, that to the very least of us, a portion of the reputation of Society is committed; and may we be found faithful to that which we have in charge, bearing reproach as good soldiers for his sake who is the Captain of our salvation, and who, if we abide with Him in tribulation, will appoint unto us a kingdom.

The following quotation from the Journal of John Taylor, of York, England, is apposite to the occasion, showing how careful our ancient Friends were not to close their shops on holidays. The circumstance narrated, took place at Port Royal, in the year 1666.

"While I was in that town, on the day which King Charles the Second was crowned, and which they kept strictly, I opened my shop as I used to do; which the colonel was displeased at, they reckoning it a great holiday, and sent for me into the field where he was with his soldiers, and said, 'Friend John, where are your arms?' And I said, 'Here are what it hath pleased God to give me,' holding my hands out to him, 'I have no other, for I have laid aside all carnal weapons;' (for I had been well acquainted with him, when we had been more equal and intimate.) He said, 'If I would not bear arms, he would send me to jail;' and so he did. The marshal or jailer was very civil, and put me in his own room; and I lodged there in his own lodgings. But the next day I wrote to the governor at the Spanish town, called Sir Thomas Muddford;

and my wife's sister and another that went with her carried it to him.

"The governor sat down by them and read it; then took pen and ink and wrote to this Colonel Benlass; and after reading it to the messengers, he sealed it and gave it to them, to deliver. The English had not enjoyed this island above three or four years, after it was taken from the Spaniards, when I was there first; but then being the third time I was there, it was nine or ten years; and the governor bade him release me out of prison, for he thought I had suffered enough for that, and to do so was not the way to settle the island; and his men having been rude at my shop, and thrown some of my goods into the street; the governor wrote to him also, that the rabble did it not so much in honour to the king, or to the day, as merely to do mischief. So when my sister delivered the governor's letter to the colonel, he took it and read it; then took his ring from off his finger and gave it to her, and bade her tell the marshal, that by that token he should release me forthwith; and so he did, only asked me for his fees. I told him I would pay none. Well, said he, do what you please, you may go; and so opened the door. Yet sometime after I did consider his civility, and sent him some something, which he took very kindly."

For "The Friend."

An Evening Meeting before the Revolution.

Among the papers of a valuable elder of our religious Society, long since deceased, there is one which gives an account of a meeting held in Philadelphia on First-day evening, Tenth month 2d, 1774. As a picture of the past it is interesting, recalling to the lover of primitive principles and practices, the days of "the fathers," and giving us a little insight into the line of ministerial labour in that time of outward commotion and tumult.

"Soon after the meeting opened Nicholas Wahn arose and repented a passage of Scripture without any comment." This text the Friend has not inserted in his narrative of the evening.

"After a time, William Morris, a venerable minister, then in his 80th year, in a short exhortation, endeavoured to turn the attention of the individuals composing the assembly, to Christ manifested within. Faith in Him, and obedience to his requirements, as inwardly revealed, he declared to be 'the certain and only means of salvation.'

"Soon after William Morris had taken his seat, William Brown stood up and spoke to this effect. I find a freedom to declare, that a prayer has this evening been begotten in my heart, that the Lord may magnify his righteous law in the hearts of men. I have had to consider the account of what the Prophet Elijah experienced at a time of retirement in the wilderness,—and behold a strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the

fire, a still small voice.' He then testified that this still small voice was yet made manifest to the humble mind when waiting in awful silence before the Lord. He said this delicate but sure revelation was only to be properly known by those who were free from all commotions, and gathered and separated from the noises and tumults of the world. He feared that many, for want of being reduced low enough,—for want of knowing a state of abstraction and quietude, disregarding its whispers, and passed over its reprovements. He then was led to warn the audience to beware of the great sin of covetousness. The effect of this *evil feeling* was set forth in the case of Ahab, who cast his eyes on Naboth's vineyard and coveted it. This opened the way for perjury and murder. Again Ahab coveted a neighbouring city, and saith to his servants, 'know ye not that Ramoth, in Gilead, is ours?' He consulted with Jehoshaphat, King of Judah, who consented to go with him to battle, but asked, is there not a prophet of the Lord that we might inquire of him?

"The prophets of Baal had promised an easy victory to Ahab; but this single prophet of the Lord contradicted their false promises, and showed forth the lying spirit by which they were influenced. Here William hinted that it was a lying spirit in the minds of the people, that in this day persuaded them to covetousness, and which was leading them into noise and confusion, away from that still small voice, which proceeding from the God of peace and order, is to be sought for in the depth of silence. Many were seeking a name like the Babel builders of old, who, in their own wills, sought to raise and erect a something that should reach the skies. In the strength of their wisdom, they endeavoured to make themselves famous and great in the world; but their efforts ended in their shame and confusion. After expatiating at some length on the various subjects touched upon, William concluded with saying, 'I had desired to keep silence, and not take up the time of this meeting, or stand in the way of my brethren and sisters, whose labours in the gospel I prefer.'

"Nicholas Wain then appeared in supplication, fervent and pathetic, referring with peculiar propriety to the foregoing communication. He petitioned the Great Father of all, to favour with an increase of peace, and the knowledge of his Holy Will, by that still small voice made known in awful silence, which in matchless wisdom had been the means appointed to give this revelation to man. The free flowings of the current of Light and Life seemed to animate the humble prostrate supplicant towards the close of his prayer.

"The evening was now far advanced, yet Mary Lever felt constrained to arise, and in gospel power and authority she spoke for a considerable time. She commenced with the language of the Psalmist,—'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he

shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' She commented upon these verses, as beautifully setting forth the character of the righteous man, and the blessings that attend him. She then spoke of the great end for which man was created, to bring glory to God. She described him as being placed in the garden of Eden, in a state of innocence and happiness. Commanded by his Heavenly Father not to taste of the tree of knowledge, he transgressed the command, and brought on himself shame, in the consciousness of his undone naked state. But he who created him had compassion on the workmanship of his hands. And though he expelled man from that Paradise which he had so miserably forfeited, yet he clothed him with the skins of beasts, and pointed out the means of his redemption from sin. In after ages, angels clothed in the appearance of men, were in the mercy of the Most High commissioned at divers times, and on different occasions, to appear for the benefit and instruction of the human family. The Lord God also sent his holy prophets to instruct and exhort fallen man to repentance, and to endeavour to awaken him to a sense of his duty. In the fullness of time, the means of man's redemption was fully unfolded. When the "Only Begotten Son" was sent from the bosom of the Father, and in the humble appearance of a servant, clothed with humanity, condescended to take up his abode for a season amongst men. As a Saviour and Redeemer to the lost house of Israel, he brought salvation to all those that believed in him. Many were the miracles which he did,—although, in some places, where they believed not on him, he did no mighty works. To those who received him in faith, he was indeed a Saviour. Thus was he to the poor woman, who, in humility acknowledged that she was not of the children, and belonged not to the family, but as a dog under the table, was desirous of gathering the crumbs. She concluded her testimony by a living, touching description of that scene, when the great Lord of all was nailed to the cross, and suffered a death of agony and shame for the redemption of fallen man."

It seems but reasonable that those whom God has distinguished from others by his goodness, should distinguish themselves to him by their gratitude. For though he has made of one blood all nations, he has not ranged or dignified them upon the level, but in a sort of subordination and dependency. If we look upwards, we find it in the heavens, where the planets have their several degrees of glory; and so the other stars of magnitude and lustre. If we look upon the earth, we see it among the trees of the wood, from the cedar to the bramble; among the fishes, from the leviathan to the sprat; in the air, among the birds, from the eagle to the sparrow; among the beasts, from the lion to the cat; and among mankind, from the king to the scavenger. Our great men, doubtless, were designed by the wise Framers of the world, for our reli-

gious, moral, and politic planets; for lights and directions to the lower ranks of the numerous company of their own kind, both in precepts and examples; and they are well paid for their pains too, who have the honour and service of their fellow-creatures, and the marrow and fat of the earth for their share.

But is it not a most unaccountable folly, that men should be proud of the providences that should humble them? or think the better of themselves, instead of him who raised them so much above the level; or of being so in their lives, in return for his extraordinary favours? But it is but too near a kin to us, to think no further than ourselves, either in the acquisition, or use of our wealth and greatness; when, alas! they are the preferments of Heaven, to try our wisdom, bounty and gratitude.

It is a dangerous perversion of the end of Providence to consume the time, power, and wealth, he has given us above other men, to gratify our sordid passions, instead of playing the good stewards, to the honour of our great benefactor, and the good of our fellow-creatures.

But it is an injustice, too, since those higher ranks of men are but the trustees of Heaven, for the benefit of lesser mortals; who, as minors, are entitled to all their care and provision.

For though God has dignified some men above their brethren, it never was to serve their pleasures; but that they might take pleasure to serve the public.

For this cause, doubtless, it was that they were raised above necessity, or any trouble to live, that they might have more time and ability to care for others; and it is certain, where that use is not made of the bounties of Providence, they are embezzled and wasted.—*Penn's Maxims.*

Cotton in India.—We learn from the Nashville Whig that the Natchez Courier contains extracts from a letter of Thomas J. Finnie, who, about two years ago, in company with three other Mississippians, embarked for India, for the purpose of engaging in the cultivation of cotton. He is settled, it appears, on the banks of the Jumna, a branch of the Ganges, and has the control of a tract of land containing 5,600 acres, with a village of 2,000 inhabitants. He says he is just as sure of making cotton there as on the banks of the Mississippi. Labour is so cheap that cotton may be produced at half the cost of its production in the United States. The wages of a labouring man is \$1 62 per month, he furnishing his own subsistence. With the advantage of a favourable soil and climate, and low wages, what is to prevent India from becoming a formidable rival to American cotton in the European market? T. J. Finnie is so well convinced of what can be done, that he intends to plant five hundred acres in cotton on his own responsibility.

Salt—To kill Worms and Grubs.—We have more than once called the attention of our readers to the use of salt for the destruction

of worms in fields and gardens. A writer in the *Genesee Farmer* states, that he has saved his corn for many years past by putting a little salt on each hill, at the rate of one bushel to the acre; that on a part of his field, not salted, the worms totally destroyed his corn. We have never applied salt this way, but we feel confident it would have a fine effect on land full of worms. The writer says, that by salting the hill the worms are driven from it, and feed upon the weeds and grass between the rows; they thus become useful laborers, instead of arant robbers of the choice products of the field. We hope many trials will be made of the virtues of salt. We can say nothing from our own experience, and can only give a hint to those farmers who are yearly complaining of worms and grubs.—*Mass. Ploughman.*

The Russian empire, at the present day, equals more than three times the territory of the Roman empire in its greatest prosperity. It embraces one half of Europe, and one third of Asia, or about six millions square miles; inhabited by at least forty different nations, speaking as many different languages.

THE FRIEND.

SEVENTH MONTH, 16, 1842.

The following, taken from the cover of the last number of "THE FRIENDS' LIBRARY," we are induced to transfer to our columns, as well as an act of simple justice due the editors and publishers of that most valuable publication, as to contribute our part in counteracting the effect of unfounded insinuations, which, if suffered to prevail, might be the means of preventing not a few from securing to themselves and their posterity, the possession of a work so abundant in resources for instruction in the best things.

For many years previous to the publication of the *Library*, the scarcity, the expensiveness, and the difficulty of procuring Friends' books, were subjects of general and long-continued complaint, and the desirableness of some mode by which those evils might be remedied, was almost universally acknowledged throughout the Society. Among other official bodies of Friends, whose attention was turned to this interesting subject, the Meeting for Sufferings of Philadelphia frequently and for many years had it under deliberation, and in the year 1835, so fully entered into it as to make a minute, expressing its approbation of the establishment of a work, to be conducted upon the plan and with the objects which have since been carried out in the *Library*. Application was made to the editors to undertake the publication, who, at the solicitation of a number of Friends, were induced to do so. The approbation of all the Meetings for Sufferings in America was given to the work, and it was mentioned in the official correspondence between the Yearly Meetings here and in England. The work thus became emphatically an undertaking of the Society of Friends,

and the Meeting for Sufferings in Philadelphia, being most convenient for the purpose, undertook the examination and revision of the treatises intended to be published, as will appear by the following minute, viz:—

"At a Meeting for Sufferings, held in Philadelphia the 15th of First month, 1836—

"In accordance with the concern of this meeting, as stated in our minutes in the Fourth month last, and united with in the Yearly Meeting, respecting the utility and expediency of reviving a considerable proportion of the solid exercise and travail of many of our ancient Friends and other members of our religious Society, as contained in the journals of their lives, and in various treatises and essays, which were put forth in defence and promulgation of the cause of truth and righteousness; proposals for the publication of such a work, to be issued periodically in pamphlet form, to consist of such abridgments and judicious selections from those writings, as may comport with the view of this meeting therein, were now produced and read, stating expressly, that it is upon condition that sufficient encouragement be obtained to warrant the undertaking of a work of this nature.

"Believing that such a compilation would tend to the promotion of piety and virtue generally, as well as the religious instruction and edification of many of the members of our Society, we deem it incumbent to encourage the attempt, reserving to this meeting the right of revising and correcting the whole; and it is hoped that the members of our Yearly Meeting will cheerfully concur in forwarding a design, whose object is the essential well-being of our fellow-men of every class.

"Extract from the minutes.

"JONATHAN EVANS, Clerk."

From the first commencement of their labours, the editors have been careful to comply with the direction of this minute, by submitting the works to be printed, to the inspection of the designated committee. They have never considered the publication as a private or individual undertaking, but as a Society concern, designed to promote the welfare of the body, and to spread the knowledge of its doctrines and testimonies, and have endeavoured to preserve it as such, and to give attention to the suggestions of Friends in reference to it, from whatever section of our country they came. Every new work has been carefully examined and approved by the Meeting for Sufferings, or its committee; and in case of memoirs and journals not before printed, they are submitted to the Meeting for Sufferings within the limits of which, the Friend to whom they relate resided. With regard to omissions which have been made, they have generally been matter which was not of importance, or calculated to convey instruction, being mostly the detail of going from meeting to meeting, or from house to house to lodge, &c., unaccompanied by any remark which would edify; and it will be seen by reference to the prospectus, at the commencement of the first volume, that such condensation was originally contemplated.

Having endeavoured uniformly to adhere to these principles and regulations, in the performance of their arduous duties, the editors have learned with regret, that suggestions of a contrary character have been made in some quarters, and they deem it a duty to themselves and to the Society, to give this explanation, especially as a new work is commenced in the present number. They are at times cheered and encouraged in their labours by the belief, that the *Library* is generally acceptable to the subscribers, and the hope that the publication of it is calculated to promote the best interests of our beloved Society, to increase among Friends and others a knowledge of the precious principles of Truth, and a love for them, as well as for the excellent writings of our worthy predecessors, that thereby all may be invited to live up to our high and holy profession, and to follow these dignified servants of Christ, as they unreservedly followed their Lord and Master, that his blessed cause may be promoted, and his great name honoured. Animated by these views, the editors will endeavour to persevere in their labours, and they ask from Friends the continuance of that support, which has hitherto enabled them to sustain the work.

A Short Account of George Fox, prepared for young children; by Uriaah Hunt, 101 Market street; price 81 50 per dozen.

"This short compilation was prepared solely for the use of Friends' Infant School, without any view of its publication; but having been found interesting to the pupils there, it is now offered to parents, and those who have the charge of instructing the children of Friends, in the hope that it may prove helpful to them in leading the youthful mind to an acquaintance with our Christian testimonies."

DIED, on the 28th of Fourth month last, of pulmonary consumption, aged 32 years, LYDIA D., daughter of Eli and Elizabeth Woodward, of West Bradford, Chester county, Pa. Her gentle and unassuming manner, together with an uncommonly amiable and well-disciplined disposition, gained her the friendship and esteem of all who knew her. Early favoured with the tendering visitations of Divine conviction, her own mind, by yielding to the humbling influences thereof, she was enabled to live circumspectly, and to bear with exemplary resignation the various trials which attended her life. The four last months being principally confined to her chamber, she was earnestly concerned to labour for that which is the alone comfort and support of the rightly awakened mind in the awful time that was then evidently approaching; and was favoured to look into Him, in whose redeeming power alone she trusted; often saying, that He had hitherto mercifully descended to be with, and support her through the wilderness of this world, and that she believed He would not then forsake her. After passing through some discouragements and conflicts of mind, she was favoured to see her way clear, saying some time before the close, that she had a satisfactory evidence that her peace was made, and in His own time the Master would take her to a mansion of never-ending bliss. She calmly took leave of her friends, desiring them not to weep, anticipating that she had no wish to remain here any longer, having an assurance that she was about to join the redeemed spirits of all generations.

PRINTED BY JOSEPH & WILLIAM KITE,

Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SEVENTH MONTH, 23, 1842.

NO. 43.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

MAMMOTH CAVE.

The Mammoth Cave of Kentucky is a place of so much interest, that it is thought a sketch of it would not be uninteresting to the readers of "The Friend," and the following has been accordingly prepared from various sources:—

"The geological structure of the southern part of Kentucky strongly denotes the presence of limestone beneath the surface. There are many singular cavities, or depressions in the surface of the ground, called "sink holes." They are commonly in the shape of inverted cones, sixty or seventy feet in depth, and from sixty to three hundred feet in circumference at the top. Their sides and bottoms are generally covered with willows and aquatic productions. The ear can often distinguish the sound of waters flowing under them, and it is believed that they are perforations in the bed of limestone below the soil, which have caused the earth above to sink. Sometimes the ground has been opened, and disclosed a subterranean stream of water at the bottom of these cavities, and in one instance a mill was erected over the invisible river. Considerable streams disappear in several places, and afterward rise again to the surface, at some distance below, having evidently flowed through these subterranean channels."

But the most remarkable formation of this class in Kentucky, if not in the world, is the Mammoth Cave. This immense subterranean territory is near Green river, in the southern part of the state. Some particulars, gleaned from the accounts of different visitors, may serve to give some faint idea of this vast cavern. Goodrich, in his Pictorial Geography, thus describes the adventures of a party who visited it.

"Its entrance is in the steep declivity of a hill. The dimensions of the mouth are about forty feet in height, by fifty in breadth, decreasing gradually for the first half mile, till the cavern is no more than ten feet in height, and as many in breadth; at which place a partition has been erected, with a door of convenient dimensions, for the purpose of protecting the lights of visitors. There is at this place a current of air passing inwardly for six

months, and outwardly for the remainder of the year. Sufficiently strong is it, that, were it not for the door that has been made, it would be impossible to preserve an open light. It is called the mouth, as far as this place, on account of its being the extent of the influence of day-light, which here appears like a small star. Formerly, when the cavern was first discovered, this part of it was nearly filled with earth, which has been recently manufactured into salt petre.

"Having prepared ourselves with a sufficient quantity of provision, oil, and candles, and taking two persons as guides, we took our last view of the day-light, and proceeded forward, closing the door behind us. Immediately we found ourselves in thick and almost palpable darkness, the whole of our four lights spreading but a feeble radiance about us. Such is the height at this place, that we were hardly able to discover the top, and to see from one side to the other, was utterly impossible. From this place extended several cabins, or, as travellers have named them, rooms, in different directions. This part of the cave is called the First Hopper. The soil at the bottom of the cave is very light, and strongly impregnated with salt. The sides and top are formed of rock. We proceeded forward, passing several rooms on our right, and one on our left, until we arrived at the Second Hopper, a distance of four miles from the mouth. About one mile in the rear of this, was pointed out to us by our guide, the place where the celebrated mummy was found, in a sitting posture, by the side of the cavern, enveloped in a mat, and in a complete state of preservation.

"We next entered the room denominated the Haunted Chamber. It is nearly two miles in length, twenty feet in height, and ten in breadth, extending nearly the whole length in a right line. The top is formed of smooth, white stone, soft, and much resembling the plastering of a room. There is a small quantity of water constantly, though almost imperceptibly, falling from above, which, in the course of ages, has worn from the stone at the top some beautiful pillars, which extend to the bottom of the room. They have the appearance of being the work of art. In one of them there is formed a complete chair, with arms, which has received the name of arm chair. By the side of this, is a clear pool of water, strongly impregnated with sulphur. The sides of the room are likewise elegantly adorned with a variety of figures, formed from the stone at the top, and coming down upon the side of the cavern, like icicles in the winter, from the eaves of buildings, the reflection of our lights upon them forming a most brilliant appearance. At the end of this room,

we descended a kind of natural staircase, to the depth of near 300 feet, in many places affording only room for one person to proceed. Here we found a beautiful stream of pure water, winding its way along between the rocks.

"We returned to the main cavern, and resumed our course, climbing over rocks that had evidently fallen from above, and passing a number of rooms on our right and left. With much exertion, we reached the place denominated the Six Corners, in consequence of six rooms or caverns here, taking different directions. Not having time to examine these, we proceeded to the first water-fall, about two miles further, over a level plain. The tracks of persons who might have preceded us for ages, were as plainly visible in the sand, as when first made. There is no air stirring that would move the slightest feather, or prevent the impression of a footstep from remaining for centuries.

"We now directed our course to the Chief City, about one mile further. A large hill, situated in the centre of the cave, would have exhibited a most commanding prospect, if the darkness had not obstructed our vision. One of us, however, standing upon the top, with the lights stationed at different parts of its base, obtained a novel and interesting view of the cavern. There is an echo here that is very powerful, and we improved it with a song, much to our gratification. We started forward again, travelling over a plain of two miles extent, and about the same distance over the rocks and hills, when we arrived at the second water-fall. The water here dashes into a pit below of immense depth. A circumstance occurred here that had nearly proved fatal to one of us. The sides of the pit are formed of loose rocks, and we amused ourselves by rolling them down, in order to hear them strike the bottom. Such is the depth of it, that a minute elapsed before we could hear them strike, and the sound was very faint. One of our party venturing too near, for the purpose of rolling a large stone, started the foundation on which he stood, and was precipitated down about twenty feet, with the tumbling stones; but, providentially, a projecting rock saved him from destruction. This put an end to all our amusements; and, being much fatigued with a travel of twenty-four hours on foot, and seeing no fairer prospect of finding the end, than when we commenced, we concluded to return. We accordingly took up our line of march, returning the way we came. After being forty-two hours absent from the light of day, we again found ourselves at the mouth of the cavern, and gave ourselves up to a refreshing sleep.

"There are a number of pits of great depth

in different parts of the cave, which made it necessary to be very careful in exploring it. For three miles from the mouth, the sides and top of the cavern are covered with a remarkable quantity of bats, hanging down from the top in the form of bee hives, from two to three feet thick. They are in a torpid state, and are seldom known to fly. There are about twenty different rooms that have been discovered. This vast cavern is apparently hollow beneath, from the sound that is made by walking through many of the rooms."

The supposed mummy, referred to above, is thus described by a correspondent of the *New York Journal of Commerce*:—

"I saw and examined a human body in that cave in 1813, and an extensive wardrobe which was deposited with it, and have now an inventory taken on the spot. The body was that of a female; height allowed to be about five feet ten inches.

"It was found in a sitting position in the short cave, in a hole about three feet square in the earth which overlaid its bottom. Over this hole was laid a flat rock. The wrists had a cord tied around them, and were folded over the breasts; the knees were tied up to the wrists. Around the body, were wrapped two half dressed deer skins, shaved, and on these were drawn in white, vines and leaves. Outside of these skins was a sheet near two yards square, and at the feet lay a pair of moccasins, and a handsome knapsack well filled. Its contents were as follows, viz. seven head dresses, made of the feathers or quills of rooks and eagles, put together in the way feather-fans are made; a head dress, truly elegant; the jaw of a bear, with a strong cord through it to wear pendant from the neck,—the claw of an eagle in the same style,—several fawns' red hoofs strung on cord, like beads to wear around the neck,—about two hundred strings of beads, of seed which grows in the bottom lands in that country, and rather smaller than hemp seed,—two whistles tied together, about six inches long, made of cane, with a joint about one third the length, with an opening of three-fourths of an inch extending on each side of the joint, in which was a split reed,—two large rattle-snakes' skins, one having on it fourteen rattles,—six needles, some of horn, and others of bone; these were smooth, showing that they had been much used.

"The needles were from five to seven inches long, and had heads, some of which were scolloped; others were crooked like a sail-needle, and without eyes; a thumb piece of dressed deer-skin to wear on the hand. I presume from an examination of this with the needles that it was used in needle-work, to protect the hand in the same way that thimbles are now used to protect the finger. A roll of vegetable paints or colours in leaves; a bank of deers' sinews, for sewing, like cat-gut; a small parcel of two-corded and three-corded thread, resembling scine-twine; a reticule in the shape of a horseman's valise, made to open at the top lengthwise, with loops on each side, and two cords fastened at one end run through these loops, and laced it up very nicely. It was of a handsome pattern, and I

thought a very ingenious piece of work. The articles I have here enumerated constituted the entire wardrobe. The sheet, moccasins, knapsack, reticule, cords, thread and twine were made of wrought bark, and the manner of putting together, looked like being wove and knit. The knapsack had a double border worked to the depth of three inches, which gave it additional strength. I do not think that the workmanship of these articles surpassed what I have met with in various Indian tribes, but of the styles of the articles every thing bore the stamp of peculiarity which I have never met with anywhere else.

"The body of this female was preserved by the flesh drying to the bones, being placed in a cave where the atmosphere is dry and unchangeable, and where animal decomposition cannot go on. The hair was of a reddish cast, and not more than a quarter of an inch in length. The teeth were sound and much worn, the features regular, and well proportioned. Near the back-bone, and between the ribs, there had been a wound."

These interesting relics of former years are believed to be now deposited with the Historical Society of Massachusetts.

Some further particulars are added from a letter written by a scientific person who has recently stayed some time at the cave.

"The cave has been explored, according to the estimation of the guide, thirteen miles in a direct line, which is the limit to their explorations in a cave or avenue beyond the 'Rocky Mountains.' How much farther they could have gone, I know not. From the mouth of the cave to the river is three miles—from thence by the pass of *el ghior* to Cleaveland Avenue, four miles. From the ladder you ascend to get to Cleaveland Avenue, to Croghan Hall, two miles. The cave to which I allude as a limit to the guide's discoveries, in this quarter, is to the right of Cleaveland Avenue, (if I am rightly informed,) and is half a mile from Croghan Hall—only a part of this distance has been measured, the remaining portion being computed from the time occupied in reaching particular points; and, judging according to this rule, I think the distance not much exaggerated. In going to Cleaveland Avenue, you pass the mouths of a number of caves, one of which is named Silliman, in honour of the distinguished professor of Geology in Yale College. The ancient mouth of the Mammoth cave is a quarter mile from its present one; the mouth of Dixon's cave being originally the mouth of the Mammoth cave. Dixon's cave is of vast size. Labourers digging for saltpetre earth at its extremities, have been heard within ten feet of the mouth of the Mammoth.

"The river within the cave rises to the height of from thirty to forty feet perpendicular. This has not been explored, but it is influenced by Green river when the latter is very high, though it rises when Green river does not. — Craig, of Philadelphia, and — Patten, of Louisville, (the discoverers of Cleaveland Avenue,) ascertained that Stephenson laboured under a mistake, in supposing that the river terminated in a lake. The supposed lake is only an expansion of the

river. There are but few varieties of fish in the cave, the catfish is the most abundant, and is perfectly white, and destitute of eyes. One of the laws of sensation is verified as it respects the fish, viz. that want of one sense increases the vigour and acuteness of others. These fish are regardless of the greatest degree of light; but the least agitation of the water alarms them. Hence the difficulty of catching them. A small fish, denominated the sun-fish, and a species of perch are found in the river; but principally, (and if I mistake not,) during the summer months.

"One of the fish without eyes was dissected at the Somerville Institute, and it was ascertained that no such organ existed in, or belonged to its head.

"One of the rivers, the third and largest, is called Echo river, from the extraordinary echoes heard on its waters. Craig and Patten took soundings in the river, and ascertained the average depth to be eight feet. Sulphate of lime is found in the main cave, two miles from its mouth. It is also to be seen in some of the other branches. Glauber salts is found in that portion of the cave called 'Salts Room.' Epsom salts is found in large quantities in the cave, and in different parts of it. Large piles of it are seen in Cleaveland's Avenue, and here also you see it beautifully crystallised.

"Craig and Patten spent two weeks at the cave, during a great part of which time they were making explorations beyond the river. The most interesting discovery which they made was Cleaveland's Avenue, named in honour of Professor Cleaveland, of Bowdoin College. It averages seventy feet in width, and twelve to fifteen feet in height, and two miles in length. The ground on which you walk, as well as the sides and ceiling of this avenue, are incrustated with every variety of formation, and generally perfectly white. It is truly a beautiful, a gorgeous spectacle. Visitors who have but half a dozen lamps can form but an imperfect idea of this splendid avenue. They see it only in detached parts, and can only admire these singularly handsome formations pendant from the ceiling. It is only when illuminated at different points with the Bengal lights, by means of which you can have an extensive survey of the entire scene, that you can properly appreciate the splendour of this avenue. When thus illuminated, a spectacle is exhibited to your view, which for brilliancy has perhaps no parallel, and which it is impossible for language to describe."

There have lately been deposited in the Academy of Natural Sciences at Philadelphia, specimens of the small white fish and crayfish, mentioned above; so that the curious, or doubtful, may satisfy themselves of the existence of these remarkable animals.

One of a party of females who lately visited this cave, says—

"While Susan was with us we took a journey to the Mammoth cave in Kentucky, a place which has not had much said about it, but which will, when known, be acknowledged as one of the greatest curiosities in the world. We were much astonished at its vastness and

great beauty, exceeding, by far, as a natural curiosity, the Falls of Niagara.

"The first day we were in it we walked twelve miles, and the second day fourteen miles—the atmosphere being so peculiar, that much exertion may be used without creating fatigue; and the constant state of excitement kept up from seeing wonder after wonder, is such, that you have no time to think of fatigue. Some of the formations from the dripping of the waters are truly beautiful, and many parts sublimely so from their grandeur and vastness. A river flows through part of it, which has been known to rise thirty feet. This river contains fish, and claw-fish without eyes—as it is always midnight darkness, eyes would be of no use; how plainly it shows that God makes nothing in vain; eyes are not wanted, and they are not given. But I hope to excite the curiosity of some of our cousins, who have it in their power to travel, to visit this great curiosity, which is well worth the trouble of crossing, not the mountains only, but the ocean also."

For "The Friend."

ALEXANDER I. OF RUSSIA.

(Continued from page 321.)

"The Princess Mestchersky enjoyed the intimate acquaintance and friendship of the late Emperor Alexander, for many years previous to his decease. He valued her superior talents and acquirements, and derived pleasure and edification from her intimate knowledge both of doctrinal and experimental Christianity. His death proved a severe stroke to her; it was a topic which she dwelt upon, in several of her letters written to me at the time. And as the religious character of Alexander I. has been much suspected, even by some who formerly used to think favourably of it, and as it is but partially known to the world at large, I take the liberty of here introducing some extracts of a communication from the princess on this interesting subject, written at the time of his death, which will, no doubt, be read with pleasure. It is the lively effusion of a fervent and energetic mind, and bears the marks of a friendly partiality; yet there are matters of fact stated, and just views of the real religious character of the late emperor given, which few, except herself, had sufficient opportunities of knowing, or ability to appreciate.

St. Petersburg, June 1, 1826.

" * * * * * View the Emperor Alexander, sovereign of an immense empire, at the head of a formidable army, proud of his power, full of the fire of youth, and ambitious of the glory of this world! He neglects, he misunderstands the source of all his blessings; and, trusting to an arm of flesh, he beholds victory and triumph before him, forgetting that 'no king is saved by the multitude of a host—a mighty man is not delivered by much strength.' He is still totally destitute of true faith. Buonaparte, like a thunderbolt, smites his troops in all quarters—they flee before this genius of evil—this messenger of wrath; and, in a short time, the emperor beholds a

part of his empire devastated; the ancient capital of his dominions delivered to the flames; his people flying from city to city; his troops scattered in disorder, and without supplies; all around reigns desolation, and blood flows on every side.

"In this state of distress the Lord yet supports him; but without revealing himself to him, he inspires him with courage and firmness; then he approaches nearer, and darts on his soul a ray of his grace, by the following means.

"About the middle of the year 1812, the emperor, about to quit St. Petersburg, and having already taken leave of his august family, had retired into his cabinet, and, quite alone, was employed in arranging some affairs before his departure. All at once he beheld a female enter, whom, at first, he did not recognize, there being little light in the room. Astonished at this apparition—for never was a woman permitted to enter his cabinet without leave, not even of his own family, and above all at this unseasonable hour—he, however, arose, went to meet her, and perceived it to be the Countess Tolstoi; who, excusing herself for the liberty she had taken from a desire to wish him a happy journey, presented him at the same time with a paper. The emperor, at all times condescending, and sensible of the least proof of attachment, thanked her, and bade her adieu. The paper he supposed to contain a petition for something, and therefore put it in his pocket; and, when she was gone, resumed his former employment. Soon after he took his departure, without thinking more about it.

"At the first night's quarters, fatigued with cares, and alone, he wished to ease his thoughts by turning them to some specific object: he took out the paper from his pocket, opened it, and saw with surprise that it contained the ninety-first Psalm. He read it with pleasure, and its divine contents calmed his troubled spirit; and his heart said in secret, 'Oh! that these words were addressed to me!' As this thought passed through his mind, some one entered the room and interrupted him: he again set off, and all was forgotten.

"A considerable time after this, he found himself in Moscow, in one of the most critical periods of his life—(who can be ignorant of the terrible events of the memorable year 1812?) Alone in his cabinet, he was arranging some books on a table, one of which caused a volume of the Bible to fall down (it was De Sacy's Version, in 4to); in falling, it opened, and the emperor, on taking it up, happened to cast his eye upon the page, and beheld again the Psalm which had once comforted him! At this time he recognized the voice which called him; and he replied and said, 'Here I am, Lord! speak to thy servant!' He read, he applied what he read, and he found every word suitable to himself; and ever after, until his last breath, he carried this Psalm about his person, learned it by heart, and evening and morning recited it at his devotions.*

* After the death of his majesty, his valet-de-chambre stated, that the emperor had always a certain paper in his pocket, which he prohibited them from touching,

"Now the bruised heart of the monarch received this beam of light with joy; and from the moment that the new creature was born, he applied himself incessantly to the study of the Scriptures, which he never put from him. He now came to know his weakness; he cried unto God; and, without compulsion, or the instrumentality of any one, he felt at the feet of the Lord; and the Lord armed him, like David, with faith and experience; whereupon, behold! a new Goliath falls beneath the strokes of him, whom, but a short time before, he expected to vanquish.

"We will not, however, attempt to follow this Christian hero in the brilliant career of his victories; but merely remark, that he himself spoke of them in the following terms:—'I felt myself,' said he, 'like a child; experience had taught me my insufficiency; faith made me commit myself entirely to Him, who had spoken to me in the Psalm, and had inspired me with a security and a force altogether new to me. At every fresh difficulty to be overcome; at every decision to be taken, or question to be solved, I went, if I had an opportunity, and threw myself at the feet of my Father who is in heaven—or, recollecting myself for a few moments, I cried to Him from the bottom of my heart—and all was smoothed, decided, and executed marvellously; all difficulties fled before the Lord, who marched before me. Without ceasing, I read the Scriptures. I remember, that one day, on entering a small town on the frontier of France, the name of which town I have forgotten, sitting in my calash, I was reading in the New Testament about the eunuch of Queen Candace reading the prophet Isaiah, and desiring some one to explain to him what he read. I then thought within myself—'Oh! that God would also send me some one to help me rightly to understand His holy will.' And at the very time I was desiring this in my heart, Madam Krudner sent, asking permission to see me. For a short time, I believed that it was she whom God intended to employ for this purpose; but very soon I perceived that this light was nothing more than an *ignis fatuus*.' These are his own words.

"And, truly, it was the will of God that none but Himself should instruct and guide this soul of His own choice—this heart open to His love. And I must say, that I have often been astonished—and not only I, but other persons also, even the most instructed and advanced Christians have been compelled to admire his enlightened faith, and his deep knowledge, drawn from the sacred Scriptures—his true humility, and how he gave himself up to that simplicity which the Lord requires, when He promiset, 'Verily, I say unto you, except ye be converted, and

otherwise than to remove it from one coat-pocket to another, according as he changed his uniform. No person had any knowledge of its contents, or believed that it could be any other than a paper of importance which the emperor had received in some mysterious way; it was only when they opened it, at his decease, that they recognized the soul and the sentiments of him whom they deplored. They sent this precious paper to the Empress Dowager, at St. Petersburg, and it was put into his coffin along with him.

become as little children, ye shall not enter into the kingdom of heaven.'

'Whence had he this Divine knowledge? We know all those who surrounded him—all with whom he spoke on the subject of religion; but I am bold to say, that there was not one among them who had reached his stature. His noble and tender spirit soon felt the chilling atmosphere of his court; and he spoke no more of religion, or of the state of his soul, or of his pious sentiments, except to the very few whom he knew to be of the same mind with himself.

'The two last years of his life were years of suffering. Sometimes sick himself, and not willing to show it, lest he should alarm his relatives and friends, he allowed his health to be silently undermined by evils which he did not oppose, until he was forced to do so, in order not to fall an immediate sacrifice to them; at other times, he suffered exceedingly, on account of the incurable disease of his august spouse the empress, whom he seldom quitted in her sickness. He attended her during that period, as if she had been a favourite child; night and day he watched her himself, and administered the medicine to her, first tasting whatever was given; he marked with anxiety the least change; the slightest alteration in her case—a case which presented nothing but symptoms of despair.

'At length, fatigued with the cares and endless labours connected with the government of an immense empire—in a word, ripe for eternity, his existence was no more for this world. The change in his health was such, and so sudden, for one formerly so active and laborious, as to render him sedentary and languid; his lively and communicative temper became sad, and frequently melancholy, notwithstanding all the efforts which he made to vanquish it, and notwithstanding the extreme kindness of his heart, which feared to afflict others by showing its own sufferings.

'His fine figure seemed now to be covered, as it were, with a cloud; his kind looks, and smile of benevolence, were become like the gentle severity of the setting sun. Exercises of piety and beneficence remained the only refuge of his noble mind—the only occupation which still afforded him pleasure. And did the enemy seek to poison this last source of his pleasure? Yes, this exercise, which had little calculated to tempt, was mixed with bitterness and pain towards his latter end. The Lord permitted the enemy severely to try his faithful servant, even in all the recesses of his heart—he was tried here below by the sharpest fiery trials; and when it was made manifest that he had kept the faith, then he finished his course, and went to receive that crown which is reserved for all them who love His appearance.

'Blessed are the poor in spirit; for theirs is the kingdom of heaven.' And who, more than Alexander, renounced that spirit which the world admires? Who, more than he, in their respective stations, endeavoured to preserve that simplicity which Christianity requires? Who has given us a better proof than he has, that 'God resisteth the proud, but giveth grace to the humble?' Was it not his

gentleness which captivated all hearts—which gained the confidence even of those whom he had vanquished? During his twenty-five years' reign, no person was ever punished in his anger. Even those who had merited his resentment, he punished only by withdrawing his countenance from them;—and even then, when he found that he was afflicting them, how did it pain his heart! How much did it cost him! He strove, like his Divine Master, to be meek and humble of heart; and into His rest he has now entered.

'Blessed are they that mourn; for they shall be comforted.' How often have I been speaking to the tears of Alexander I., when speaking of the errors of his youth, and admiring the mercy of God towards himself—when enumerating the things he had to reproach himself with on the review of his past life—when rendering thanks to our Saviour, who had manifested Himself to his wandering heart—or when he spoke of that future life of eternal happiness and repose, which is promised to the children of God, and towards which his soul aspired! And how often have I seen the promise of consolation verified in his experience!—A heavenly smile of hope always beamed through his tears, like the rays of the sun piercing the thin cloud, which, in its passage, had obstructed for a moment his shining.*

'Blessed are the merciful; for they shall obtain mercy.' He was a lover of justice, and sought for it every where: he studied the justice of God, with the view of regulating his own by it: he always yielded with firmness and resignation to truth, and required of it all who approached him. Who was ever punished for having told the truth to Alexander I.? He hanged after it. Yet, O God of justice and mercy! Thou hast beheld, and we all have seen and can testify, that mercy was the soul of all his actions. What examples, what deeds of mercy might not be instanced here? His enemies and strangers, no less than his own subjects, were witnesses thereof, and equally partook of it. During the war, and at the taking of Paris, during his journeys in the interior of his dominions, and especially at the time of the inundation of his capital—then we beheld our sovereign mingling his tears with the unfortunate, who deplored the loss of wives, of children, of parents, and of property—then we saw him mixing in the crowd, encompassed by weeping mothers and widows, shaking them by the hand, assuaging their griefs, munificently relieving their wants, and pronouncing to them these memorable words of a humble Christian, 'My children! it is on my account that you suffer—it is I—it is my sins which God is visiting upon you!' And the poor sufferers seemed to forget their misfortunes for a while, in behold-

ing his affliction on their account: they were astonished at the sight of such a compassionate being, accusing himself in their presence: and they exclaimed, 'Blessed is the man who resembles thee! he shall be called beloved, for he shall obtain mercy.'

'Who is able to enumerate his acts of benevolence, the returns of love from his regenerated soul to his Saviour? I shall give you merely one instance:—a foreigner in the Russian service, accused of misconduct, had been convicted, and condemned to be sent to Siberia; and his sentence had been forwarded to the emperor for confirmation. The wife of this unhappy man, the mother of six young children, and pregnant with the seventh, happened to overhear an old woman speaking of the emperor with admiration, and exclaiming—'And who art thou, so young and so beautiful—who art thou, that accusest thyself as the cause of our sufferings? Thou resemblest an angel, and art so merciful! canst thou, then, compare thy sins with ours? The poor woman, after frequently hearing the goodness of the sovereign thus spoken of, at last formed the resolution to go to him, and implore his mercy. She told her plan to no one, but went to Tzarskoi-Selo, accompanied by all her little children; there she way-laid the emperor, in one of the walks of the palace-garden, saying to herself, 'If he be alone, I will stop him; but if there be any one with him, I will say nothing.' In a short time, she saw him arrive in his calash, quite alone: she held up her white handkerchief above her head, and waved it, as a signal to attract his notice. The emperor, seeing her, stopped short, and asked what she wanted. 'O, Sire!' said she, 'I ask nothing but mercy—mercy, and pardon only!' The emperor questioned her, remembered the case of her husband, and spoke of justice. She interrupted him at that word, and exclaimed, 'I ask not for justice, Sire, but for mercy. O, Sire! if you say that God will pardon you my sins, pardon then to us our transgressions!' She spoke English with him. The emperor, covering his eyes with his hand, retired a little, and then replied, 'Well, I will do it.' 'Will you?' continued the woman. 'Yes, I will.' 'But will you, indeed?' 'Yes, I give you my word.' 'Then give me your hand!' said the poor woman in a transport of gratitude; and the emperor went and took her by the hand, and pressed it kindly. He accordingly arrested the execution of justice; the case remained undecided in his own hands; and he continued to give her the salary which her husband had received.

'Blessed are the pure in heart; for they shall see God.' O, Lord! is it not a heart purified by Thy Holy Spirit, which is meant

* In illustration of the above statement, I give the following anecdote, received from undoubted authority. 'After the death of his beloved natural daughter, Sophia, he was one day accosted publicly, in confluence on the event, by a foreign ambassador. The emperor looked down for some time, and mused in silence; then, raising his head, he replied, 'I thank you, Sir; thus reminding me of the sins of my youth;' and as he spoke these words, he seemed much affected.'

* As another interesting proof of his humanity, I give the following:—At the fearful moment, when he perceived that the waters were rising to an unusual height, and that the sentinels stationed at the government stores on the island of Visiili Ostroff would be in danger; the emperor well knowing that they would sooner perish than quit their posts, ordered his droschka, and drove to the different places on the island, liberating all the sentinels, some of whom he found already up to their waists in water.

here—a heart which receives His light, and which of His word makes a lamp to enlighten its steps, and a law to point out the path in which to walk? Is it not the man that seeks to be justified, not of himself, but through the sacrifice of Thy Divine Son and the merits of His death—who, to the last, strives to purify his heart in that blood which was shed upon the cross to cleanse us from our iniquities? Is not this the heart, O my Lord! which our Divine Saviour invites to enter into the joy of his Heavenly Father?

“Blessed are the peace-makers; for they shall be called the children of God.” That Alexander was a peace-maker, the whole of Europe, or rather the whole world, can bear testimony. He was one of God’s chosen, sent to keep peace in Europe for more than ten years: he acquired the confidence of the nations, though divided in their interests and eager for conquest. He reconciled them, and united them by the cords of his own love: his word, founded on the word of God, was equivalent to treaties and guarantees. He pacified all hearts, because his own heart was at peace with God. He had received that peace which our Saviour left as the heritage of his disciples and his faithful ones. And the whole of Europe still enjoys peace, through the instrumentality of this peace-maker.

“Blessed are they which are persecuted for righteousness’ sake; for theirs is the kingdom of heaven.” This last beatitude may seem inapplicable to our late great and powerful monarch. But the inner man—the true Christian in him, did suffer persecution; the malice of the wicked has frequently calumniated this faithful servant of God. They accused him of hypocrisy: not being able to understand his heart, they judged of it from their own. Oh! read the details—he always pardoned his enemies. Did not his love pity them, saying merely that ‘he knew them?’ and frequently, too frequently, his noble soul grieved over them.

“Happy art thou, august monarch! It was on account of thy Saviour—on account of thy love to Him—on account of thy faith, that they speak evil of thee. But now thy soul is perfect in happiness; for thine is the kingdom of heaven. Great, great is the recompence which thou hast received!

“He died in peace, after having passed two of the happiest months which he had spent in this world; and his last words, after having received the communion, were, ‘I have never felt so happy!’ He was tired of his crown; he was tired of his throne, for he had taken up his cross to follow the Lord; and often, very often, had he longed for the moment when he should be called to lay it down, with his life, at the feet of his Saviour.”

The following imperial ukaz, or proclamation for a general thanksgiving throughout Russia, issued by Alexander, from his headquarters at Carlsruhe, December 6, 1813, O. S., bears characteristic marks of the devout and humble state of his mind, after his great victories; and it is here given as a further illustration of his character.

“Beloved subjects! A year is elapsed since

we were called upon to return thanks to God, for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us. All the nations which lie between Russia and France follow our example, and, having united their arms with ours, turn them against the oppressor of the nations.

“So great a change upon earth could only have been effected by the special power of God. The destiny of nations and of states rises and falls by the power of His Almighty arm. Who is powerful without Him? Who is strong and stable, unless by His will? Let us turn to Him, with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we! So long as the hand of God is with us, we may possess wisdom and might; but without Him, we are nothing. Let all praise of man, therefore, be silenced before Him. Let each of us present the sacrifice of praise to Him, to whom it is due. Our true glory, and honour, is humility before Him. We are convinced that each of our faithful subjects always feels this, and especially after so much Divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that, throughout our whole empire, every temple of God be opened; that in every church solemn thanksgivings be offered, on bended knees, to the Maker and Disposer of all things; and all men present tears of the warmest gratitude to Him, for the unpeakable mercy shown unto us. By the power of his Almighty arm, He hath drawn us out of great deeps, and placed us on the pinnacle of glory. What can we render unto Him but tears of gratitude and joy.

(Signed)

ALEXANDER.

Given at the Head Quarters,
Carlsruhe, December 6, 1813, O. S.”

(To be continued.)

For “The Friend.”

FAITH, HOPE, LOVE.

From the German.

On from the cradle till in death they rest,
The moving mass of human beings go,—
Whilst each is deeper to the earth depressed
By worldly pleasures, and by worldly woe.—
Yet Faith, and Hope, and ever-during Love,
Still seek to draw them towards their heaven above.

When free of foot, and unrestrained of hand,
The passions scuff at Reason’s weak control,
When wisdom fails, when knowledge is at stand,—
Faith comes with strength and succour to the soul;
Points to the inward guide, which those who heed
In child-like confidence, shall safely speed.

The energies which stir within his breast
No more shall finite fleeting phantoms fill,
The spirit struggling upward seeks no rest
But in the infinite controlling Will;
There anchored safely on the Rock of Life,
He rides secure mid surging seas of strife.

He muses off in quiet, thus alone
The inward teacher’s guidance he can prove,—
Can know the spirit of the Holy One,
Wash him from sin, and walk him to Love,—

Whilst boundless Grace and Mercy’s rich display,
Makes this Love brighten into perfect day.

When perishable pleasures round are spread,
Whose sweet enticement tempts the soul to yield;
A “covering cherub” for the Christian’s head,
The Love of God, in strength, and sword, and shield.
Unheard the Law might threaten, wisdom call,
But Love, pure Love, gives victory over all.

To God above with highest zeal it turns,—
To man below, its thoughts of mercy reach;—
The heart it rules, in fees for all, and burns
To soothe the sorrows and the woes of each.
It doth the Saviour and his saints embrace,—
And clasps with joy the whole of human race.

It feels for man by miseries oppress,
Whose suffering and whose sorrow none relieves;—
It weeps when Innocence is made a jest,—
O’er sin, and Vanity, and Folly grieves.
When Death has stricken, it has tears and sighs
For those who sorrow over severed ties.

But whilst in sympathy the Christian weeps,
Hope, heavenly Hope, within his bosom springs,—
The heavenly heart from gloomy grieving keeps,
And wakes to happiness its secret strings.
E’en on the gates of Death she sheds a light,
And smiling, points to Paradise in sight.

Yes, man may, smiling, take the draught of Death,
When Love, Faith, Hope, pure sweetness in the
cup;

His spirit shall not sink to earth beneath,—
E’en now with energy ’tis looking up.
An infinite desire within survives,
And infinite the height for which it strives.

Be with us then, ye blessed heaven-sent three,
Unfaltering Faith, bright Hope, enduring Love;
Ye can ennoble man, ye make him free,
And elevate him kindred dust above.
Yes, guide him with your threefold guardian powers
Up to his home in Heaven’s unfading towers.

Fossil Remains.—We examined some curious specimens which were found in making an excavation of clay and gravel for a culvert over the stream running south-east of the penitentiary. These petrifications consist of large and small shark’s teeth, (some of them, indented like a saw, are said to belong to animals not now in existence,) and a tusk, about a foot long, which seems to have belonged to an elephant, or some similar animal. They are all in complete preservation, but the tusk is quite black. The level of the valley where they were found corresponds with the deep well in the yard of the penitentiary, in which, near forty years ago, similar specimens were found, and described by Wm. Wirt in the “British Spy.”—*Richmond Enq.*

The English papers state that the total number of persons who travelled by railway in Great Britain and Ireland, in 1841, was 18,225,226; and the accidents were only as one to 145,963.

A curious and interesting incident has occurred in Bangor harbour which will serve to illustrate the inactivity of the coasting business. Captain Colcord, of Prospect, has been waiting in that harbour so long, that a robin has built a nest in the bent of the topsail, and laid two eggs in it.

For 'The Friend.'
VAIN FASHIONS OF THE WORLD.

In giving his reasons why the Quakers decline the use of the vain fashions of the world, William Penn takes occasion to set forth the manner in which they were brought to see the wickedness into which the world had sunk, and the degeneracy and apostasy which had been introduced into professing Christendom, by yielding to its spirit, and copying after its manners; and he also shows the means whereby our worthy predecessors were redeemed therefrom, and made meet to be entrusted with the precious testimonies of Truth, which the blessed Head of the Church designed should be upheld by us as a peculiar people, separated to show forth in life and conversation the fruits of strictly complying with the injunction, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, acceptable and perfect will of God."

The Society has greatly changed since his day. "They are not all Israel which are of Israel;" but the way of preparation for, and introduction into the true household of faith, remains the same as then; "Christ's cross, is still Christ's way to Christ's crown;" and if ever we are favoured to see the waste places of our Zion built up, and judges restored as at the first, and counsellors as at the beginning, it must be by an individual experience of the same death unto sin, and resurrection into newness of life, which is set forth in the gospel, and exemplified by those who were instrumental in gathering the Society from among the professors of their day.

William Penn says: "The first and most pressing motive upon our spirits, to decline the practice of these customs of pulling off the hat, bowing the body or knee, and giving people gaudy titles and epithets, in our salutations and addresses, was, that sight and sense, which God, by his light and spirit, has given us of the Christian world's apostasy from God, and the cause and effects of that great and lamentable defection. In the discovery of this, the sense of our state came first before us, and we were made to see him whom we pierced, and to mourn for it. A day of humiliation overtook us, and we fainted to that pleasure and delight we once loved. Now our works went beforehand to judgment, a thorough search was made, and the words of the prophet became well understood by us: 'Who can abide the day of his coming, and who shall stand when he appears? He is like a refiner's fire, and like fuller's soap.' And, as the apostle said, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' 'Wherefore,' says the Apostle Paul 'knowing the terrors of the Lord, we persuade men?' to do what? 'To come out of the nature, spirit, lusts and customs of this wicked world; remembering Jesus has said, that for every idle word man speaketh, he shall give an account in the day of judgment.

"This concern of mind and dejection of spirit, was visible to our neighbours; and we are not ashamed to own, that the terrors of the Lord took such hold upon us, because we

had long, under a profession of religion, grieved God's Holy Spirit, which reproved us in secret for our disobedience; that as we abhorred to think of continuing in our old sins, so we feared to use lawful things, lest we should use them unlawfully. The words of the prophet were fulfilled on us: 'Wherefore do I see every man with his hands on his loins?' Many a pang and throe have we had; our heaven seemed to melt away, and our earth to be removed out of its place; and we were like men, as the apostle said, 'upon whom the ends of the world were come.' God knows it was so in that day; the brightness of his coming to our souls discovered, and the breath of his mouth destroyed, every plant he had not planted in us. He was a swift witness against every evil thought, and every unfruitful work; and, blessed be his name, we were not offended in him, or at his righteous judgments. Now it was, that a grand inquest came upon our whole life: every word, thought and deed, was brought to judgment, the root examined, and its tendency considered. 'The lust of the eye, the lust of the flesh, and the pride of life,' were opened to our view; the mystery of iniquity in us. By knowing the evil leaven, and its divers evil effects in ourselves, how it had wrought, and what it had done, we came to have a sense and knowledge of the states of others: and what we could not, nay, dare not live and continue in ourselves, as being manifested to us to proceed from an evil principle in the time of man's degeneracy, we could not comply with in others. I say, and that in the fear and presence of the all-seeing just God, the honours and respect of the world, among other things, became burthensome to us: we saw they had no being in paradise, that they grew in the night-time, and came from an evil root; and that they only delighted a vain and ill mind, and that much pride and folly were in them.

"Though it be frequently objected, that we seek to set up outward forms of preciseness, and that it is but as a green ribbon, the badge of the party, to be better known; I do declare, in the fear of Almighty God, that these are but the imaginations and vain constructions of men, who have not had that sense, which the Lord hath given us, of what arises from the right and the wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened, by the mighty power of God, and see things as they are in their proper natures and seeds, they will then know their own burden, and easily acquit us without the imputation of folly or hypocrisy herein.

"To such as say that we strain at small things, which becomes not people of so fair pretensions to liberty and freedom of spirit; I answer, with meekness, truth and sobriety; first, nothing is small which God makes matter of conscience to do, or leave undone. Next, inconsiderable as they are made by those who object to our practice, they are so greatly set by, that for our not giving them, we are beaten, imprisoned, refused justice, &c. to say nothing of the derision and reproach which have been frequently thung at us on this account.

So that if we had wanted a proof of the truth of our inward belief and judgment, the very practice of those who opposed it would have abundantly confirmed us. But let it suffice to us, that 'wisdom is justified of her children': we only passively omit the practice of what we are taught to believe is vain and unchristian, in which we are negative to forms; for we leave off, we do not set up forms.

"The world is so set upon the ceremonious part and outside of things, that it has pleased the wisdom of God in all ages, to bring forth his dispensations with very different appearances to their settled customs; thereby contradicting human inventions, and proving the integrity of his confessors. Nay, it is a test upon the world: it tries what patience, kindness, sobriety and moderation they have. If the rough and homely outside of truth stumble not their minds from its reception, whose beauty is within, it makes a great discovery to them. He who refuses a precious jewel, because it is presented in a plain box, will never esteem it to its value, nor set his heart upon keeping it; therefore I call it a test, because it shows where the hearts and affections of the people are, after all their great pretences to more excellent things.

"It is also a trial upon God's people, in that they are put upon the discovery of their contradiction to the customs generally received and esteemed in the world; which exposes them to the wonder, scorn, and abuse of the multitude. But there is an hidden treasure in it: it inures us to reproach, it learns us to despise the false reputation of the world, and silently to undergo the contradiction and scorn of its votaries; and finally, with a Christian meekness and patience, to overcome their injuries and reproaches. Add to this; that it weans thee from thy familiars; for being slighted of them as a ninny, a fool, a fanatic, &c., thou art delivered from a greater temptation, and that is, the power and influence of their vain conversation. Last of all, it enlists thee in the company of the blessed, mocked, persecuted Jesus; to fight under his banner, against the world, the flesh, and the devil: that after having faithfully suffered with him in a state of humiliation, thou mayest reign with him in a state of glorification; who glorifies his poor, despised, constant followers, with the glory he had with his Father before the world began."

An Appeal to the Professors of Christianity in the Southern States and elsewhere, on the subject of Slavery—by the Representatives of the Yearly Meeting of Friends for New England.

It is the duty of those who are the professed followers of our Divine Master, to be concerned for the welfare of their fellow-professors, and for their steady advancement in the path prescribed by our Lord for all his servants to walk in; and it is their privilege to extend to them a word of caution or entreaty, in a spirit of love and good will, which desires the peace and prosperity of the whole heritage of God. "Glory to God, in the

highest, and on earth peace, good will toward men," was the anthem sung by angels at the advent of the Messiah; and as we become partakers of his spirit, we, too, may be enabled to join in this angelic song.

It is, we trust, in Christian, brotherly love, and for the promotion of the cause of truth and righteousness, and certainly not for the advancement of any temporal interest of our own, that we are induced, at this time, to present to our fellow-professors, of every denomination, this brief address on the subject of slavery; and the freedom that we feel ourselves required to use in relation to it, will not, we hope, be deemed obtrusive, when we remember the intrinsic importance of the matter treated of, and call to mind the one faith and ground of hope of all true professors of Christianity. We are believers in one Saviour, the Lord Jesus Christ, who died for the sins of the whole world. We believe in him as a risen Mediator, who ever liveth to make intercession for us. We believe in the promised Comforter,—the Spirit of Truth,—to guide into all truth. We believe in a final day, when we must all appear before the judgment seat of Christ, to receive a reward for the deeds done in the body; and that it is not every one that saith, Lord, Lord, that shall enter into the kingdom of heaven, but they who do the will of our Father, who is in heaven. It is they who have clothed the naked, fed the hungry, visited the sick, and showed mercy, that shall obtain mercy. These fundamental doctrines are, we trust, faithfully received by all those who have a hope of salvation in the Lord Jesus Christ, and they do acknowledge his holy precepts and commandments, given forth for the observation of men, as possessing obligatory and paramount authority to the present day. Among these binding injunctions is that universal rule which commends itself to the conscience of every man for its justice and wisdom—"Whatsoever ye would that men should do to you, do ye even so to them"—a rule most comprehensive in its application, and eminently practical in its results. It extends to all whom God has created; and "He made of one blood all the nations of men for to dwell on all the face of the earth." By creation the whole human family are brethren; they are all "concluded in unbelief," they all stand in need of redemption; and Christ, in infinite love, died for all. All whom God made are the objects of his mercy; all are embraced in the means of salvation which he has appointed; and all, without distinction of caste or colour, must stand before him at the day of judgment; and it is that you and we may appear with joy at his tribunal, and receive a gracious welcome into the mansions prepared for the righteous, that we are induced now to plead with you in love, and to entreat you to give a patient attention to what is presented for your solemn consideration.

It may be known to you that, at one time, there were of our fellow-members of the Society of Friends those that held slaves, as some of you do at this day; and while we would speak it with humility, we may, perhaps, be permitted to say, that we doubt not it was

through the enlightening influence of the Holy Spirit upon their hearts, that they were enabled to see that this practice did not accord with that love which has been so mercifully extended to the children of men through their adorable Saviour, and was inconsistent with his universal rule, which we have cited.

It is not our desire to revive any considerations which are calculated unprofitably to awaken your feelings, but we believe it to be the duty of us all candidly to contemplate the misery and suffering that are inseparably connected with slavery from its very beginning on the continent of Africa. It commences in exciting into action the worst passions of the human mind, inducing an awful destruction of life, cruel separation of friends, and dreadful sufferings on the part of survivors. Let us not be willing to hide from our view the terrible effects of the *foreign slave trade*, or attempt to screen ourselves from the responsibility that attaches to us under the plea that this traffic is interdicted by our government, and that all who are concerned in it are held as pirates by the laws of our land. The facts in the case incontestably prove that, while a market for slaves exists, the cupidity of degenerate and wicked men will devise means to evade the execution of these laws; and we deem it pertinent to our purpose to spread before you some well-authenticated statements, which tend to show the extent of the traffic, and to exhibit, in some degree, its wickedness and cruelty.

With the effects of slavery at home many of you are familiar. You are witnesses of its influences, in their various bearings, in all the relations of life. You are conversant with the degradation and wretchedness which, in a greater or less degree, always attend it. But its more remote consequences may escape observation, and we may even lose sight in the distance of the necessary connection of *cause and effect*. It is a truth which we believe cannot be disproved, that to slavery, as a *cause*, is the slave trade to be traced, as an *effect*, with all its manifold misery and crime; and we would appeal to all those who are concerned in the one, whether its abandonment would not certainly produce the destruction of the other; and can those who are the supporters of *slavery*, consistently, or with hope of success, plead against the *slave trade*, its legitimate offspring, its bitter and natural fruit. Let us be willing to examine this subject as it is, and act as our consciences, enlightened by the truth, shall dictate.

The extent of the slave trade at the present day is much greater than could possibly be believed by those who have not informed themselves upon the subject. We avail ourselves of some of the authorities collected in a work recently published by Thomas Fowell Buxton, which we believe entitled to entire confidence—the work itself giving evidence of having been prepared with great care and candour, after much patient inquiry and investigation. It appears to be well established by this author, that, notwithstanding all that has been done to arrest this traffic, more than one hundred and fifty thousand human beings are annually conveyed from Africa across the

Atlantic, and sold as slaves, being landed principally at some of the ports of Brazil and Cuba; and not less than fifty thousand more are required for the supply of the Mohammedan slave trade;—making a total of more than two hundred thousand persons who are annually torn from the land of their nativity, and sold into perpetual slavery.*

After having very carefully established that his estimate of numbers does not exceed the truth, Buxton proceeds to say, "Hitherto I have stated less than the half of this dreadful case. I am now going to show that, besides the two hundred thousand annually carried into captivity, there are claims on our compassion for almost countless cruelties and murders growing out of the slave trade. I am about to prove, that this multitude of our enslaved fellow-men is but the remnant of numbers vastly greater, the survivors of a still larger multitude over whom the slave trade spreads its devastating hand, and that for every ten who reach Cuba or Brazil, and become available as slaves, fourteen, at least, are destroyed. This mortality arises from the following causes:—

"1st. The original seizure of the slaves.
"2d. The march to the coast, and detention there.

"3d. The middle passage.
"4th. The sufferings after capture, and after landing; and

"5th. The initiation into slavery, or the 'seasoning,' as it is termed by the planters." The original seizure of the slaves causes a great part of the continent of Africa to be "a field of warfare and desolation, a wilderness in which the inhabitants are wolver to each other." "On the authority of public documents, parliamentary evidence, and the works of African travellers, it appears that the principal and almost the only cause of war in the interior of Africa, is the desire to procure slaves for traffic; and that every species of violence, from the invasion of an army to that of robbery by a single individual, is had recourse to for the attainment of this object." * * *

"William Wilberforce, in his letter to his constituents in 1807, has described the mode in which slaves are usually obtained in Africa; and, after speaking of the dreadful and exterminating wars that are often waged by one tribe upon another, he remarks,—

"In another part of the country, we learn from the most respectable testimony, that a practice prevails, called *village breaking*. The village is attacked in the night; if deemed needful to increase the confusion, it is set on fire, and the wretched inhabitants, as they are flying naked from the flames, are seized and carried into slavery.

* R. R. Gurley, the well-known advocate of the American Colonization Society, in a publication printed by him in England, in 1841, gives it as his opinion, from all the facts he could collect, that "nearly or quite half a million of wretched Africans are annually torn from their homes, a moiety of whom perish in capture, during their march to the coast, in the holds of slave-ships on their passage across the ocean, or during the first trials of toil and exposure in a foreign climate."

"These depredations are far more commonly perpetrated by the natives on each other, and on a larger or smaller scale, according to the power and number of the assailants, and the resort of ships to the coast; it prevails so generally as throughout the whole extent of Africa to render person and property utterly insecure." * * * "Every man who has acquired any considerable property, or who has a large family, the sale of which will produce a considerable profit, excites in the chieftain near whom he resides, the same longings which are called forth in the wild beast by the exhibition of his proper prey; and he himself lives in a continual state of suspicion and terror." The statements of Wiberforce have been corroborated by Bryan Edwards, himself a dealer in slaves, and an able and persevering advocate for the continuance of the traffic. In a speech delivered in the Jamaica assembly, he says, "I am persuaded that Wiberforce has been very rightly informed as to the manner in which slaves are very generally procured. The intelligence I have collected from my own negroes abundantly confirms his account; and I have not the smallest doubt that in Africa the effects of this trade are precisely such as he represents them to be."

"But it may be said, admitting these statements to be true, they refer to a state of things in Africa which does not now exist. A considerable period of time has indeed elapsed since these statements were made; but it clearly appears, that the same system has obtained, throughout the interior of Africa, down to the present time; nor is it to be expected that any favourable change will take place during the continuance of the slave traffic."

"Professor Smith, who accompanied Captain Tuckey in the expedition to the Congo, in 1816, says, 'Every man I have conversed with acknowledges that, if white men did not come for slaves, the wars, which nine times out of ten, result from the European slave trade, would be proportionally less frequent.'

"Captain Lyon states that, when he was at Fezzan, in 1819, Makui, the reigning sultan, was continually engaged in these slave hunts, in one of which eighteen hundred were captured, all of whom, excepting a very few, either perished on their march before they reached Fezzan, or were killed by their captor." * * *

"We have obtained most valuable information as to the interior of Africa from the laborious exertions of Denham and Clapperton. They reached Soudan, or Nigritia, by the land route through Fezzan and Bornou, in 1823, and the narration of their journey furnishes many melancholy proofs of the miseries to which Africa is exposed through the demands for the slave trade. Major Denham says, 'On attacking a place, it is the custom of the country instantly to fire it, and, as they (the villages) are all composed of straw huts only, the whole is shortly devoured by the flames. The unfortunate inhabitants fly quickly from the devouring element, and fall immediately into the hands of their no less merciless enemies, who surround the place;

the men are quickly massacred, and the women and children lashed together and made slaves.'

"Denham tells us that the Begharmi nation had been discomfited by the shiek of Bornou, in five different expeditions, when at least twenty thousand poor creatures were slaughtered, and three fourths of that number, at least, driven into slavery. And in speaking of these wars, he uses this remarkable expression,—'The season of the year had arrived, (25th November,) when the sovereigns of these countries go out to battle.' Commodore Owen, who was employed in the survey of the eastern coast of Africa, about the years of 1823 and 1824, says, 'The riches of Quilimane consisted in a trifling degree of gold and silver, but principally of grain, which was produced in such quantities as to supply Mozambique. But the introduction of the slave trade stopped the pursuits of industry, and changed those places, where peace and agriculture had formerly reigned, into the seat of war and bloodshed.

"Contending tribes are now continually striving to obtain, by mutual conflict, prisoners as slaves for sale to the Portuguese, who excite those wars, and fatten on the blood and wretchedness they produce."

"In speaking of Inhambane, he says, 'The slaves they do obtain are the spoils of war among the petty tribes, who, were it not for the market they thus find for their prisoners, would, in all likelihood, remain in peace with each other, and probably be connected by bonds of mutual interest.'"

(To be continued.)

Making Both Ends Meet.—The shopkeepers of Paris adopt the following mode of making "both ends meet." They adjust their accounts two months before the end of the year, and if they discover that they have been self-indulgent or inadvertent, so as to endanger the end, they put themselves on the shortest possible allowance for the remaining interval.

A Lofty Abode.—The highest inhabited place upon the face of the globe is a farmhouse, situated 13,500 feet above the level of the sea, or about two miles and a half above that level. This lofty and elevated habitation is situated on the highest peak of the Andes, in South America, Chimborazo, which rises to 21,440 feet above the level of the sea.

THE FRIEND.

SEVENTH MONTH, 23, 1842.

We have had transmitted to us a printed copy of an Epistle from the recent Yearly Meeting of Friends for New England, addressed to the Quarterly, Monthly, and Preparative Meetings thereunto belonging, and to the members thereof. It was received too late for the present number, but its insertion may be expected in our next.

Prior to the reception of the above, we had allotted for this week (in part) another document issued by the Representatives of that

body, under date of the second of the Second month last, entitled "An Appeal to the Professors of Christianity in the Southern States and elsewhere, on the subject of Slavery." In language mild, and in accordance with the genuine catholic spirit of the gospel, it, nevertheless, in much plainness, and without compromise, holds forth a testimony, clear and full, against the system of slavery and the slave-trade, as being utterly incompatible in all its aspects and modifications, with the temper and spirit of Christianity—a spirit of "good will" to all, to the high and the low, the rich and the poor, the saint and the sinner, the oppressed and the oppressor.

A large portion of the pamphlet consists of authentic documentary evidence, drawn from various sources, relative to the horrors of the slave-trade, &c. Some part of this, however valuable and proper in its place, for the sake of economising our limited space, we omit, and even thus curtailed, we find it necessary to defer the conclusion to next week.

A stated meeting of the Female Branch of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held on Fifth-day, the 25th instant, at 4 o'clock, in the Committee room, at the Bible Depository.

MARRIED, at Friends' Meeting, New Garden, Pa., on the 16th of this month, GEORGE C. COOPER, of Sadsbury, to ELIZABETH HOOPER, daughter of Benjamin Hoopes, of the former place.

—, on the 17th of the same month, at Friends' Meeting, West Grove, Pa., NATHAN LINTON, of Fallowfield, to MARTHA HARVEY, daughter of Samuel Harvey, of the former place.

DIED, at the residence of her son-in-law, William Wright, near Burlington, N. J., on the 18th instant, ANN W. FAY, formerly of Philadelphia, in the 52d year of her age.

Departed this life, on the afternoon of the 8th of Seventh month, 1842, MARY PENNINGTON, wife of Levi Pennington, near Hanover, Columbiana county, Ohio, in the sixtieth year of her age, after a short illness of near a week, during which time she suffered extreme bodily pain; but her mind appeared stayed by that confident hope which none but a true Christian realises. She was a kind and affectionate wife—a tender mother—and a sympathising and faithful friend. She was a highly esteemed member and overseer of Sandy Spring Monthly Meeting. Her loss will be long and very sensibly felt by her family and friends. Through the course of her life, her conduct was marked with propriety which was worthy of advice. During her short illness, she gave much good counsel to her family and friends. Near her close, which she was favoured to meet with Christian magnanimity, she was frequently engaged in supplicating her Maker to grant forgiveness for all her transgressions, and receive her into his kingdom. And we truly believe that her prayers were graciously heard, and that her purified Spirit has entered into the mansions of eternal rest, which are prepared for those who serve Him.

—, after a long illness, on the 5th of Fifth mo. last, HEZEKIAH B. PENNINGTON, son of Levi and Mary Pennington, in the twenty-fifth year of his age. During his long illness, he was favoured to bear his affliction with Christian fortitude and patience—putting his trust in the Lord, which bore him through to triumph in his last moments.

PRINTED BY JOSEPH & WILLIAM KITE,

Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, SEVENTH MONTH, 30, 1842.

NO. 44.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

ALEXANDER I. OF RUSSIA.

(Concluded from page 341.)

The pious character of Alexander is shown in an eminent manner in two interviews had with him by Thomas Shillitoe, of England, a highly esteemed minister of the Society of Friends, who, in obedience to what he believed a religious duty, spent several months in St. Petersburg in the winter of 1824-5. Some of the circumstances of the visits to the emperor are related in the following extracts from this Friend's journal. After stating the exercises of his mind on the subject, and some difficulties that occurred; and having written an address to the inhabitants of St. Petersburg, Thomas says, "Fourth-day, agreeably to appointment, I waited upon the Secretary, Prince Alexander Galitzin, who received me cordially, and informed me the emperor had concluded on seeing me; the time for the interview, however, was not fixed, but timely notice would be given me. Apprehending it would be right for me to put the emperor in possession of my certificates, I left them with the prince for that purpose. The subject of disposing of the address I had signed, came again closely before the view of my mind; the way for me to obtain an interview with the emperor being now clear, it appeared to me I must place it in his hands as the father of his people, to dispose of it as in the wisdom of Truth he might be directed.

"Fifth-day, I walked out to meeting, and returned home to tea, at times not a little thoughtful how I should acquit myself before the emperor; but this I found was not a subject for me to dwell upon. I therefore endeavoured, as much as in me lay, to leave this subject and retire to bed, in hopes of a night's rest.

"Sixth-day, I felt weighed down with the prospect of an interview with the emperor. I turned out for a short walk, fearing a long absence from home, in case a messenger should come in my absence. On my return home, I received a letter from the secretary, appointing an interview with the emperor for six o'clock this evening; it stated that a carriage would be in attendance upon me, and a

person to conduct me to the palace, who was unacquainted with the English language, whom I was to follow, after I left the carriage. After reading the letter, my feelings at the moment may be better conceived by such who have been placed in a similar situation, desirous to make a visit in the name of the Most High, to an absolute monarch. I kept quiet at home the remainder of the day. I endeavoured well to consider the propriety of my putting into the hands of the emperor the address to the inhabitants of Petersburg, and leaving it solely at his disposal; and I apprehended my proceeding thus was the only way for me to obtain relief to my own mind. I enclosed it, with the address to the English Protestants, in a sheet of paper for that purpose. I had told a friend of mine, I was led to apprehend one interview with the emperor would not afford me a full opportunity to relieve my mind; to which my friend replied, he did not think a second could be obtained, giving me such reasons as satisfied me, that it would not be for want of a willingness on the part of the emperor to comply with a request for a further opportunity, so far at least as prudence dictated to him. I endeavoured to be in readiness early, as I was requested by the letter to be punctual to the time. The carriage, with my guide, arrived at my lodgings an hour before the time my letter specified, which placed me in a trying situation, as I knew not how to account for it, fearing some alteration had taken place in the time since the appointment was first made, and that a second note had, by some means, not come to my hand. On inquiring, the guide informed my landlady his orders were to be with me in time, which was the cause of his coming to me thus early.

"On our arrival at a back entrance of the palace, my guide left me in the carriage, where I was kept waiting a considerable time. I concluded, from our being still too early; at length my guide returned, and took charge of me. At the entrance, I passed the sentinel on duty, but no notice was taken, that I could observe, of my hat being kept on: my guide then conducted me through a long and very dreary passage, in which the few lamps that were lighted, gave but a very dim light, which cast somewhat of an awful feeling over my mind, until I came to an open space; here a young man was in waiting to take charge of me, who conducted me up stairs, at the top of which, one who, I suppose, is called a lord in waiting on the emperor, was in readiness to receive me, who conducted me into the emperor's private apartment, and there left me. As silence was strictly observed on the part of those who had taken charge of me, not a word passed, or a look from me, that could express

any thing like surprise at this profound silence, so uniformly observed. After taking my seat in this room a short time, I observed the handle of the door, opposite to that by which I had entered, move, which led me to conclude some person was about to enter. I rose from my seat; when a rather tall person, with a placid countenance, came into the room, so plain in his attire, as to ornaments generally worn by sovereigns, as to induce me to put the question to him, 'am I now in company with the emperor?' to which he replied in an affable manner, 'Yes, you are.' He held out his hand to me, and taking his seat on a sofa, placed me by him. After he had inquired after Stephen Grellet and William Allen, for whom in warm terms he expressed his sincere regard, I laid before the emperor the manner in which my mind had been exercised, on account of the notorious abuse of the First-day of the week in Petersburg. I informed him the only way that had opened in my mind for relief, was by taking up my pen and committing to writing matter as it came before me in the line of religious duty, addressed to his subjects generally; but as I had been well informed, the press was now so restricted, that even the Moravians were denied the liberty they had heretofore enjoyed, of having their new year's hymn printed, it was not possible I could have the address translated and printed; therefore I believed I should not be able faithfully to acquit myself in the Divine sight in this matter, but by giving the address in charge to him, whom I was to consider the father of his people; desiring, as I most earnestly did, that Divine wisdom would be pleased to direct him in the right disposal of it: on which he appeared cordially to receive it from my hands. After this subject was thus disposed of, various matters were entered into, during which I brought into view such subjects as to me appeared ripe to bring forward; other matters which my mind had been exercised with, I found I must as yet keep in the background; yet I felt not a little tried, lest, as my friend had told me, there should be no probability of my having a second interview. However, a secret hope crossed my mind, that if these further matters, not yet ripe for communication to the emperor, were subjects Divine wisdom saw meet I should lay before him, the Almighty was able, without any care of mine, to make way for it. Thus I was enabled to leave things, and simply to attend to the business of the present time; for I think I never witnessed my mind more unshackled, or felt more freedom from all restraint, and more at liberty to unbosom my whole soul, than I did on this occasion, to the pious emperor, on every subject as it rose in my mind to lay before him,

both as it respected himself as sovereign, and his subjects he was permitted to rule over; feeling more as if I was sitting by the side of a servant dependent on me, than by the side of so great a monarch. Towards the close of this interview, the emperor very pathetically expressed himself in substance as follows: 'Before I became acquainted with your religious Society and its principles, I frequently, from my early life, felt something in myself, which, at times, gave me clearly to see that I stood in need of a further knowledge of Divine things than I was then in possession of; which I could not then account for, nor did I know where to look for that which would prove availing to my help in this matter, until I became acquainted with some of your Society, and with its principles. This I have since considered to be the greatest of all the outward blessings the Almighty has bestowed upon me; because, hereby I became fully satisfied in my own mind, that that which had thus followed me, though I was ignorant of what it meant, was that same Divine power inwardly revealed, which your religious Society have from their commencement professed to be actuated by, in their daily walks through life; whereby my attention became turned with increasing earnestness, to seek after more of an acquaintance with it in my own soul. I bless the Lord, that he thus continues to condescend to send his true gospel ministers, to keep me in remembrance of this day of his merciful awakening to my soul.' He then added, 'my mind is at times brought under great suffering, to know how to move along; I see things necessary for me to do, and things necessary for me to refuse complying with, which are expected from me. You have counselled me to an unreserved and well-timed obedience in all things. I clearly see it to be my duty; and this is what I want to be more brought into the experience of; but when I try for it, doubts come into my mind, and discouragements prevail: for, although they call me an absolute monarch, it is but little power I have, for doing that which I see it to be right for me to do.'

'I feared my intruding longer on the time of the emperor, having, I believed, cast off the whole of what my mind was at this time charged with to deliver to him; and yet it felt trying to me to leave him, not knowing if I ever should have another opportunity of fully relieving my mind; however, as it appeared best for me so to do, I made the effort to be moving: on which the emperor requested we might have a quiet sitting together before we parted, which accordingly took place. When I rose from my seat to go, the emperor, taking hold of my hand, and turning towards me in the most affectionate manner, said, 'I shall not consider this as a parting opportunity, but shall expect another visit from you, before you set off for your own home.' This circumstance averse awakened in my mind a feeling of reverent gratitude, that I had been preserved from putting forth the hand, when the command had been to stay it. On my being about to retire from the emperor, the case of Hezekiah was brought to my remembrance, although from a different cause,

when he turned his face to the wall and wept: for I observed the emperor turned himself from me, as I fully believe, in order to give vent to his tears of gratitude to that Almighty Power, who in mercy had been pleased to favour us together with the precious overshadowing influence of his good presence; of which I never remember to have been more sensible.

'I was then conducted to my lodgings in the same quiet manner, and by the same conveyance; deeply sensible of my inability to set forth my feelings of gratitude to Almighty God, in making the way so easy as it had been to me.'

It would seem that the first interview was had on the 24th of Twelfth month, 1824, and that the second took place the 22d of First month, 1825. Under this date the journal states—'A messenger brought me a note from the Prince Galitzin, appointing this evening for me to make my visit to the emperor. Some matters still continuing to press on my mind, which were not ripe for communication when with the emperor before, I am led to believe I must not now dare to withhold them from him; although I am fully sensible they are tender subjects for me to meddle with. The prospect of this visit has at times humbled me as into the very dust, looking towards it with dismay, lest I should fall short in delivering what I may be favoured clearly to see, is the whole counsel of my Divine Master to this absolute monarch. But in these seasons of tribulation, I am bound in gratitude to acknowledge, I have not been left destitute of the assurance, that if I am faithful in all things which in the clear vision of light are seen to be required of me, in the winding up of this religious engagement, all things will work together for my good.'

'Late in the evening a carriage arrived from the palace, and my former guide took charge of me. On my arrival, I was conducted to the emperor's apartment, who received me with his usual affability, giving me his hand, and seating me on the sofa beside him. He then informed me that he had read the address to the inhabitants of Petersburg, which I had put into his hands, with the contents of which he was well satisfied. I stated to him the impracticability of obtaining a translation of my address, and having it printed in England. I was fully satisfied if they came into the country they would be destroyed; therefore, as the emperor appeared willing to take the charge of it, I did not attempt to prescribe any precise mode for him to pursue; but only expressed the concern of my mind, that he might be strengthened to seek after Divine wisdom in the right disposal of it. In this expression of my feeling, he appeared fully to unite; and in thus leaving the matter with him, my mind was favoured to experience peace. On my saying, there were some matters of importance to the welfare of his dominions, which I found I must do no otherwise than lay before him, although they might be delicate matters for me to touch upon: the emperor replied, 'Why hesitate I! I am open to receive all you may have to say on any subject.' The way being thus

mercifully made plain for me, for so I evidently felt it to be, to the humbling of my very soul in deep prostration before the Lord, who had, in the renewings of his mercy dealt with me, I endeavoured, in as concise and impressive a manner as possible, to obtain full relief to my own mind. I endeavoured to keep under my exercise, and as subjects were brought before my view, strength was mercifully given me faithfully to acquit myself. Amongst the subjects which I had to lay before him, one particularly was, the very debased state of vassalage in which the greater part of his subjects were held in bondage to others, and the awful consequences that eventually must result from it. This was a subject which I rejoiced to find had laid near his own heart. He presented me with a small work on Colonization, containing proposals calculated to bring about a remedy for this evil in his dominions. I then adverted again to the punishment by the knout, practised in this country. In my former visit, I had fully expressed my feelings of horror on this subject, and I was then glad to find that it had occupied the mind of the emperor. He inquired of me what other mode of punishment could be adopted, that would be likely to work such a reformation in offenders as was desirable. On my proposing to substitute the tread-mill, it appeared to meet his ideas, and I was led to ask if I might be at liberty, on my return home, to forward to him such printed information on the subject, as my friends in England were able to furnish me with. He replied, such information would be very acceptable, it being his desire that reformation should be the object kept in view, rather than what is deemed the punishment of offenders. In conversation afterwards with the merchant through whom this information was to be conveyed to the emperor, I learned that the society for the improvement of prisons in England, had, a considerable time ago, sent over to this merchant a complete model of the tread-mill in full work, with figures placed on the wheel, to show its operation; an order was at the same time received, that it should be presented to the emperor, which order was produced to me; but through fear, on the part of the person to whom it was consigned, this model was kept back, from his having understood such a mode of treating prisoners here would be warmly opposed by the police. I informed the emperor of this circumstance, requesting he would give me the liberty to forward it to him, to which he consented; desiring it might be put up in a box, and sent to his secretary for him; which was accordingly done.

'A full opportunity having now been afforded me to relieve my mind of all that I apprehended was required of me to express to the emperor in the line of religious duty, a pause took place; feeling myself constrained to kneel down in supplication, the emperor went on his knees by my side; after rising from our knees, and sitting awhile quietly together, the time for my departure being come, I rose to go, and after holding each other most affectionately by the hand, he saluted me, and we took a heart-tendering farewell.

"Being conveyed back to my lodgings, and taking my seat in my apartment, it was with great difficulty I could refrain from proclaiming aloud my feelings of gratitude to Almighty God. For awhile, I felt like one lost in admiration; but afterwards, the retrospect of what had fallen from my lips caused me to tremble; but in due time, Divine goodness in mercy condescended to pour into my heart such a portion of the wine of consolation, as he best knew I was able to bear; for I soon became sensible a care was now necessary, that I might be enabled to withstand the wiles of satan, as ever it was when my mind was under exercise for the service, which I had been thus mercifully enabled to accomplish. My bonds being now loosened, I felt nearly ready to take my departure."

Thomas Shillitee soon after left the country and returned to England, where he arrived in the Third month, 1825. His journal, after mentioning his attendance of the Yearly Meeting of Friends in London, notices his feelings towards the emperor as follows:—

"My mind continued to feel a lively interest and frequent exercise, on behalf of the dear Emperor Alexander, of Russia, and his faithful friend the Prince Alexander Galatin, as well as the prince's secretary; feeling my mind drawn to make the same manifest, by presenting each of them with a religious publication, which to me appeared suitable for the occasion, I wrote letters to accompany them, and committed them to the care of a kind friend for delivery."

That to the emperor was as follows:—

"Thomas Shillitee has taken the liberty of requesting his dear illustrious friend will accept of this small token of his continued sincere love and regard. He has to recur daily, with feelings of satisfaction, more easily conceived than described, to those precious overshadowings of Divine regard, of which he was made very sensible during the interview he was favoured to have with his illustrious friend; for whom his earnest breathings of soul continue to be, that Almighty God may be pleased, according to the riches of his grace, so to strengthen him with might, by his Spirit in his inner man, as that he may be enabled with holy magnanimity of soul, to rise above all the slavish fear of man, and above every discouragement that satan may be permitted to lay in the way of a faithful walking before God; that thus his illustrious friend may be found standing in the allotment designed for him in this state of probation; and, finally, through the merits of the great Redeemer, receive a crown of glory that fadeeth not away."

Drought in 1782.—The late William White, episcopal bishop of Pennsylvania, in a letter to a friend in England, under date of the Tenth month 1st, 1782, says:—

"This is made a joyful day to the whole country, by a rain, which appears likely to be a settled one; an event which has not happened for many months past. The country is parched to an uncommon degree. The river is so brackish that they catch crabs at Glou-

cester. A fire has prevailed these two months in the pine barrens of Jersey, which no act can as yet extinguish; and a rock has been laid bare a few miles above the Falls of Schuylkill, marked Anno 1772; from which it is supposed that a similar drought prevailed in that year."

For "The Friend."

NOTES ON INSECTS.—NO. I.

ANTS.

Having been considerably interested in noticing the habits of some of the different classes of insects around me, I thought that a few sketches from my observations might be interesting to some of the readers of "The Friend." I make no pretensions to a scientific knowledge of the subject; but shall merely record in plain style what has passed under my own notice.

The present season seems to have been peculiarly favourable to the production of the insect tribes, at least I have seldom noticed them in such abundance and variety. The ants, in particular, have afforded me much amusement, and to them, I shall at present confine my observations. Soon after a heavy shower of rain, which fell about the beginning of the Sixth month, a large number of black ants, about one third of an inch in length, were observed in the act of colonizing themselves in a flower-bed, near the corner of the garden. As no signs had been seen of them previous to the rain, it was surmised that their old settlement had been flooded, and that they had therefore determined to remove hither, and found a city in a situation less exposed to such calamities. The site had already been fixed upon, and the labour begun. Numbers of emigrants were constantly pouring in, some on foot, and some borne along by their companions. Much curiosity was excited by this singular mode of travelling, and there was some difficulty in accounting for it. It could not arise from the weakness of one of the parties, for both seemed equally active; and when I separated them with a straw, would travel off with great rapidity; though sometimes one would again approach the other, and allow himself to be picked up and borne off as before. The ants all came in a straight line, and were traced to a distance of perhaps twenty yards; but without discovering the nest from which they had removed. As said above, the work had commenced, and a scene of more active and enterprising industry can scarcely be imagined. Some were excavating the earth, while others were bringing together straw and sticks, to increase the size of their mound. One little fellow was particularly noticed, tugging and twisting to drag along a piece of wood eight or ten times its own size.

Every thing seemed to promise success to the enterprise; but on visiting the colony a few days afterwards, I observed that a large black ant, of different species, had seized one of the settlers in a hostile manner, and was bearing him off. After making his way with some difficulty through the grass that edged the bed, where his progress was impeded by his

unfortunate victim, who grasped at the objects around him, he carried him into a hickory tree, a few feet distance, which I found to be inhabited by a tribe of this larger species. Upon examining the settlement more closely, many dead bodies of both nations were discovered, but principally of the new settlers, giving evidence that a deadly struggle had been going on between the intruders and the colony in the tree. A number of combats remained still undecided. In one instance, three of the smaller ants had attacked one large one, and from the exhausted appearance of all four, I inferred that the contest had been arduous. In another, one of these giant invaders had been seized, just at the root of the feelers, which rise from the top of the head, and was endeavouring, in vain, by rubbing his adversary against the objects around, to get his body within reach of his jaws. His supple enemy eluded all his efforts.

The colony appeared to have been much weakened by the hostilities of their powerful neighbours, for though they were still carrying on their operations, it was with much less energy than before; and since that time, they have entirely disappeared: the remnant, I suppose, became disheartened and removed, in hopes of finding a more peaceable neighbourhood.

Chester County, Seventh month, 1842.

Injurious Effects of Weeds.—The question has been asked, how it was possible for China and Japan, with the ordinary products of agriculture, to furnish bread for a population, equalling, according to the latest census, about 300 persons to a square mile. The answer is to be found in the care with which every foot of ground is cultivated; in the fact that few animals are kept either for labour or food; and more perhaps than any thing else, in the entire freedom of the crops from every thing that can reduce their quantity or quality. Not a weed of any kind is to be found in the fields, and the most positive enactments and most assiduous attentions are directed to keeping the country free from them.

Few are aware how much weeds or grasses, growing in a grain crop, detract from its value, by lessening the product. A vigorous root of charlock or thistles will draw from the earth the nutriment that would have given fullness to half a dozen ears of wheat; and where these or any other foreign substance is permitted in a growing crop, that is sure to suffer in proportion to the quantity of the foul material present. Weeds injure a crop in two ways—by the room they occupy, to the exclusion of the valuable plants, and by the nutriment of which they rob the growing crop. We have seen fields in which the wheat maintained a dubious struggle with the red root, charlock, or thistle; and where the stem and the ear both showed how much they needed to be relieved from such crowding and unwellcome neighbours. On the best cultivated farms of England or Belgium, not a plant nor weed of any description can be found in a growing crop; and in some years the Earl of Leicester has offered a reward, but without success, for the smallest weed that could

be found in hundreds of acres of his turnips or his wheat.

Selected for "The Friend."

Levity.—Though I wish to be the last to find fault with the innocent and natural sprightliness and liveliness of youth, yet I cannot but excuse myself from joining in what is commonly so termed, having often felt thereby unsettled in mind, and indisposed for reflection. I have found that by occasionally relaxing in the discipline of watchfulness, the inclination to laughter, more particularly, gained much ground upon me; and there has been no small difficulty in restraining this habit, when much indulged; so that it strikes me to be a snare. Though religion does not make a man gloomy, yet it never allows him to be off his guard; no, he must "watch and pray, lest he enter into temptation,"—taking up his daily cross to all frivolous and foolish talking and jesting, besides other more evident and open evils.—*John Barclay.*

THE REPUBLICAN GROSBEEK.

The Republican Grosbeak is a small finch-like bird, discovered in the interior of Africa by the late Colonel Paterson, during his botanical travels in those regions; and mentioned by him in the following words:—"The method in which these birds fabricate their nests is highly curious. In that of which I have given a plate, there could be no less a number than eight hundred to a thousand residing under the same roof. I call it a roof, because it perfectly resembles that of a detached house; and the ridge forms an angle so acute and so smooth, projecting over the entrance of the nest below, that it is impossible for any reptile to approach them. Their industry seems almost equal to that of the bee: throughout the day they appear to be busily employed in carrying a fine species of grass, which is the principal material they employ for the purpose of erecting this extraordinary work, as well as for additions and repairs. Though my stay in the country was not sufficient to satisfy me, by ocular proof, that they added to their nest as they annually increased in numbers, still, from the many trees which I have seen borne down by the weight, and others which I have observed with their branches completely covered over, it would appear that this really was the case. When the tree, which is the support of this aerial city, is obliged to give way to the increase of weight, it is obvious they are no longer protected, and are under the necessity of rebuilding in other trees. One of these deserted nests I had the curiosity to break down, so as to inform myself of its internal structure, and I found it equally ingenious with that of the external. There are many entrances, each of which forms a separate street, with nests on both sides, at about two inches distant from each other. The grass with which they are built is called Bushman's grass, and I believe the seed of it to be their principal food; though, on examining their nests, I found the wings and legs of different insects,

From every appearance, the nest which I dissected had been inhabited for many years, and some parts of it were much more complete than others. This, therefore, I conceive nearly to amount to a proof that they added to it at different times, as they found necessary, from the increase of the family, or rather, I should say, of the nation or community."

Paterson further observes, that "these little republicans select a particular species of acacia tree as the site of their city—the structure of which they are led by instinct to perceive is peculiarly adapted for the purpose. The stem of this tree shoots up to the height of near thirty feet from the ground before it sends out any branches; while the stem, being covered with a smooth and polished bark, effectually secures the bird from the attacks and injuries of all the snakes, lizards, and other reptiles which swarm around their habitations,—many of which, could they but ascend the glossy surface of the stem, would suck the eggs and destroy the young. The branches of this acacia are also remarkably long and wide-spreading,—thus allowing sufficient room for the increasing colony; for these little birds appear to be extremely prolific." Le Vailant also alludes to this curious bird, and describes a nest he took to pieces.

THE EVENING RAINBOW.

Arch of promise, in the evening sky,
Thou shinest fair, with many a lovely ray,
Each in the other melting. Much mine eye
Delights to linger on thee: for the day,
Changeful, and many-weather'd, seemed to smile,
Flashing brief splendour through the clouds awhile,
Which deepened dark anon and fell in rain:
But pleasant it is now to pause and view
Thy various tints of frail and watery hue,
And think the storm shall not return again.
Such is the smile that piety bestows
On the good man's pale cheek, when he in peace
Departing gently from a world of woes,
Anticipates the world where sorrows cease.

SECRETLY.

A Hint to Smiths.—The cutting of bars of iron or pipes with the chisel is a laborious and tardy process. By the following mode the same end is attained more speedily, easily, and neatly:—bring the iron to a white heat, and then, fixing it in a vice, apply the common saw, which, without being turned in the edge or injured in any respect, will divide it as easily as if it were a carrot!—*Late paper.*

Warts.—The bark of a willow tree, burnt to ashes, mixed with strong vinegar, and applied to the parts, will remove all warts, corns, or excrescences, on any part of the body.

THE FRIEND.

SEVENTH MONTH, 30, 1842.

MEMORIALS.

"Memorials concerning Deceased Friends, members of the Yearly Meeting of Philadelphia. Published by its direction."

Such is the title of a thin duodecimo vol-

ume of 96 pages, which has just passed through the press, and will shortly be published. It contains testimonies concerning Rachal Barnard, by Kenet Monthly Meeting; Richard Jordan, by Haddonfield; Hannah H. Harts-horne, by Shrewsbury; John Parker, by Kenet; Sarah Cresson, by Haddonfield; Hannah Evans, by the Southern District; Elizabeth Collins, by Upper Evesham; William and Hannah Jackson, by New Garden; Jonathan Evans, by the Southern District; Jane Bettle, by Philadelphia; and Josiah and Elizabeth Reeve, by Upper Evesham Monthly Meeting.

It is not twenty-two years since the first of these dear Friends passed away, and less than two years since the last—they were therefore of our own time—we can recall their consistent walking—we can remember where they sat—how they looked—what they said—and all that pertains to them is fresh and lovely to recollection. Because they were so much of us, may be one reason why this little volume possesses such interest in our view. But independent of this circumstance, these individuals were nearly all of no common stamp, and their loss is great to the church. In relation to every man friend in the list, the language might have been taken up, "Know ye not that there is a prince and a great man fallen this day in Israel?" May these testimonies have their proper effect, and animate us to endeavour to follow them, as they followed Christ.

The following incident in the memorial of William and Hannah Jackson, struck us as beautiful.

"His wife, during the greater part of the time of his decline, enjoyed a state of comparative health, and administered to his wants, with her usual sympathetic attention; but a few weeks before his decease, her health and strength wasted rapidly away; and on the 25th of the Twelfth month, 1833, being then in the 55th year of her age, she quietly passed from works to rewards. When the moment of dissolution appeared to be at hand, William solemnly observed, "What a blessed thing it is to have faith in God, and hope in the Lord Jesus Christ." Soon after she ceased to breathe, he desired those present to be still, and after a very solemn pause, he spoke, saying, "Peace to them that are afar off, and to them that are near. Peace to the Israel of God; and peace to them that are born of the true seed of the kingdom, of the spirit and power of Christ. This I believe she evidenced through life."

DIED, Fourth month 27th, 1842, JOHN PARKER, (who was the only surviving son of Dr. Isaac Parker, of Mount Pleasant, Jefferson county, Ohio), after a painful illness of several months; during which time he was favoured to realize a state of patience and resignation to the Divine will. In a very feeling manner, he expressed on many occasions his entire dependence on the Lord for final acceptance with him: saying, "It is not by works of righteousness which we have done that we can be saved, but through the mercy of God, in the redemption of Jesus Christ, and by the regeneration and saving operation of grace upon the soul." "There is reason for a well-grounded hope that he has made a happy change. He was in the forty-seventh year of his age.

An Appeal to the Professors of Christianity in the Southern States and elsewhere, on the subject of Slavery—by the Representatives of the Yearly Meeting of Friends for New England.

(Concluded from page 344.)

The next cause of mortality, after the seizure, is the cruelty exercised in the march of the slave and his detention previous to embarkation. "The slaves are commonly secured by putting the right leg of one, and the left of another into the same pair of fetters. By supporting the fetters with a string, they can walk, though very slowly. Every four slaves are likewise fastened together by the neck with a strong pair of twisted thongs; and in the night, an additional pair of fetters is put on their hands, and sometimes a light iron chain passed around their necks." "Such of them as evince marks of discontent are secured in a different manner; a thick billet of wood is cut, about three feet long, and a smooth notch being made on one side of it, the ankle of the slave is bolted to the smooth part by means of a strong iron staple, one prong of which passes on each side of the ankle."

In this cruel manner are they forced to travel from the interior of the country to the coast, subjected to every privation and misery; so that it is estimated, from the most accurate computation that has been attained, that the number of those who die on the journey alone is equal to five twelfths of the whole. While detained at the coast, waiting for embarkation, from want of sufficient food, from close confinement, and other causes, diseases of a most fatal character often supervene, producing a frightful mortality; so that, in every stage of this dreadful traffic, we find the lives of its victims are continually sacrificed.

We next advert to the *middle passage*, as it is termed, or the transportation of the slaves across the Atlantic; and the sufferings here revealed are truly of the most appalling character, fully justifying, as we apprehend, the language used by William Wilberforce, in 1807. "The stings of a wounded conscience man cannot inflict; but nearly all which man can do to make his fellow-creatures miserable, without defeating his purpose by putting a speedy end to their existence, will still be here effected; and it will still continue true, that never can so much misery be found condensed into so small a space as in a slave-ship during the middle passage."

"The first feature of this deadly passage," says Buxton, "which attracts our attention, is the evident insufficiency, in point of tonnage, of the vessels employed for the cargoes of human beings which they are made to contain."

"We have a faithful description of the miseries of the middle passage, from the pen of an eye-witness, Falconbridge. His account refers to a period antecedent to 1790. He tells us, that 'the men negroes, on being brought aboard ship, are immediately fastened together, two and two, by handcuffs on their wrists, and by irons riveted on their legs.' 'They are frequently stowed so close as to admit of no other posture than lying on their sides. Neither will the height between decks,

unless directly under the grating, permit them the indulgence of an erect posture, especially where there are platforms, which is generally the case. These platforms are a kind of shelf, about eight or nine feet in breadth, extending from the side of the ship towards the centre. They are placed nearly midway between the decks, at the distance of two or three feet from each deck. Upon these the negroes are stowed in the same manner as they are on the deck underneath.' * * * * *

We omit many of the statements of Falconbridge, who was a surgeon on board a slave-ship, because we do not wish to dwell unnecessarily upon this painful scene. The cruelties enacted in the middle passage upon the slaves have increased to an awful extent, since the trade has become contraband by the laws of nations, from the fact of a different class of vessels being now employed than formerly,—those that have much less capacity for the accommodation of their human cargoes, in consequence of their construction being such as to render them the most rapid sailers, that they may outstrip or avoid the armed vessels that are often engaged in pursuing them.

"Laird, in his journal of the recent expedition to the Niger, says, 'Instead of the large and commodious vessels which it would be the interest of the slave-trader to employ, we have, by our interference, forced him to use a class of vessels (well known to naval men as *American clippers*) of the very worst description that could have been imagined, for the purpose, every quality being sacrificed for speed. In the holds of these vessels the unhappy victims of European cupidity are stowed literally in bulk.' * * * * * "As a proof of the increase in the mortality on the middle passage, I may adduce," says Buxton, "the evidence of Jackson, (who had been a judge in the Mixed Commission Court at Sierra Leone,) before the committee on Sierra Leone, in 1830. In answer to a question, he said, 'I think the sufferings of these poor slaves are greatly aggravated by the course now adopted; for the trade is now illegal, and, therefore, whatever is done is done clandestinely: they are packed more like bales of goods on board than human beings, and the general calculation is, that if, in three adventures, one succeeds, the owners are well paid.'"

If to the mortality arising from the causes already adverted to during the middle passage, we add the lives destroyed by shipwreck, it will appear that not less than twenty-five per cent. of all those embarked perish during their voyage. Nor does the mortality cease when they are disembarked; but after landing, and in the 'seasoning,' not less than twenty per cent. are destroyed; and it would appear, by as careful computations as have been made, that there is no exaggeration in estimating the mortality of the slave-trade as follows:—

- | | |
|---|---------------|
| 1. Seizure, march, and detention, | Per cent. 100 |
| 2. Middle passage, and after capture, | 25 |
| 3. After landing, and in the seasoning, | 20 |

so that, for every 1000 negroes alive at the end of a year after their deportation, and available to the planter, we have a sacrifice of 1450."

From the African Repository, of Eighth month 15th, 1841, we make the following extract, viz:—

"We cannot too often, nor too solemnly, call the attention of our readers to the fact, that the slave-trade, in all its infamy, is, at the present moment, going on and flourishing, and extending to a most lamentable degree. * * * It is computed that, at this very moment, *twenty thousand* human beings, crowded in the small and narrow slave-ships, are floating on the ocean, between the land from which they have been torn, and the mart to which they are destined. What a stream of horror! what cries, what groans, must fill the air along their whole course! How many are just breathing their last! How many just cast overboard! Who can number the accumulated horrors on which the sun must daily look!"

Again, from the same periodical, we extract the following:—"When a slaver is seized by a cruiser, and is in danger of being chased, she must be lightened. And as the slaves on board are less valuable than any other part of the cargo, the heaviest of them are thrown overboard first. If more is necessary, in trying to escape the pursuing cruiser, men, women, and children, are hurried overboard, without remorse, and in numbers proportionate to the danger. In some instances, when seizure becomes certain, every slave on board is thrown over, in the hope that the cruiser, finding no chance for head-money, will let her pass, and then she can return to port, take on board another cargo, and try again. The slaves are thrown over with the fetters that were placed on them before they were brought on board. To lessen the chance of their escape, they are sometimes cast in, fetters and all, in large companies; and to insure their sinking before the cruiser can come and pick them up, weights are sometimes added to sink them immediately. But this is not the only mode of lightening the vessel. Often three or four slaves are crowded into a cask, which is thrown over with weights attached to it. One vessel threw over twelve such casks before she was captured. One vessel had five hundred slaves on board, and threw them all over. These scenes occur principally on the Western African station; and it is said that even the sharks know this field of bloodshed, and are often known to follow the slave-ship from the port."

Appalling as is the view that has been presented of the foreign slave-trade, it becomes us to contemplate it, and to remember that it is not probable any means can be devised to arrest this awful waste of human life, these multiplied and dreadful sufferings, while, by the continuance of slavery, a reward is offered to stimulate the avarice of wicked men.

Nor are the miseries and heart-rending separations incident to the *internal traffic* that is prosecuted in our own country, to be passed lightly over in the catalogue of evils connected

with slavery.* Notwithstanding it may be the intention of many who hold slaves to prevent, in the prosecution of this traffic, the separation of families, the sundering of the domestic ties which bind hearts together, whether high or low, rich or poor, bond or free, yet it is not always in their power to avert the parting of husband and wife, parent and child, brother and sister. Their care to prevent these cruel separations, even when thus attempted to be exercised, does not and cannot always avail. Your daily observation shows you that they are often perpetrated; and bringing home the universal Christian rule, which it is our duty to keep always before us, how could we endure to have a parent, a child, or a bosom friend, torn from us, and plunged into uncertain but hopeless and bitter bondage.†

It may not be necessary for us to point out the evils of slavery as it exists in our land. We need not offer an argument to prove what is self-evident,—its inconsistency with the universal, golden rule, and that, in the observance of this rule, the highest interest of man is promoted. But even could we disregard our future happiness in connection with this question, and limit ourselves to that which will conduce to our present quiet and the promotion of our temporal interest, we cannot doubt but that these would eventually be greatly promoted by the exchange of the forced and tardy toil of the *bondman* for the required, cheerful labour of the *freeman*. The experiment of emancipation, wherever it has been fairly tried, incontestably proves this. It has ceased to be matter of doubt and speculation, but has already become established as history by the testimony of many intelligent, unpeachable witnesses.

Would we secure present quiet, unmolested peace, and undisturbed fireside enjoyments? Let us put away the causes that now interrupt them, by an honest endeavour to do as we would be done by. Then shall we receive from those befriended a practical reciprocation of this governing principle, and our hearts will be daily gladdened, and made to rejoice in the smiles of gratitude and confidence which on every hand will meet us.

To *parents* we would most earnestly appeal. Are you willing your precious children should continue to be educated under the influences of slavery? What are the habits they are prone to form? what the consequences of the examples that are daily exhibited to them? what the effects upon their moral and religious lives? Oh! let us remember that unto God

are we to give an account for the lambs he has intrusted to our charge; and we solemnly ask you, and entreat you, to view it in all soberness,—do you believe that the continuance of slavery is calculated, in its varied results, to conduce to the prosperity of your beloved children in this present life, or to promote their hopes of happiness in the life to come? or, does it not rather inevitably tend to induce habits of indolence, indulgence, and vice, which lessen their present usefulness, and peril their future hopes? Parent, art thou willing to leave thy child involved in these fearful responsibilities? We conjure thee, as thou lovest him, ponder this subject well.

We are fully aware that there are many who hold slaves that deprecate *slavery*, but who see clearly no way of escaping from it. We feel tenderly for these, and would offer them the language of encouragement to attend to plainly manifested duty. Pray for an increase of faith. Our heavenly Father doth not require that of us which he will not enable us to perform. He hath all power in heaven and in earth, and he will remove difficulties from the way of those who are concerned, above all things else, to know and do his will. It is a truth of the most serious moment, and which we desire should be impressed deeply upon our hearts, that *upon the professors of Christianity devolves the responsibility of the continuance of slavery in our land*. Let these cease to tolerate it among their own members; let them exert their influence against it, and it will no longer continue to tarnish the name of our common country.

We again repeat, that he who calleth us to the discharge of any duty, will make a way for us if we look in faith unto him for help. What has been done by a portion of the Christian community may be done by all. We would speak very humbly of our own religious Society, and of the course pursued by them in relation to slavery; and yet, for your encouragement in freeing yourselves from the evil, we think it right to advert to it. Our forefathers, and some of those still living, in advanced life, who held slaves, were brought to see, and feel too, that it was not for them to keep their fellow-beings in bondage, and yet consistently to profess to be the followers of Him, who, through the mouth of the prophet, had declared this to be the fact that he hath chosen, "to loose the bands of wickedness; to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoke." And when this was made evident to them, they dared not consult with flesh and blood, but, in confiding reliance upon God, they proceeded to liberate all whom they had held in bondage; and He, who, they doubted not, required this of them as their religious duty, did indeed enable them to accomplish it, and, we reverently believe, abundantly blessed them therein; and unto Him may all confidently look for a blessing upon their honest endeavours faithfully to do his will on earth.

And now, in conclusion, we desire very impressively, in the love of the gospel, to bring home to every bosom the solemn query,—Are my hands clean, in the sight of God, of the blood of my brother? Let us investigate the

subject with hearts reverently turned unto the Author of all good, and with fervent aspirations that the truth may illuminate our understandings, and that it may now be presented to us in that light in which it will appear at the day of final judgment. May we continually remember the declaration of Holy Writ, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

May the God of all grace and consolation bless us, and enable us clearly to perceive our duty, and faithfully to pursue it, that we may experience the verification of the ancient promise, "Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Signed, on behalf and by direction of a meeting of the representatives of the Yearly Meeting of Friends for New England, held at Providence, Rhode Island, the 2d of the Second month, 1842.

SAMUEL BOYD TOBY, Clerk.

From our Yearly Meeting of Friends for New England, held on Rhode Island in the Sixth month, 1842.

To the Quarterly, Monthly and Preparative Meetings hereunto belonging, and to the Members thereof.

Dear Friends,—Being assembled at our annual meeting, and graciously permitted to mingle together in sweet fellowship and love, to transact the various concerns of the church that have come before us, in much harmony and unity, you, dear absent Friends, have been brought very feelingly to our remembrance, with desires that you might participate with us in the mercies with which we have been favoured.

Among the interesting and instructive engagements of this meeting, has been the investigation of the state of Society, as presented to us by the answers to the queries. To the first and very important query, as to the due attendance of our religious meetings, the answer from all our subordinate meetings has exhibited many deficiencies. This painful truth, that not a few of our members are in the frequent practice of neglecting the attendance of our religious meetings, held for the performance of the worship that is due to Almighty God, the Creator and Preserver of us all, has caused a deep exercise in this meeting. When we take into view the purpose of these meetings; when we remember our own nothingness, and our entire dependence upon Him whom we are required to wait upon and to worship; when we call to mind that from Him cometh not only our *spiritual*, but also our *temporal* blessings; that the earth is His and the fulness thereof, and that His are the cattle upon a thousand hills; when we are brought to realize that He is an

* Many and strong are the points of resemblance between the African and American slave trade. Witness the manner in which the slaves are secured when driven through the country, or transported by sea, and the manifold sufferings to which they are subjected.

† President Dew, of William and Mary College, Virginia, in his celebrated attempted defence of slavery, makes the following observation:—"We have made some efforts to obtain something like an accurate account of the number of negroes every year carried out of Virginia to the south and west. We have not been enabled to succeed completely; but from the best information we can obtain, we have no hesitation in saying, that upwards of six thousand are yearly exported to other states. Virginia is in fact a negro-raising state for other states; she produces enough for her own supply, and six thousand for sale."

omnipresent Being, omniscient and omnipotent too; and that we have no power to command for ourselves, any good thing; how can we presume to neglect to present our bodies a living sacrifice unto Him, which, as the apostle saith, is our reasonable service.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength—this is the first and great commandment, and the second is like unto it, viz., Thou shalt love thy neighbour as thyself; on these two commandments hang all the law and the prophets. How very comprehensive and full are the practical duties here presented to us; and can they claim to be in the fulfilment of these commands who neglect to go up not only willingly but joyfully, to render worship, thanksgiving and praise unto the great and adorable name of the Lord. We have felt strong desires that the very important testimony which our forefathers were concerned to bear, as to the right performance of true spiritual worship, may continue to be faithfully supported by us. However few may be the number of those who meet together; however lonely and solitary we may feel ourselves to be; oh! may we remember his gracious promise remains to be sure unto this day; that where two or three are gathered together in His name, there is He in the midst of them. That we are permitted, unto a humbling sense of our wants, to draw near unto the source of all strength, and the fountain of all good; and enabled through the rich extension of mercy, to offer unto the Lord the tribute of acceptable worship, without the necessary intervention of any human instrumentality, is the freedom that we have in Christ Jesus; and calls for deep and reverent gratitude of soul.

And the second commandment is like unto the first. Thou shalt love thy neighbour as thyself. Dear Friends, we are made sorrowfully to feel that herein also there is great deficiency with many, and vain is it for us to profess to observe the first commandment, if we neglect the second. "If thou love not thy brother, whom thou hast seen, how shalt thou love God whom thou hast not seen?" And if we truly love our brother, we shall not speak evilly of him, nor open a willing ear to the tales of others. We shall be concerned not only to forbear ourselves from every species of detraction, but ready to discourage it in others; that thus in an upright, conscientious discharge of our duty to God and our fellow-men, we may be instrumental in removing this great evil from among us.

The preservation of our various Christian testimonies continues to rest with undiminished weight upon a people. They are founded on the everlasting, unchangeable Truth, and we cannot, without condemnation, forego their maintenance, or in any way compromise them. The blessed Captain and hope of our Salvation is emphatically called the Prince of Peace. He has commanded his followers to love their enemies, to do good to them that hate them, to pray for those that despitefully use them and persecute them. We are fully persuaded that if our hearts are imbued with the principles of the gospel, and the precepts of our

Lord are received as obligatory upon us, we can in no wise indulge in a spirit of revenge, or under any circumstances inflict an injury on our fellow-men. "Brethren, avenge not yourselves, but rather give place unto wrath—for it is written, vengeance is mine, I will repay saith the Lord." Our testimony against all wars and fightings is coeval with the rise of our Society, and its faithful maintenance is a cardinal point which we earnestly entreat our friends in no degree to compromise.

Some deficiency in the full observance of our testimony against the use of spirituous liquors has also been brought to our view, and has caused concern among us. Surely the present is not a day for us to relax in our care in this respect; and we entreat our dear brethren every where to be watchful that they are wholly preserved from so demoralizing and destructive an evil.

Our worthy predecessors were led from a sense of religious duty into a simplicity of dress and address which they believed to be consistent with the gospel of Christ; and we have been at this season renewedly concerned that this may not be esteemed by any of us a minor testimony, the observance of which we may safely neglect. Nothing is to be esteemed little which the Lord requires of us. The experience of our Society has fully shown that they who have been neglectful in the support of this testimony have dwindled in other respects; and many have been the instances of individual mourning and deep repentance, when upon a death-bed a sense of unfaithfulness in this respect has pressed upon the mind, and the opportunity had then gone forever for bearing this testimony before men.

On these and various other subjects, beloved Friends, have we been introduced into travail and exercise at this season, and fervent have been our aspirations that the deficiencies among us may be done away. Seek, dear Friends, to become firmly established and grounded in the faith of the everlasting gospel; remember that other foundation can no man lay than that which is laid, Jesus Christ the righteous; even that foundation upon which the prophets and apostles builded. Be concerned practically to know what it is to be taught from day to day of the Lord; be diligent in reading the Holy Scriptures which are able to make wise unto salvation, through faith that is in Christ Jesus. In seasons of solemn retirement, wait often upon the Lord for a renewal of strength. As this is our individual and united engagement, we do verily believe that a qualification will be witnessed to move safely forward; Zion will be enlarged; her cords lengthened and her stakes strengthened, and Jerusalem become the praise of the whole earth.

And now under a tendering and humbling sense of the goodness of the Lord, mercifully extended to us at this time, affording renewed evidence that He still careth for this people, and is graciously disposed to do them good, we bid you affectionately farewell—desiring that grace, mercy and peace may extend and abound among us.

Signed on behalf, and by direction of the Yearly Meeting, by

ABRAHAM SHEARMAN, Jr., Clerk.

For "The Friend."

"LOVING AND FAITHFUL."

No accounts of the parentage, or early history of James and Anne Greenwood, whose latter days were spent in the county of Antrim, Ireland, have come down to us. They were born,—became members of our religious Society,—met, and were married;—but the when, or the where, we have no means of ascertaining. The first information which we possess, presents them to us as circumspectly walking in the fear of God, and in the fellowship of his saints, and bound together with no ordinary love one for another. United by the covenant which they had made, when before their divine Master, and in the hearing of their brethren and sisters, they promised to be loving and faithful unto death, but still more by an union of spirit, and oneness of purpose, they were true help-meets in all the troubles and trials of time, as well as aids and assistants to each other in the way to the kingdom of everlasting peace. Grave without austerity, they were exemplary in their deportment, whilst their daily conduct and conversation bore witness to a living concern for the glory of their Creator, and the good of their fellow creatures. Thus walking amongst men in uprightness and truth, they magnified to beholders that grace of the Lord Jesus, by which they were what they were, and reflected honour on the religious profession which they made to the world. They were lovers of the brethren; given to hospitality; ever mindful of the apostolic exhortation, not to be forgetful to entertain strangers. Their house and their hearts were open to receive those who travelled in the work of the gospel ministry. Not only were they enabled to furnish refreshment to the bodies of such, but oftentimes to their tried and tribulated minds also, through the qualifying influence of the Holy Spirit. Having been led to see, that where all keep their places, there can be no rent, nor division, nor strife, in the church, they dearly prized, and longed for an increase of that fellowship in faith, that unity in spirit, that oneness in Christ, from which alone can spring that peace which is really precious. All other sources of concord and conformity, will be found in laxity of principle, and liable at any moment to change.

James Greenwood, towards the close of life, through infirmity of body, was for years unable to travel much abroad. His wife, however, enjoyed good health, and attended the General Meetings, where she was often very serviceable, being remarkable for the sweetness of her manners, the depth of her discernment, and the wisdom of her counsel. When she appeared in the ministry, her words were but few, and were expressed with great caution and modesty. She was kind and tender to all,—watching in love those who sought after good in early life, and sympathizing with the afflicted in body, and distressed in mind. In

conversation she was gentle, engaging, and wise; so that in her labours of love with the disorderly and obstinate, they were oftentimes won upon, and softened and subdued.

Such were James and Anne Greenwood, furnishing a beautiful instance of union of heart and of hand. Lovingly were they in their lives, and death scarcely divided them. In the year 1700, having filled up their respective measures of suffering and sorrow for their own and the church's sake, they were both permitted in mercy to fall asleep in Jesus.

For "The Friend."

LETTER TO A YOUNG WOMAN.

The following letter from a valuable elder, now deceased, it is thought contains matter worthy of the deep consideration of all those who are in the same situation the individual was, to whom it was addressed.

Philadelphia, Eighth month 1st, 1796.

Respected friend:—Since I attended the opening of your monthly meeting, by appointment of our quarter, my mind has been frequently turned towards thee, with earnest and affectionate desires for thy preservation and right direction: that now, in the days of thy infancy, and state of childhood as to religious experience, neither a false fire nor a heated imagination, may be suffered so to influence thy mind, as to lead thee off the sure foundation. To be preserved thereon, it is necessary to dwell in diffidence and fear, accompanied by watchfulness and prayer; in godly sincerity and self-abasement breathing to the Father of light and life, that he would direct thy steps aright. Great indeed is the mystery of godliness; and great also is the mystery of iniquity. The twisting, twining enemy of man's happiness is lying in wait, striving to mislead and deceive; and particularly those who may be in the way of laying his kingdom waste. In his many transformations and snares, he is suffered to try the foundations of men, in order for their thorough refinement. See to it my friend; examine deeply and closely into thy religious movements; inquire in humility and reverential fear, whether self is sufficiently slain and reduced under the cross of Christ. Is it in the cross to thy own natural will, that thou art constrained to appear in public? Be honest in this inquiry; for much depends upon it.

If such appearances are gratifying to thy natural feelings, and yield a kind of self-exaltation and approbation, depend upon it thou art in a dangerous state, and ensnared by a subtle enemy into path tending to desolation and ruin.

To be as the oracles of God, as instruments in his hands to convey his holy, pure counsel to his creature man,—to be an ambassador for Christ, labouring to reconcile the people unto God,—what higher or more dignified office can poor frail mortal man be engaged in? Certainly, none! How necessary is it then, to know the purity and certainty of our commission for this important work! and to be assured that it is grounded on that Rock, against which the gates of hell shall never prevail!

That a withering and barrenness should come upon thee, would indeed be a sorrowful case; that it may not be so, is my earnest

concern on thy behalf. Mayest thou dwell in lowliness and fear; in watchfulness and self-abasement; and before offering any thing as a minister of the gospel, which may be presented to thy mind, turn the fleece again and again; try it wet and dry. Much better is it to bear burthens, than to offer that which would die of itself; this was forbidden under the law.

Far be it from me to discourage the growth of the living plants; my wish is to help those that are young in the ministry, in the right line; and at the same time to discourage those forward spirits who run into words without life and power; such as start up in the assemblies of the Lord's people with every presentation—these, not dwelling deep with the Seed of life, instead of descending into the bottom of Jordan, know not what it is to be true burthen bearers.

That thou mayest grow in grace, and in the saving knowledge of our God, and hold up a good light among the raw spirits who may be gathered and gathering in your new country, is the desire of thy loving friend.

For "The Friend."

THE FAITHFUL APPRENTICE.

The Holy Spirit operates in the hearts of the very young in years; and when its instructions are in good measure obeyed by any, they become lambs of the true fold, very precious to their heavenly Shepherd, and lovely in the view of their Christian friends. They grow in grace, and whilst rendering to their Father in heaven the first place in their affections, and endeavouring to yield him implicit obedience, they, as a necessary consequence, submit to their earthly caretakers, and anxiously seek to fulfill all their requirings. To their parents they are loving and dutiful; to their masters obedient and faithful. Thus as they advance in years, their habits become opposed to all vicious indulgences, while an increasing love of the Saviour, is a powerful incentive to run the race for the prize of their high calling, which is to glory and virtue. Our characters as men are generally but slightly modified from those which marked us as children. Thus, those who in early life are faithful in their social and religious duties, through the preserving providence of God, are often in a remarkable manner strengthened to walk worthy of their vocation in time, and in joyfulness and peace to enter on eternity.

Among the "early called," who through obedience have become the "early chosen" of the Lord, was Mungo Bewley. His parents were Thomas and Margaret Bewley, of Woodhall in Cumberland, England; at which place Mungo was born in 1677. Through submission to the operation of Divine grace, a living concern for his eternal well-being, was raised in his youthful mind, and a fervent zeal for the due attendance of meetings for worship. Being placed as an apprentice, it is probable, that some difficulties were thrown in the way of his fulfilling this religious duty, for among his papers, there was found one addressed to his master, on this subject. In it he earnestly requests that a weekly amount of work should

be allotted him, so that by extra labour by day or by night, he might make up what should be lost by his attending week-day meetings. He offers, if his master is not satisfied with this arrangement, to remain with him at the close of his apprenticeship, until he shall have paid for all the hours thus occupied.

We know not what sort of reply his master made to this request, but doubtless way was made for one so earnest for the performance of his duty to God, and so conscientious in desire to fulfill his earthly obligations.

As he was as an apprentice, so he was as a master. He settled in Ireland, within the limits of Edenderry Monthly Meeting; and soon in obedience to Divine requirings, and in love to his fellow-creatures, he was constrained to appear as a minister of the gospel of Christ. The same spirit which actuated the boy, was found in the man. His Heavenly Father's requisitions had the first place in his esteem, but not the less diligent was he in the performance of his social and relative duties. At home and abroad he zealously laboured rightly to sustain the character of a gospel minister—a tender husband—a firm and affectionate father, and a Christian friend; and as he offered unto God the "first fruits" of all his increase, he received a blessing on his faithfulness in these several relationships. He had his portion of trials and sorrows to endure, and amongst them, not the least sore and deep was the loss of his beloved wife, who, in the year 1733, whilst he was in America on a gospel mission, was set free from the suffering of this present state of existence. He was of a liberal disposition, cheerfully aiding the needy, and sympathizing with the afflicted. He was kind to his neighbours, upright in his dealings, and industrious in his business. He was very careful in giving his children a guarded religious education; and in his every-day walk before them, he was an example of Christian humility, true firmness, and unwavering integrity.

He was earnest in the support of the discipline of our religious Society, and was much employed therein; and in transacting its business, he was weighty in spirit, and not hasty in forming his judgment. Tender over those who were well-meaning, and honest in their humble efforts for the support of the cause and testimonies of Truth, he was yet prompt to discern and to discourage that spirit which was more in show than in substance.

As he advanced in years, his desires were fervent that he might continue faithful to the end; and his friends inform us, that his petitions in this respect were answered. About the last day of the Second month, 1747, he attended a meeting at Edenderry, wherein he bore a living testimony, which left a witness in the hearts of the hearers that he was indeed "green in old age." The next day he became indisposed; and continuing gradually but rapidly to fail, after three days illness, he peaceably breathed his last; being about 70 years of age.

Being dedicated in infancy, faithful in maturity, he was strengthened and supported in old age; and in the end, he who had loved from a child the communion of saints in public worship on earth, was, in infinite mercy, gathered to the ever-adoring multitude in heaven.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, EIGHTH MONTH, 6, 1842.

NO. 45.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

DISTANCE OF THE FIXED STARS.

The attention of astronomers, furnished with instruments of the greatest magnifying powers, and delicacy of construction, has been long perseveringly directed to observations on some of the fixed stars, which, from their splendour, may be regarded as the nearest, with a view to determine their distances from the earth. Yet these observations, though they have been made with the utmost care, and when the earth was in the most favourable positions, have, until quite recently, proved entirely insufficient to determine, what has thus been so laboriously, and so carefully sought. It is the privilege of the astronomer to *persevere*, and to *hope*: yet it was almost feared that the assignment of a determinate value to the annual parallax of a fixed star, would forever baffle every effort that might be made for the attainment of this object. Now the annual parallax of a fixed star is the greatest angle, at the star, that can be subtended by the semi-diameter of the earth's orbit. Or, to give a looser and more popular definition, which will very well serve our present purpose—imagine two straight lines to be drawn from the star—one to the earth; the other to the sun; the angle at the star, made by these two lines, is that star's *parallax*. If by any means this angle can be brought to measurement, we may, by using it, and the distance of the earth from the sun, which has long been known to be about 95,000,000 of miles, calculate with considerable certainty the star's distance from the earth. This angle, if it amounted to scarcely more than a single second of a degree, would, long ere this have been detected and measured: such is the great accuracy of the astronomical observations, and such the perfection of the instruments to which the heavenly bodies are subjected. This angle, though amounting to little more than one fourth of a second, in the case of α Lyrae, has been lately ascertained.

"This vast stride over what was before regarded as an approach to infinite distance, has been accomplished by the most minute attention to microscopical admeasurements.

The first ray of hope which gleamed upon astronomers of being able to solve this problem, flowed from the delicate meridian observations made by Struve, in the years 1810-1821. In November, 1835, he commenced his observations with the celebrated Dorpat achromatic telescope," upon the star above mentioned. He selected this star because it is so near to another, that he could easily observe both at the same time, in the same part of the field of his telescope, and measure their angular distance, without moving the instrument. There were other circumstances in relation to the situation of α Lyrae, that made it, as he believed, particularly favourable to his designs. When Professor Struve had continued his observations till August, 1838, he thought he had found decisive indications of such an annual change as would lead to the fulfilment of his hopes. This star's parallax was, in fact, found to be $\frac{2.515}{10000}$ of a second of a degree; and this corresponds to a distance of 771,400 times the distance of the earth from the sun. This is the greatest distance that has ever been measured; and light, though it travels with the amazing velocity of 192,000 miles per second—a velocity that would suffice to make the circuit of our globe nearly eight times, while the pendulum of a clock makes a single vibration, would not pass over it in less than twelve years.

"Within two years after Bessel had commenced observing α Lyrae, Struve began to observe" the star which astronomers designate by "61 Cygni." "He measured the varying distance of this star from two others which are near it, and do not partake of its proper motions, and by these measurements, the apparent motion of this may be determined. From a series of observations, unparallelled in their accuracy, and in the success with which all instrumental errors have been eliminated, this most accomplished astronomer has determined the parallax of 61 Cygni to be $\frac{3.432}{100000}$ of a second of a degree, corresponding to a distance of 592,200 times the earth's mean distance from the sun. This distance would be travelled over by light in about 91 years."

"The observations upon this star were projected by — Main, of England, and all the circumstances of its motion were found to coincide most exactly with the annual parallax motion deduced by Bessel, and the accumulated testimony in favour of this result appeared so conclusive, and so superior to that advanced by Struve for the parallax of α Lyrae, which was at that time much more doubtful than at present, that the gold medal of the London Astronomical Society was awarded to Bessel in February, 1841, and the glory of having been the first to make the

greatest astronomical discovery of our day, was awarded to him, who, in other respects, is acknowledged to be the greatest astronomer of the age."

"The instrument," says Herschel, "with which Bessel made these most remarkable observations, is a heliometer of large dimensions, and with an exquisite object glass by Fraunhofer. By the nature and construction of this instrument, especially when driven by *clock work*, almost every conceivable error which can effect a microscopical measure is destroyed, when properly used; and the precautions taken by Bessel in its use, have been such as might be expected from his consummate skill."

"Another determination of the distance of a fixed star, seems to have been made by — Henderson, at the Cape of Good Hope, and if it prove correct, it must take precedence of the other two in point of time, and in regard to the greater proximity of the star. It lies amidst many large stars in that region of the milky way, which Herschel has thought to be the nearest to our solar system. — Henderson found the parallax of this star to be 1" corresponding to a distance of 200,000 times that of the earth from the sun." And light would pass from it to us in about three years.

"Now, that the distance of some stars has been obtained, the discovery of that of many others may be anticipated. Their distances from each other may perhaps be found—their masses—the actual rate, and cause of their motion, and many other problems may be investigated, of which astronomy has heretofore only dreamed."

"These are some of the results of the ingenuity, perseverance, intellectual ability and tact of our own day, directed to a field, wide as the canopy of heaven, and deep, beyond the reach, or even the aspirations of the most expert Analyst. And with this *Calculus*, "this beautiful and ingenious auxiliary of the human reason," which the common terms of language are incompetent to describe, and which is now wielded by men, who have proved themselves, worthy to rank as the descendants of Newton and Leibnitz, what results, that are at all capable of numerical development, may we not be allowed to anticipate?"

Could these men,—I mean Newton and Leibnitz,—great as they were, and managing their own inimitable machinery with a skill and a success which astonished the whole of scientific Europe, be now set down amidst the analytical formulae of the present day, with which, even *tolerable* mathematicians of this age are conversant, they would be amazed at the results, which their own forecast, profound

as it was, had scarcely seen the shadow. Mouths of severe study, were these men now to begin, where they left off, when death arrested the further progress, here, of their mighty minds, would be necessary ere they could take hold of those grand themes for mathematical discussion, which have grown out of the Theory of Planetary Disturbances; a theory, which is a simple consequence of Newton's great law of universal and partial attraction. "They would not, without long study, be able to follow in the track of Lagrange, Laplace, Ivory, Plana, and Bowditch, or to unravel the intricate web of analysis, which Pontecoulant, Rosenberger, or Airy have woven, from their first, raw material."

In preparing the above, free use has been made of Gummere's Astronomy, as well as of a couple of able and learned articles by Professor Lovering, of Harvard University. They may be found in the first and second numbers of the Cambridge Miscellany, edited by Professors Pierce and Lovering, and published at Boston.

While thus spending a leisure hour, the mind of the writer has been afresh impressed with feelings of astonishment, in reflecting upon the vastness of that power, in the exercise of which, the different and most distant objects of creation were each assigned its proper place—the perfectness of that wisdom which regulates the whole—and the infinite distance there must ever be, between the mind of man, disciplined as it may be, under the profoundest "earth born" philosophy, and the conceptions of that Eternal Mind, which takes in the future and the past, equally with the present, and "sees the end from the beginning!" He has found himself involuntarily—and he could hope, not irreverently, exclaiming—as perhaps others may do while perusing the article,—“Great and marvellous are thy works, Lord God Almighty.” T.

NEW MACHINE.

The following account of a new "labour-saving" machine, is stated in the paper from which we take it, to be from the London Herald of Sixth month 10th. We insert it thinking it may interest our readers, but venture no opinion as to its feasibility. Some of our typographical friends express themselves doubtfully.

New Patent Composing Machine.—There was exhibited yesterday, at 110 Chancery-lane, one of those triumphs of mechanical genius and skill to which so many tens of thousands of industrious workmen of the present day can point—notwithstanding all that modern philosophy may say about the benefits which such improvements have conferred upon the community at large—as the cause of their utter ruin and degradation. The machine alluded to is a new patent composing one, and will, there can be little doubt, and that at no distant period, work an entire revolution in the composing portion of the printing trade. It is the invention of Young and Delcambre, the inventors of a somewhat similar but comparatively imperfect machine, published in the public journals about a twelve month since.

The machine itself has a great resemblance to a cottage piano, with the external frame-work removed. It has seventy-two channels, containing a complete font of type, under which are placed levers in connection with keys similar to those of the piano, each key having engraved on it its character, which corresponds with the channels above in which the different letters are placed. As the letters are moved out of the channels by the action of the player, they slide through various curves on an inclined-plane at the back of the machine, and fall to one point, where they are received into a spout, and beaten forward to a composing stick, or as it is called by the machinist, a justifying-box, by a very ingenious mechanical movement. This justifying-box is at the end of a receiving-spout, and the type is drawn into it in lines of the width of the page to be set up; and when the usual number of lines have been justified, the box is emptied into a galley, in the way that the compositor empties his composing-stick. While this "setting up" of type, as the printers term it, but which here is in reality "letting down," is going on, the channels are being fed by two boys. The rapidity with which this machine gets through its work may be judged of from the fact, that type equal to half a column of this journal was justified in a few minutes less than an hour—that is, as fast the reporter usually transcribes his notes. At this machine there are eight persons employed, three intelligent young women, and five boys, the first are alternately engaged two hours each in composing, justifying and correcting. The same system obtains with the boys, one of whom turns the wheel, before spoken of, two, as has been stated, fill the channels, and distribute the type. A clever compositor will set up 2000 letters in an hour, but the average is about 1500 or 1600 letters. The young women whom we saw compose at the machine, have, as they stated to us, been a learning for about three months, and we observed that the composer was sometimes too quick for the justifier, is about 6000 letters per hour. With nine or twelve months practice, they will very likely be able to compose at the rate of 8000 or 9000 per hour. The cost of composing by this machine was stated to be 2d. per thousand, and from the rate at which the machine composed, and the wages which we ascertained were paid to those employed, we entertain no doubt that such is the fact. The movements of the machine are extremely simple and beautiful, and the whole of it being composed of steel and brass, it will work for years without getting out of order. One of these machines work three sorts of type. The only objection that struck us was that the constant friction of the letters down the brass channels, after they are struck out by the action of the composer, must be injurious to the type. The machine was worked by clean dry type; what would be the effect of working with the usual letter of a morning paper?

Extraordinary Abstinence from Food.—The more that animals enjoy the qualities of youth, strength, and activity, the greater is the increase and development of their parts, and the greater the necessity for an abundant supply of food. Of many individuals exposed to an absolute abstinence of many days, the young are always the first to perish. Of this the history of war and shipwreck offers in all ages too many frightful examples. There are several instances on record of an almost total abstinence from food for an extraordinary length of time. Captain Bligh, of the *Bounty*, sailed nearly four thousand miles in an open boat, with occasionally a single small bird, not many ounces in weight, for the daily sustenance of seventeen people; and it is even alleged that fourteen men and women of the *Juno*, having suffered shipwreck on the coast of Arracan, lived twenty-three days without any food. Two people first died of want on the fifth day. In the opinion of Rliedi, animals support want much longer than is generally believed. A civet cat lived ten days without food; an antelope twenty, and a very large wild cat also twenty; an eagle survived twenty-eight days; a badger one month, and several dogs thirty-six days. In the memoirs of the Academy of Science, there is an account of a bitch, which had been accidentally shut up in a country-house, existing for forty days without any other nourishment than the stuff on the wool of the mattress, which she had torn to pieces. A crocodile will live two months without food; a scorpion three; a bear six; a camelion eight, and viper ten. Vaillon had a spider that lived nearly a year without food, and was so far from being weakened by abstinence, that it immediately killed another large spider, equally vigorous, but not so hungry, which was put in with it. John Hunter inclosed a toad between two stone flower-pots, and found it as lively as ever, after fourteen months. Land tortoises have lived without food for eighteen months; and Baker is known to have kept a beetle in a state of total abstinence for three years. It afterwards made its escape. Dr. Shaw gives an account of two serpents which lived in a bottle without any food for five years.

CONTRIVANCE OF THE HONEY BEE.

Bees are exceedingly skillful in their stratagems. In order to guard against certain little moths, (*Tinea mellonella*), the greatest destroyers of their combs, they place sentinels at the entrance of their hives, who pace about, with their antennae extended, and alternately directed to the right and left. In the mean time, the moths flutter round the entrance; and it is curious to see with what art they know how to profit by the disadvantage they know how to profit by the disadvantage of the bees, which cannot discern objects but in a strong light, labour under by moonlight. But should they touch a moth with these organs of nice sensation, it falls an immediate victim to their just anger. The moth, however, seems to glide between the sentinels,—avoiding, with the utmost caution, all contact with their antennae, as if she were sensible that her safety depended upon it. These night-

sentinels upon guard are often heard to emit a very low hum; but no sooner does any strange insect or enemy touch their antennae, than the guard is put into evident commotion, the hum becomes louder, and the enemy is assailed by the bees from the interior of the hive. To defend themselves from the death-head moth, they have recourse to a different proceeding. In seasons when they are annoyed by this animal, they barricade the entrance of their hive by a thick wall, made of wax and propolis. This wall stops up the gateway, but is itself pierced with one or two openings, each sufficient for the passage of a working bee. These fortifications, however, are occasionally varied. Sometimes there is only one wall, as above described; at others, many little bastions, one behind the other, are erected. Gateways masked by the interior walls, and not corresponding with those in them, are made in the second line of building. These casemated gates are not constructed by the bees without the most urgent necessity. When their danger is present and pressing, and they are, as it were, compelled to seek some preservative, they have recourse to this mode of defence, which places the instinct of these animals in a wonderful light, and shows how admirably they can adapt their proceedings to circumstances.—*Swainson.*

RESULTS OF EMANCIPATION.

Many conflicting statements have been made within the last two years, in relation to the effect which emancipation has produced upon the character and condition, both moral and physical, of the blacks in the English West India Islands, inasmuch that it is exceedingly difficult for a person who looks on both sides, to form a definite opinion on the subject. In a late debate in the English House of Commons, Lord Stanley, who, by the way, was always a zealous advocate of the emancipation act, made the following statement:—

"That the emancipation of the negro population of the West Indies had in the benefits which were derived from it, exceeded the most sanguine expectations of the most ardent advocates of the measure. In every one of the islands, the physical condition and prosperity of the labouring classes had reached to an extent far greater than had been anticipated; and what was still more gratifying, the improvement in their physical condition was accompanied by a corresponding improvement in their social and moral habits. Religious instruction had produced its anticipated effects, inducing greater purity in domestic life, and creating a stronger desire for education. This he considered to be a result infinitely more important than any improvement in their physical condition. (Hear, hear.) To show that he did not exaggerate the vast improvement which had taken place in the habits and conditions of the West India labourers, he would read to the House an extract from an official document, which he had a short time since addressed to a foreign power, in answer to a statement in which the great experiment of emancipation was alluded to as having proved a failure. The words were these:— It will

be found that the British emancipation took place without the occurrence of a single instance of tumult or disturbance; that the joy of the negroes on the 1st of August, 1838, was orderly, sober, and religious; that since emancipation, the negroes had been thriving and contented; that they have varied their manner of living, and multiplied their comforts and enjoyments; that their offences against the laws have become more and more light and unfrequent; that their morals have been improved; that marriage has become more and more substituted for concubinage; that they are eager for education; rapidly advancing in knowledge, and powerfully influenced by the ministers of religion. Such are among the results of emancipation which are plain and indisputable, and these results constitute in the estimation of Her Majesty's government and the people of England the complete success of the British emancipation, in so far as relates to the primary and paramount objects of the act."

Extracted from "The Friend."

THE APOCALYPTIC CHURCHES.

From Elliott's Travels in Austria, Russia and Turkey.

SMYRNA.

"The view of Smyrna from the sea is striking; it stands in the centre of an amphitheatre of hills, which shelter it on every side, except the south, where they form a gulf, whose beauties have been compared to those of the bay of Naples; but the comparison is too favourable to be just. The town spreads up the slope of Mount Pagus, and stretches along its foot; on the quay are seen the houses of European merchants and consuls; and beyond, the Turkish quarter, with its usual picturesque admixture of minarets and cypresses. Above, a wood of these stately trees indicates the site of the Turkish cemetery, while thousands of marble slabs, paying the acclivity of the mountain, point out the south as the quarter selected for the resting-place of deceased Armenians and Hebrews. This is the favourite resort of the Turkish females, whose lively-coloured dresses strikingly contrast with their long flowing white veils, as they sit quaffing sherbet, and smoking chibouques on carpets spread on the ground; they are usually accompanied by negroes, or negresses, and form themselves into little groups to discuss the merits of their respective lords, and the budgets of their various harems.

"But if a first view be calculated to make a favourable impression, this is not confirmed by an inspection of the interior of the city. The quarter occupied by Franks, called Frank Street, has a gutter running through its centre, and is dirty, ill-paved, and narrow; in addition to which, it is rendered almost impassable by long strings of camels, and porters carrying huge bales of cotton, who compel the pedestrian frequently to seek refuge under a gate way. The houses are miserably built; the sides consist often of planks; and when of bricks, the walls are too thin to keep out cold and damp. Neither windows nor doors are made to shut close; none of the former have

weights attached, to allow of their remaining open at any elevation; and if locks appear on the latter, it is too much to expect that they should be serviceable. The shops are little dark rooms; but tolerably supplied with European articles. The bazaars, with their long covered rows of stalls, built with sundry precautions against fire, whose ravages are awfully common, are secured by iron gates closed at night. As to the rest, Turkish towns in general offer little variety, and the description already given of Constantinople applies to Smyrna, except as regards the finer buildings, greater extent, and gaudy exterior of the capital.

"The modern city, called by the Turks *Jamir*, contains a population estimated at more than a hundred and twenty, and less than a hundred and fifty thousand. Of these, thirty thousand may be Greeks, eight thousand Armenians, ten thousand Jews, five thousand catholics, six hundred protestants, and the rest Turks. All are supported by commerce. The chief imports are woolen cloths, lead, tin, glass, and wrought silks. The principal articles of export are cotton, silk, carpets, Angora wool, camelots, skins, wax, amber, drugs and fruit. Sweet lemons, oranges, citrons, watermelons, figs and grapes abound here in great perfection. Fish likewise is very plentiful, as is game of all kinds, and the flesh of wild boars. The sheep, like those of Percep, in Crim Tartary, and the Cape of Good Hope, have broad tails, which weigh ten or twelve pounds each, and yield a rich fat in high repute.

"The sea is gradually receding from the shore; and this to such an extent that the governor of the town now and then sells slips of land half under water, leaving the purchasers to secure them against the waves. The process of recession, however, is a slow one; and it is difficult to assign a probable time for the production of any sensible effects. It was predicted in the last century,—but the catastrophe foretold, seems to have advanced very little towards completion,—that, ere long, Smyrna, like Ephesus, would be altogether deserted by the sea; in which case the fountain of her commerce would probably be dried up, and she would sink into the comparative insignificance of Pergamus, Thyatira, and Philadelphia; if not into the utter desolation of her fallen sisters, Ephesus, Sardis, and Laodicea.

"There is a great lack of accommodation for travellers. The only inn in the town contains but a single decent room; and the noise of revelry is incessant. Besides this, there are three boarding-houses, of which it is difficult to name the best, for nobody that has tried one seems willing to believe that he could exchange for a worse. Furnished lodgings are not to be procured; nor can furniture be hired for a few weeks or months; so that, unless accommodated by a friend, a traveller will generally be uncomfortably circumstanced. The apparatus commonly used for supplying warmth to the body in cold weather is a *tandoor*, or brazier; this is placed under the table, which is covered by a large cloth held by each member of the family circle up to the

chia, to prevent the heat from escaping. Grates and stoves have of late years been introduced; but they are still rare, and to be seen only in Frank dwellings.

"Most of the European merchants have houses in the country to which they retire during the great heat, for in summer the climate is oppressively hot; but the temperature is greatly moderated by a refreshing sea-breeze, called *inbat*, which blows with little intermission for some hours before and after noon. During the season, snakes and lizards are numerous; and the surrounding plains abound with foxes, wolves, jackals, and hyenas. In spring vast numbers of storks visit the city. They are preceded by a few scouts, who are supposed to make their observations, and then to return to the main body; these, having duly weighed the report of their emissaries, decide on an advance, and soon make their appearance in a flight, consisting of many thousands. Storks are regarded with great veneration by the Turks, who consider their proximity a favourable omen, and encourage them to build in the town. They are of great utility in killing locusts, which, now and then, alight here, destroying every green thing; they are likewise natural enemies to snakes; so that the estimation in which they are held is founded on reason; and it is not improbable that the worship offered to the ibis in Egypt owed its origin to the utility of that bird; though it may, possibly, be attributed to its high character for parental tenderness. The stork is supposed to derive its name from the intensity of its attachment to its offspring, a sentiment expressed by the Greek word (*storgee*), and the word (*astorgous*), translated in Scripture* without natural affection,† and coupled with others indicating the vilest passions, might, with much etymological consistency, be anglicized *unstork-like*.‡

"Earthquakes are very frequent, and the plague often visits Smyrna. It is a curious fact, and one on which it would be difficult to reason, that when introduced from Constantinople, this disease is of a much milder character than when imported from the opposite direction; consequently it excites much less alarm among the Smyrnatens.

"The environs of the town contain some objects of interest. On the hill above stands the old fort, in a state of ruin, yet boasting a few guns which are fired on special occasions;

* Rom. 1. 31.

† It is interesting to observe the alterations effected by time and circumstances in men's habits and modes of thinking. Among the ancient Jews storks were held in abomination, as we learn from the two last books of the Pentateuch. In the present day they are cherished, and even protected by law in Europe, Asia, and Africa. In Holstein they are encouraged to build on the roofs of houses, and are regarded as a propitious omen. In Calcutta they swarm on the tops of the larger buildings, and may be seen sometimes in parties of a hundred or more on the government house; their lives being protected, because they are found useful in removing effluvia. In Africa, the religious veneration paid to the ibis is perpetuated to the present day. The traveller, Ali Fez, says that a large portion of the funds of one of the charitable institutions at Fez, is set apart for the express purpose of assisting and nursing sick women and storks, and of burying them when dead. — *Letters from the North of Europe.*

it is, however, untenanted, the gates being kept locked. The lower part of some of the walls is solid, and bespeaks an early date; but the great mass is more modern and of inferior workmanship. On a well preserved wall is a marble bust of the Amazon Smyrna; near which are the remains of a mosque and of a reservoir of water. The view is extensive. On one side is a fine open country, intersected by streams, and bounded by hills; on the other, the gulf, covered with ships from every quarter of the world reposing in safety on her tranquil bosom.

"At some distance from the western gate of the castle is the ground-plot of the stadium, now stripped of all its grand and appurtenances. On the north are the ruins of a theatre, but they are so built up with Turkish houses, as to make it difficult to define accurately the outline; and in the same direction, but at a considerable distance, nine arches of an aqueduct are seen to span the river Meles. Still further, are fourteen belonging to another of larger dimensions and greater antiquity; close to which are a number of interesting petrifications.

"The Meles, a petty stream, running through the centre of a wide and rocky bed, and passing under a bridge in the outskirts of the town, called the Caravan bridge, is famous as connected with the birth of Homer; for history, or fable, tells us that his mother Crtheis, named him Melesigenes, because she bare him on the banks of the Meles. Whether this be, or be not the fact, we know that Smyrna did not fail, at a very early period, to urge her claim to be regarded as the poet's birth-place, in opposition to six other competitors who advanced equal pretensions to the honour.

"The ancient city was of Æolic origin, and took its name from the wife of the leader of the colony which founded it; or, as some say, from the Amazon, whose bust is preserved among the ruins of the castle. It fell at an early period into the hands of some Colophonian exiles, who received reinforcements from Ephesus; and thus Smyrna, separating herself from the Æolian, became a member of the Ionian confederacy, of which she afterwards ranked as the chief. Herodotus relates, that the original town was destroyed by Sardayattes, King of Lydia, and that a new one, about two and a half miles from the site of the old, was like Alexandria Troas, founded by Antigonus, and completed by Lysimachus. Under the Romans, it was esteemed the most beautiful of the Ionian cities, and styled 'the lovely, the crown of Ionia, the ornament of Asia.' In the thirteenth century the whole of Smyrna, with the exception of the acropolis, was a mass of ruins, when Comnenus undertook to restore and beautify it. In 1402, it was besieged by Tamerlane, since whose time it has remained under Turkish rule. When peace was re-established by the Ottoman conquest of the whole of the Greek empire, commerce began to flourish here, and the town, which had till then been almost confined within the walls of the present castle, on the top of Mount Pagus,* gradually slid, as it were, down the slope towards the sea, leaving behind it a naked

space, where they now dig for old materials.†

"The most interesting event connected with Smyrna is the martyrdom of the venerable Polycarp, its bishop, who, in the theatre, above mentioned, witnessed a good confession, sealing his faith with his blood. There it was that, urged by the proconsul to 'reproach Christ,' this man of God replied, with wild boasts and the stake before him, 'Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?' As soon as the fire was prepared, stripping off his clothes, and loosing his girdle, he attempted to take off his shoes—a thing unusual for him to do formerly—because each of the faithful was wont to strive who should be most assiduous in serving him. Immediately the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, 'Let me remain as I am; for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire.' Upon which they bound him, without nailing him. And he, putting his hands behind him, and being bound as a distinguished ram from a great flock, a burnt offering acceptable to God Almighty, said, 'O Father of thy beloved and blessed son Jesus Christ, through whom we have attained the knowledge of thee, O God of angels and principalities, and of all creation, and of all the just who live in thy sight—I bless thee that thou hast counted me worthy of this day and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life, both of soul and body, in the incorruption of the Holy Ghost; among whom may I be received before thee this day as a sacrifice well savored and acceptable, which thou, the faithful and true God hast prepared, promised before-hand, and fulfilled accordingly! Wherefore I praise thee for all these things—I bless thee, I glorify thee, by the eternal High Priest, Jesus Christ, thy well-beloved Son; through whom be glory to thee, both now and for ever. Amen!† And when he had pronounced 'Amen,' aloud, and finished his prayer, the officers lighted the fire; and a great flame bursting out, we, to whom it was given to see, and who also were reserved to relate to others that which happened, saw a wonder. For the flame, forming the appearance of an arch, as the sail of a vessel filled with the wind, was a wall round about the body of the martyr, which was in the midst, not as a burning flesh, but as gold and silver refined in the furnace. At length, the impious observing that his body could not be consumed by the fire, ordered the confector to approach and to plunge his sword into his body.‡ Standing on the spot which witnessed this memorable

* Dr. Chandler, to whom the author is indebted for most of the above details regarding the ancient city of Smyrna, as well as for some valuable information concerning the ruins and early history of the other apostolic churches.

† Epistle from the church at Smyrna to the church at Philomeli, a city of Lyconia, preserved by Eusebius, and translated by Milner.

event, the Christian must be cold indeed, whose heart does not kindle with a fervent desire that a double portion of the spirit of Polycarp may rest upon him!"

(To be continued.)

For "The Friend."

BLESSINGS IN CROSES.

"— Ah, well for the life's varied scene,
Showed faded flowers and withered green!"

"Tis well the flowers that smiling grew
Around my joyous way,
Spartling with morning's loveliest dew,
Were early torn away.

Oh yes! for on enchanted ground,
My dearest hopes were firmly bound.

For ah, I thought this scene was fair,
I loved too well its bloom;
I little dreamed my joys would share,
So soon, a darksome tomb!

But well it was—for pleasure's smile,
Had won my heart with witching guile.

I thought not of a better land,
Until my brightest flowers
Were gathered by an unseen hand
To more enduring bowers.
Yes! well it was my blossoms gay
Were early snatched from earth away!

Full well it was that sorrow placed
My hopes and joys above;
Full well it was affliction traced
The path of heavenly love.

Yes, well indeed I caught the sound,
That won me from enchanted ground!

From the New Bedford Mercury.

THE SLAVE-TRADE.

Captain Borden of the whale-ship Sally Ann, who arrived at this port recently from St. Helena, has furnished us with a list, carefully compiled by a friend at that place, of the slave-vessels, and number of slaves captured by H. B. M. vessels of war on the west coast of Africa, and taken to the island of St. Helena for adjudication, and condemned at that place during the period from July 3, 1840, to May 6, 1842. It cannot but excite surprise and indignation among our readers in learning the great extent to which this nefarious practice is still carried on. The list before us includes thirty-two vessels, having on board at the time of their capture no less than *five thousand one hundred and thirty-nine slaves*. Of these, 1736 have died; 1332 have been conveyed to the Cape of Good Hope; 542 to Demarara; 120 to Jamaica; 201 to Trinidad; 198 have been apprenticed at St. Helena, and 1010 remain to be sent, in accordance with their own choice, to the British colonies. Of the 84 slaves, 28 were captured under Portuguese colours; 20 Brazilian; one Montevideo, and three English. Among the latter is the brig Cypher, formerly of Salem, Mass.

The number of vessels successfully engaged in the traffic in slaves must be, of course, far greater than the number of captures. The unfortunate Africans who thus fall into the hands of these inhuman monsters, are found crowded together in a most deplorable condition. Such as have the good fortune to be re-captured are landed at St. Helena, where

they are placed in depots provided for their reception by the British government, and humanely provided for; or in case of disease existing among them, those infected are placed on board of a roomy vessel lying at anchor at the leeward of the principal anchorage, and placed under proper medical treatment. Those who may choose to go to service as labourers on the island, are permitted to do so for a term of from three to seven years, under the approbation of the collector of the customs, with all the rights and immunities of British subjects. Our correspondent says:—

"These captures are made, and the negroes declared free, in virtue of a late order in council of Her Britannic Majesty. But it must be very questionable whether the present mode of disposing of these people is a strictly just one. No doubt Great Britain means well. Would it not be a more consistent plan to restore these poor wretches to their own native homes, to burn the vessels they are found in, then to put on shore in Africa those piratical villains who would thus entrap and enslave them? Hence would the liberated African *in name* be liberated *in reality*—a just retribution would fall on the heads of his enemies, who would now in turn be in the negro's power, and Great Britain would be saved the enormous expense of thus maintaining them.

"At present, the captains, officers and crews, are permitted to go at large, and until they can find ships to take them from St. Helena, are allowed by government eighty-four cents each per diem. Instead of this, would it not accord more with strict justice to award corporal punishment, and seven years confinement with hard labour at the public works, to these monsters of iniquity? If this was done, it is presumed it would have a salutary effect in preventing such diabolical and fiendish proceedings being repeated. One of these brutal captains has been taken three times in different vessels."

Book-Keeping by Double Entry.—Nims, in his History of Stirlingshire, in Scotland, informs us that when writing was a rare accomplishment, the old treasurer of the town of Stirling kept his accounts in the following singular method:—He hung up two boots, one on each side of the chimney, and in one he put all the money he received, and in the other all receipts for the money he paid. At the end of the year, or whenever he wanted to make up his accounts, he emptied the boots, and by counting their several respective contents, he was enabled to make a balance.

One of the most extraordinary animals of a former world has lately been restored by that indefatigable geologist, J. Buckman, and may now be seen at the Medical Hall. It is the fossilized remains of the Ichthyosaurus, or fish lizard, in a very wonderful state of preservation. The skeleton measures nearly eight feet in length. The length of the rostrum, or mouth, is fifteen inches, and it is completely filled with perfect teeth. The orbit of the

eye, which is very beautifully preserved, is five inches in diameter. It has one hundred vertebrae, and the ribs are partially covered with what the discoverer is of opinion is the actual skin. The blocks of stone upon which the bones were found, are laid together in the case, exactly in the same relative position which they occupied in the quarry, and joined together with cement. We are told that the weight of the specimen and case is nearly half a ton. Altogether it is a grand and imposing object, and well worthy an attentive examination by the curious in fossil geology.—*Cheltenham Chronicle*.

The Great Metropolis.—London, according to a late authority, now measures seven and a half miles in length from east to west, by a breadth of nine miles from north to south. Its circumference, allowing for various inequalities, is estimated at thirty miles, while the area of the ground it covers is considered to measure no less than eighteen miles square.

Saltetre.—Experiments made within a few years past, prove that saltetre is worth more for manure than it usually brings as a drug. It will give a greater corn crop than any other manure; and for grass, it is said to produce "the tallest specimen," and double the quantity that can be raised without it.

To prevent Corns from growing on the Feet.—Easy shoes, frequently bathing the feet in lukewarm water, with a little salt or potash dissolved in it. The corn itself will be completely destroyed by rubbing it daily with a little caustic solution of potash, till a soft, flexible skin is formed.

— Randolph says in his speech at the manufactures of New Jersey in 1840, were more valuable than the cotton crop of South Carolina and Georgia by several millions; and even the potato crop of the United States, at only thirty cents a bushel, exceeded in value the cotton crop of South Carolina, Georgia and Alabama; yet who ever heard of legislation or nullification for potatoes!—*State Gazette*.

Stage Coaches in the Desert.—The London papers announce, by advertisement, the establishment of a stage-coach communication between Cairo and Suez! Here, says the London Athenaeum, is the march of civilization. But a few years since it was supposed that camels or dromedaries, from their power of enduring thirst, could alone traverse those arid plains and penetrate the solitude of the desert. Now we have hotels established at regular intervals, with relays of horses, and a coach running, which performs the journey regularly in about eighteen hours. The announcement at the close of the advertisement is amusing: "Refreshments and provisions furnished in the desert at very moderate charges."

Observations on Baptism: being a reply to a letter on that subject, addressed to the Society of Friends.—By ENOCH LEWIS.

A pamphlet has lately come into my hands, entitled, "Baptism: an affectionate letter to the Society of Friends, by one who knows and loves many of its members" the professed object of which is, to correct some of the errors which he alleges have been committed by the writer of an essay on baptism, published in Philadelphia, by the Tract Association of Friends.

As this author professes to write in the spirit of love, and for the purpose of correcting the errors of a preceding writer, it is to be hoped he will receive in the spirit of candour and charity, an attempt equally friendly, to rectify some of the misapprehensions into which he appears to have fallen.

He opens his discussion with a request that his readers, or the Society of Friends, will correct a *sad misapprehension*, into which, he thinks, the writer of the Tract has fallen. To show what this misapprehension is, he quotes from the Tract, a declaration, "that Christian baptism is quite another thing from a mere formal ceremony, administered in Christ's name; that this latter is easy to the flesh, &c., that it is not water baptism, nor any kind of rituals whatever, that renders any man a Christian in our Saviour's account; but obedience to the operation of his Holy Spirit;" and asks whether we can be ignorant, that in these views we do not differ from Christians, who yet feel bound to retain the ordinances. If then our opinions on these points are the same as those held by the Society to which this writer belongs, what misapprehension is there to correct? But, he says, "it is intimated in the Tract, that the Society of Friends differ from other religious denominations, in regarding an outward rite, alone and by itself, useless; that they are singular in maintaining the necessity of a baptism of the heart, by the power of the Holy Ghost; that they hold a peculiar opinion, in believing that mortification of the corrupt affections, is essential to all who would bear the name of Christ." And this, he tells us, is a *misérable error*: to prove which, a passage is cited from the Episcopal office of Baptism. "Baptism representeth unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue, and godliness of living." He then asks, is this an easy thing to the flesh?

Here, I apprehend, are more misapprehensions than one.

In the first place, I can find no intimation in the Tract that the doctrine which it advocates, is peculiar to the Society of Friends. The design of the writer evidently was to show what the true Christian baptism is, and what it is not. In this, he has, I think, been successful; though the brevity which he has observed, has probably in some instances, pre-

vented him from presenting the arguments to their greatest advantage.

In the next place, the writer of the letter appears to confound two things, which are essentially different; and which the author of the Tract, if not his own quotation from the office of baptism, has clearly distinguished, viz., the formal ceremony, and the baptism of the Spirit; the baptism with water, and the thing represented by it. The writer of the Tract declares, that submission to the mere formal ceremony is easy to the flesh. Is not that declaration true? And what is the error which we are requested to rectify?

The author of the letter gives us to understand, that the Society of which he is a member, do not consider the rite of water baptism as a *substitute* for the baptism of the Spirit; but receive it "only as a sign of an inward and spiritual grace." Admit that it is *only* a sign of an inward and spiritual grace, and there is little left for controversy. The Society of Friends have always admitted, that the baptism of John, no less than the divers washings prescribed by the Mosaic law, was a type of the purification of heart, which is produced by the effectual baptism of the Holy Spirit. We say it was a type, and only a type, commanded under the typical and preparatory dispensation. But as we do not find that our Lord ever commanded his disciples to use it, we think it constitutes no part of the Christian religion.

But call water baptism, as now administered, a sign of an inward and spiritual grace, and what do we mean by the expression? It is not a visible sign to any but those who are present where it is administered. If it is a sign of an inward grace, does it denote that the grace is necessarily present? If a person may assume this sign and yet live an irreligious life, that circumstance indicates that it may be a false sign. Common honesty requires, that a sign should not be hung out or assumed, unless the thing denoted by it, is present. We are informed that the grace of God which bringeth salvation hath appeared unto all men; not to all who are baptized with water; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. (Titus ii. 11, 12.) Are we to believe that this grace is dependent upon water baptism? Or does that baptism denote, that the subjects of it have been taught by Divine grace to deny ungodliness and worldly lusts, and to live a sober, righteous and godly life? If they have, it was the grace of God, and not the sign, that taught them.

What then has the sign to do with it? The citation from the Episcopal office of baptism, appears to be intended to prove, that they acknowledge the necessity of purification of heart, the mortification of our corrupt affections, and a life of virtue and godliness. That is very well. But we are still left to inquire, what effect baptism with water can possibly have in producing this purification and godliness. All the importance appears to belong to the thing signified, and not to the sign. If the outward sign may be assumed, without submitting to, or experiencing the inward

grace; and if the inward grace can exist and produce its blessed effects, without the accompaniment of the outward sign, then is it no easy task to explain the necessity of the outward sign.

Call the baptism administered by John, a type of the purification to be effected by the dispensation which was then about to be introduced, and view it as the concluding part of the legal dispensation, constituting a link between the law and the gospel, and its meaning is easily comprehended.

That two continous dispensations should in some measure run into each other, is not strange. It would, indeed, have been surprising if they had not. The Jews having been long accustomed to the washing of themselves and their garments with water, as a type of inward and spiritual purification; and nearly the same thing having been Divinely authorized under the administration of the immediate forerunner of the Messiah, with a special reference to his dispensation, as a type of the effectual purification of life and the affections, which the Christian religion was designed to introduce and establish; it would have been a surprising circumstance, indeed, if the practice of baptizing with water had been totally abandoned as soon as the Christian dispensation was introduced. John himself appears to have understood the nature and character of his own dispensation, when speaking of himself and his Lord, he declared, He must *increase*, and I must *decrease*, (John iii. 30.) not suddenly vanish.

Though the writer of the letter is unwilling we should suppose that he, or the society to which he belongs, considers the baptism with water a *substitute* for the baptism of the Spirit; yet he appears very anxious to convince us of error, in judging the type or sign to be unnecessary, and urging the professors of Christianity to press after the substance denoted by the sign. He seems to be afraid that the tabernacle of our Lord will not be sufficient to shelter us, unless the tabernacle of Elias is placed by its side. But the great question, whether the baptism with water was ever incorporated with the Christian system by Divine authority, as an ordinance of perpetual obligation, is very lightly touched by him. The advocates of water baptism, and this writer among them, find it easier to assume the affirmative of this question, without proof, than to produce any thing like a demonstration of it. He has, indeed, made some attempts at argument upon this point; but his reasoning, though sometimes plausible, will, I trust, be shown by the subsequent observations, to be totally inadequate to the establishment of his theory.

The answer to what he calls the first argument in the Tract, does not appear to contain any argument at all in favour of water baptism. He instances the conduct of Pilate, who washed his hands, to indicate to the Jews his wish to deny all participation in the death of our Saviour; and the custom of the Gentiles, to wash their bodies with water when they offered sacrifice. Those sacrifices, we may remember, were offered to idols; and the washing of Pilate, as a sign of innocence, was

For "The Friend."

THE CHRISTIAN WARRIOR.

John Exhem was born in the county of Kerry, in Ireland, in the year 1630. When he reached maturity he entered the army, in which he remained until convinced of the doctrines of the gospel of peace and salvation, as promulgated by the early members of the Society of Friends. In the year 1658, he laid down the carnal sword; but was soon called to wield a spiritual one in the Lamb's war. Commissioned by his Heavenly Commander, he was eminently useful in lifting up and supporting the standard of inward and spiritual religion. Having been enabled, through the aid and assistance of the Holy Spirit, successfully to contend with the enemies of his own house, he was qualified to instruct others who were entering, or had entered into the conflict with the world, the flesh, and the devil. He had a strong testimony to bear against the spirit of violence and contention, and those battles of the warrior which are with confused noise, and garments rolled in blood; but was earnestly concerned to invite all to engage in that conflict which is carried on with burning and fuel of fire.

In the power and authority of his Master he contended for the truths in which he most surely believed; and he was made extensively useful in strengthening the hands of Friends, who, in that early day, were gathered in very small companies. In his warfare against the sin and iniquity which abounded, twice during the course of his life, this soldier of Christ believed it right for him to go clothed in sackcloth and ashes through the streets of Cork, calling its inhabitants to repentance, and amendment of life. The first of these opportunities was in the year 1667, and for his faithfulness he was at that time cast into prison. Thirty-one years afterwards he was permitted to perform the same action un molested.

His residence was in the town of Charleville, in the county of Cork. The principal person in the town was the Earl of Orrery, who lived in great splendour in a magnificent mansion, which, through his ill-regulated hospitality, very often presented scenes of riot and excess. John Exhem, as a true-hearted lover of the souls of men, could not but be brought under concern of mind, on account of those who were thus abusing the merciful provisions of a gracious Creator, injuring their own bodies by an intemperate use of his gifts, and yielding themselves to the control of appetites and desires degrading to humanity, and incompatible with purity and peace. During one such season of revelling and debauch, he believed it to be his religious duty to go to the dwelling, and warn the company assembled of the consequence which must result from their doings. He entered the apartment, and in the fear of the Lord, which had cast out all fear of man, he delivered them his warning, and called them to repentance. He did more—he told them that the stately mansion, then disgraced by their revelling, should be made desolate, and become a habitation for the fowls of the air. The servants, stirred with anger at this denunciation, would have

unquestionably a false one; for he scourged Jesus, and delivered him to be crucified. (Matt. xxvii. 26.) Do these facts furnish any reason why Christians should be sprinkled or immersed in water.

The author of the Tract, in order to show what the true Christian baptism is, quotes the declaration of John, as recorded by the four evangelists. (Matt. iii. 11. Mark i. 8. Luke iii. 16, 17. John i. 33.) In all these texts, the baptism with water, and the baptism with the Holy Spirit, are too plainly contrasted to leave room for dispute; yet the writer of the letter asserts, that "John did not describe Christian baptism as it was to be administered in the church; but only that miraculous baptism, with which Christ would set apart his immediate disciples. For if John's description refers to the ordinary baptism of Christians, then no Christians are now baptized; for John says, he shall baptize you with the Holy Ghost and with fire. But are any now baptized with fire? If John's description refers to ordinary Christian baptism, then it not only excludes water, but it includes fire; and hence Christian baptism is no longer administered. But if we regard John as referring to the miraculous baptism, wherewith Christ would baptize his first disciples, the matter is plain, that baptism was administered on the day of Pentecost; for on that day the disciples were baptized with the Holy Ghost and with fire." (See letter.)

I readily agree with the writer, that Christian baptism is not administered by those who profess to administer it, either by sprinkling, or immersion with water; not because it excludes fire, but because it does not include the Holy Spirit. Where that is wanting, there can be no Christian baptism. But the assertion, that John referred to nothing but the display of baptizing power on the day of Pentecost, appears to me a strange perversion of the text. I am aware that Cyril, Jerome, and some others, have given it a similar construction; yet it is obvious, that the Evangelists, Mark and John, did not understand it in that way, for they say nothing of fire. They mention only the baptism of the Holy Ghost.

Can any Christian soberly imagine, that John intended to say that his Divine Master would never baptize his disciples with his spirit but on one occasion; and that the baptism would then be accompanied by elementary fire? Or can we infer from the narrative of the sacred historian, that the disciples were baptized with elementary fire on the day of Pentecost? The declaration that there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, certainly does not imply that they were baptized with fire. Hence the prophecy of John, according to this author's construction, does not appear to have been fulfilled at all. But if we give to John's words their obvious meaning, we find them verified, not only on the day of Pentecost, but at numerous other times. The Apostle Peter testified, that the Holy Ghost fell on his hearers, at the house of Cornelius, as on them at the beginning. (Acts xi. 15.) When Paul asked the disciples, whom he found at Ephesus, whether they had received the Holy

Ghost, and they candidly acknowledged their ignorance of the subject, he immediately referred to the baptism and declaration of John; and when he had laid his hands on them, the Holy Ghost came on them; and they spoke with tongues and prophesied. (Acts xix. 2—6.) We read, that when Peter and John related to their fellow-disciples the threatenings of the rulers, and had prayed, they were all filled with the Holy Ghost. Here was, unquestionably, the baptism mentioned by John; yet, in these cases we hear nothing of fire.

The language of John, in the passage in question, was clearly figurative. As in the administration of his baptism the subject was immersed in water, and consequently covered with it; baptism was a very appropriate figure, to denote a being clothed or covered with the Holy Spirit. Fire was frequently used as a figure, to denote the operations of the Divine Spirit. The psalmist says, "While I was musing the fire burned; then spake I with my tongue." The prophet Isaiah, when speaking of the advent of our Lord, uses the expression—"This shall be with burning and fuel of fire." Jeremiah testifies, "his word was as a fire in my bones." The prophet Malachi, in allusion to our blessed Saviour, declares, "the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in. But who may abide the day of his coming, or who shall stand when he appeareth? For he shall be like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness." And again, "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that wickedly shall burn them up, that it shall leave them neither root nor branch." Compare these predictions with the declaration of John: "He that cometh after me, is nigher than I; whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand; and will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Here we see the same Divine character and his offices referred to by divine figures. The Apostle Paul testified that every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. (1 Cor. iii. 13.)

The argument, such as it is, upon this point, appears quite as well calculated to support the practice of Jacobus Syrus and his followers, as the baptism of water. They, like the author of the letter, construed the word *fire* literally; and in conformity with this construction, branded their children either on the face or arm with a hot iron, in the form of a cross. (Phipps on Baptism.)

(To be continued)

expelled him from the house, but the master interfered, and commanded that they should neither interrupt nor lay hands upon him. When John had delivered the message committed to him, he withdrew,—but quickly returned, sought an interview with the earl, and addressed him in these words, “Because thou hast been kind and loving to the servant of the Lord, the evil shall not be in thy days.” Such were the prophetic declarations—and long before the messenger was released from his earthly warfare, he witnessed their complete fulfillment. The nobleman died, and left his splendid palace in all its glory and brightness. But soon afterwards civil commotions broke out in Ireland, and this building, with many others, became a prey to the flames. As it lay desolate, the fowls of the air built their nests within the deserted walls.

During the contest between the adherents of James II. and William III., this soldier of Christ, with many other of his faithful brethren, suffered deeply. At one period, a number of the officers of the Irish army were quartered at his house, and although partaking at his table, and enjoying the comforts of his dwelling, they made him the daily object of their ridicule. It was the constant practice of John Exhem to spend a portion of each day in quiet retirement, seeking after communion with the Father of Spirits, in spirit and in truth. One morning as he was coming forth from his chamber with a countenance bearing witness, through its solemnity, to the occupation in which he had been engaged, the principal officer began, in his usual manner, to deride and scoff. Whilst he was thus employed, John gazed earnestly upon him, and at length, in the power and authority of Truth, said, “By this time to-morrow, not one of you will be here to afflict my soul.” Confounded by this communication, the abashed officer went immediately to the governor, and informed him what he had just heard. A file of musketeers soon arrested John, who readily acknowledged having thus spoken to the officer. On being questioned why he should make such an assertion, he replied, that the event he had foretold, had been manifested to him in his silent waiting upon the Lord. The governor, regarding him as a dreaming enthusiast, set him at liberty, and he peacefully returned home. That very day the battle of the Boyne was fought, and the Irish army being defeated, an express was sent to the forces stationed at Charleville, to throw themselves immediately into Limerick. The command reached the place during the night, and before John arose the next morning, every one of his late guests had departed.

He continued faithfully fulfilling his duties at the command of his Saviour; and in the year 1710, being then more than eighty years old, he performed a religious visit to most of the families of Friends throughout Ireland. He was then nearly blind; but his love to his Divine Master, and to his Christian brethren continued unabated, as did also the clearness of his spiritual perceptions. In one of the families he was led to declare, that there was a youth present, upon whom the Lord would pour out of his spirit, and qualify him to travel

in the work of the gospel ministry to distant lands. This also was accomplished by the dedication of a young man then present, who came forth in the ministry, and travelled much in the exercise thereof, whilst his labour, both at home and abroad, were to the edification of the churches.

Having enlisted for life, under his spiritual captain, he was found at his post to the last. Clad in the armor of light, he had been enabled to stand through every evil day. His loins girt about with truth; the breast-plate of righteousness upon him; his head covered with the helmet of salvation; his feet shod with the preparation of the gospel of peace; the shield of faith protecting him from the fiery darts of the wicked, and the sword of the spirit being the weapon of his warfare.

Beloved by his friends and neighbours, in innocence and godly sincerity he walked amongst them. Having been favoured to maintain a watchful care to each duty as manifested, he was enabled to look back with comfort, and forward with hope. In 1721, being then in his 92d year, he was relieved from his post in the church militant, and joined to the church triumphant, where conflicts are unknown.

To Preserve Books.—A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russian leather, which is perfumed with the tar of the birch tree, never moulds; and merchants suffer large bales of this leather to remain in the London docks, knowing that it cannot sustain any injury from damp. The manner of preserving books with perfumed oil was known to the ancients. The Romans used oil of the cedar to preserve valuable MSS. Hence the expression used by Horace, “*Digna cedro*,” meaning any work worthy of being anointed with cedar oil, or in other words, worthy of being preserved and remembered.

Cycle of the Seasons.—An Englishman by the name of Howard, has kept a meteorological journal for forty years; and has published the result of his observations, through two complete cycles of eighteen years. The result shows a very great general resemblance between the two periods. In each period there is a succession of years above the average degree of warmth, and a succession of years below the average. In eighteen years the moon, sun, and earth come into the same relative position, where they were at the beginning of the period. And the theory is, that the temperature, moisture, and winds, &c., are materially affected by the relative position of these bodies.

Progress of Temperance in Ireland.—A return has been made of the spirits taken out for home consumption in Ireland from 5th January to 5th April last, and corresponding periods of 1840 and 1841. The decrease is enormous. In the quarter, ending April 5th,

1840, the number of gallons taken out for home consumption was 2,212,465; while in the corresponding quarter this year it was only 1,682,548, a reduction of 529,917 gallons on the consumption of three months.

Horse shoes are now manufactured at Troy on a very extensive scale, by machinery. The Troy Whig says, that straight bars of iron are transformed into horse shoes, grooved and punched, at the rate of fifteen per minute. Henry Burden is the author of the invention.

THE FRIEND.

EIGHTH MONTH, 6, 1842.

We commence to-day the republication in “The Friend” of a small pamphlet of about forty pages, just printed in this city for circulation, on the subject of Baptism, by Enoch Lewis; having been prepared and published, as we understand, under the supervision of our Meeting for Sufferings. The pamphlet, or letter, on the same subject, to which this is a reply, recently written and addressed to the Society of Friends, and which we have read, is, in our opinion, a feeble attempt to refute the views entertained by Friends, and which have so often been ably and fully set forth by Barclay and others. The reply, nevertheless, under the circumstances of the case, seemed expedient, and is, as we conceive, not only an ample refutation of the flimsy assumptions and reasoning of the letter, but such an exposition of the nature of Christian baptism as will prove reasonable at the present time, and cannot be controverted upon any fair or rational interpretation of Scripture declarations. Those who wish to be supplied with copies for their own use, or for distribution, may be accommodated by calling on Nathan Kite, corner of Apple-tree alley and Fourth street.

FRIENDS’ ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettie, jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

Visiting Managers for the Month.—Jeremiah Willets, No. 193 North Fifth street; Jeremiah Hacker, No. 128 Spruce street; John Farnum, No. 116 Arch street.

Superintendents.—John C. and Lætitia Redmond.

Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

Resident Physician.—Dr. Pliny Earle.

PRINTED BY JOSEPH & WILLIAM KITE,

Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, EIGHTH MONTH, 13, 1842.

NO. 46.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Extracted for "The Friend."

THE APOCALYPTIC CHURCHES.

From Elliott's Travels in Austria, Russia and Turkey.

(Continued from page 357.)

SMYRNA.

"The martyrdom took place on the seventh day before the calends of March, A. D. 167, which the Greeks celebrate on the twenty-third of February, according to the intention expressed by Polycarp's disciples in the letter just quoted, who write, 'The Lord will grant us in gladness and joy to celebrate the birthday of his martyrdom, both in commemoration of those who have wrested before us, and for the instruction and confirmation of those who come after.' The use of the word 'birthday,' in this quotation, strikingly evinces that the early Christians regarded death as the gate of life, and felt that in commemorating a day of martyrdom, they were celebrating a nativity to glory. Archbishop Usher has endeavoured to prove that Polycarp, who was appointed bishop of Smyrna by St. John, and was his intimate friend, was 'the angel of the church of Smyrna,' addressed by our Lord. If so (which may be doubted) his martyrdom was expressly predicted, accompanied by a promise, well calculated to sustain him in such an hour; 'Fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life.*"

"The progress of religion has not kept pace with its early advances in this once hallowed spot; and yet there is not one of the seven churches of Asia Minor, within whose sacred precincts the trumpet of the gospel now gives so distinct and certain a sound. While Mohammed is acknowledged in twenty mosques, and Jews assemble in several synagogues, the faith of the Messiah is taught in Armenian, Greek, and Catholic churches.† Yet it is not in the exhibition of Christianity, thus perverted and dishonoured, that we can rejoice :

happily, her doctrines are set forth, Sabbath after Sabbath, in a purer form, in English, French and Italian, in two Protestant chapels; one connected with the English, the other with the Dutch consulate.

"Thus, it appears, that as regards religious privileges, no less than commercial importance, Smyrna is in a condition far superior to that of any other of the seven apocalyptic churches. Ephesus, Sardis, and Laodicea are no more. In Pergamus and Thyatira, the lamp of truth glimmers but faintly in a single Greek and Armenian temple; and, though in Philadelphia there are several Greek churches under the superintendence of an archbishop, yet service is performed in a language not understood by the people; and, in fact, though not in name, the 'candlestick' is removed out of its place. In Smyrna alone, Greeks, Armenians, and Catholics are instructed in intelligible accents; and five resident Protestant ministers labour as missionaries, striving, at however humble a distance, to tread in the footsteps of the blessed Polycarp."

SARDIS.

Travelling in Asia Minor, the author describes various objects of interest, which would probably be tedious to readers generally, and are chiefly omitted: some notice, however, will be taken of 'the beautiful plain of Magnesia, rich in productiveness, but, like the rest of the country, poor in productions, because, lacking the hand of man to call into action the plentiful resources of nature.

"Magnesia is embosomed in hills which have long been noted for the production of load-stones: and the name of the *magnet*† is supposed to have been derived from the city Magnesia, abounding, as it does, in polarized iron. Through the medium of this derivative, Magnesia is said to give its name to one of our valuable medicines. The word being first associated with the attractive property of the magnet, early chymists, who should rather be called alchemists, applied it to every substance which had the power of attracting; and when the process of preparing magnesia disclosed the fact, that an acid was disengaged, and an alkaline earth left behind, they argued that the earth had previously held the acid by attraction, and gave it the name of *magnesia*, the magnetic, or attracting earth.

"Magnesia is the cleanest and neatest town in Asia Minor; in the width of its streets, and in many other respects, it is far superior to Smyrna. The principal buildings are two

mosques, with double minarets, indicating a royal foundation; the interior of each is adorned with paintings of the only kind admitted by Moslems, and with numerous lamps, ivory balls, and ostriches' eggs, such as are to be seen in all the mosques of Constantinople. The present population amounts to about thirty thousand, of whom four thousand are Greeks, two thousand Armenians, and a few Jews; the rest are Turks. Each religious persuasion has its place of worship; the Armenians and Jews have two, and the Moslems upwards of thirty.

"This is the residence of the Greek archbishop of Ephesus, and of the Mohammedan governor of the province, who holds directly under the sultan, and exercises vice-regal power within the limits of his jurisdiction, so long as he continues to pay the fixed tribute."

After noticing several other matters at this place, and on the road from it—Elliott says, "The individual is not to be envied who can approach without emotion the ruins of Sardis. That church which was solemnly exhorted to 'be watchful, and strengthen the things which remain that are ready to die,' and which was admonished, 'If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee;*' having long since filled up the measure of her iniquities, is now a standing proof of Divine wrath and truthfulness.

"The very first stones which arrest the eye of the traveller as he enters Sardis speak of life, and youth, and glory past away. They are the remains of an old Turkish burial-ground, now disused, because the living have well nigh fled from a place which seems to be devoted to destruction. Strabo and Herodotus mention that the air of this part of the country was so healthy that the inhabitants generally lived to a great age. The Turks now consider it pestilential, and have a saying, that every man dies who builds a house at Sardis; consequently, not a single native Moslim resides there. About thirty vagrants from Turcomania, who have permission to inhabit a certain district of Anatolia, entirely deserted by Turks, pitch their tents in the neighbourhood in summer, and house themselves during winter in huts scattered at the foot of the mountain. Holding, in common with the Persians, the doctrines of the Sheehs, they are regarded by the Turks, who are all Sunnees,† as worse than infidels,

* Rev. 2. 10.

† The Armenians have one; the Greeks five large, and several smaller churches; and the Catholics two. These are allowed the privilege, granted to neither Greeks nor Armenians, of having bells attached to their edifices.

* Some say that the *magnet* was so named from Magnus, a shepherd, who first discovered the power of the load-stone by the attraction of his iron crook on Mount Ida.

* Rev. 3. 2, 3.

† The three immediate successors of Mohammed were Abubeker, Omar, and Othman; his son-in-law Ali not coming into power till twenty-two years after his decease, in the year of the Hegra 35, A. D. 656; his reign was of only three years' duration, and his two sons, Hussain and Hussein, then fell with their father

and they live here without mosque or priest. Such is the existing population of what was once the capital of Cæsus; the ancient city called, by way of distinction, 'The city of the Lydians;* which has witnessed the successive glories of Lydian kings, Persian satraps, and Macedonian conquerors; of Syrians, Romans, and Turks! Now, alas! with its temporal honours, its higher and spiritual are no less past away. Of the Christian church, to which it was once said, 'Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy,† the only representatives are a single Greek, his wife, and child, of whom all that charity can hope is, that they are not living 'atheists in the world.‡

¶ Sardis now called Sart, stands at the foot of Tmolus, in a plain bounded on all sides by hills utterly desert, and exhibiting no trace either of cultivation or human habitation. Here a thousand historical associations rush upon the mind. On this plain was fought the battle which placed Lydia at the disposal of Cyrus, fulfilling the prophetic declaration, that it should become as a 'rib' in the mouth of the Persian 'bear.§ Here Alexander rested after the battle of the Granicus; and here were encamped the armies of Xerxes, Antiochus, and Timur Shah. In the distance are seen the Gygan lake, and the vast tumulus of Haxayates, the father of Cæsus, with the ample stream of Hermus; while, close at hand, flows the golden-sanded Pactolus, famed for its alchymic power, and the part it played in the tragedy of Midas.¶

After noticing the ruins of the palace of Cæsus, the church of the Panagia, the Acropolis, Ancient Coins, and the remains of the temple of Cybele, he makes the following reflections:—

"The heart becomes heavy among the ruins of this mighty city. The desolation is appalling, the silence unnatural. The only animals we saw were a few wild dogs, a solitary owl, and some degenerate individuals of the human species; and we were forcibly reminded of the language of Scripture, addressed to Babylon and Tyre; for, indeed, Sardis the great is fallen, is fallen! Wild beasts of the desert now lie there; her houses are full of doleful creatures; owls dwell there, and wild beasts cry in her desolate houses. A possession for the bittern, and pools of water, and swept with the besom of destruction, they that see her, narrowly look upon her and consider her, saying, Is this the city that made the earth to tremble, that did shake kingdoms! Is this your joyous city whose antiquity is of ancient days?¶"

under the stronger party of their opponents. The Shekals regard Abuleker and his successors as usurpers, maintaining that Ah should have succeeded to his father-in-law; the Sunness hold the opposite opinion. This is the origin of the schism which has divided, from that day to this, the Mohammedan world.

* Herod. 7. 31. † Rev. 3. 12. ‡ Ep. 9. 12. § Dan. 7. 5. See Bishop Newton on the prophesies.

¶ Vide Rev. 18. 2; and Is. 13. 21, 22; 14. 16. 23; and 23. 7.

PHILADELPHIA AND LAODICEA.

"In the vicinity of Philadelphia we noticed the first signs of industry and prosperity; after travelling for several days without observing a symptom of cultivation, it was a relief to the eye to see a field supplied with water by an aqueduct, and twelve yoke of oxen actually at work.

"It was to the bishop of the church of Philadelphia that the promise was addressed, 'Him that overcometh will I make a pillar in the temple of my God; and I will write upon him the name of my God, and the name of the city of my God;'" and a Christian traveller, contemplating the present town, must recall, with no common interest, in connection with these words, the description given by the sceptic Gibbon.

"Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins; 'this interest is enhanced when he learns that the spot has long been held so sacred, even by Mohammedans, that their dead are brought thither from Constantinople to be buried, and that the city is called by them (Ala Shehr.) The exalted city.†

"Philadelphia derived its name from Attalus Philadelphiaus, who founded it in the second century before our era. It suffered greatly from earthquakes, owing to its proximity to the volcanic district, called (Katakheamene) or Burnt Up; and it was one of the fourteen cities which were destroyed, in whole, or in part, by a subterranean convulsion, in the reign of Tiberius. It is interesting, as being the last in Asia which submitted to the Turks. Her valiant citizens defended their religion and freedom above four-score years; they nobly resisted Sultan Bajazet in 1390; and at length capitulated with the proudest of the Ottomans.‡

"The first view of Philadelphia warrants its appellation (Ala Shehr.) The beautiful city; it is built partly in the plain, and partly on one of the roots of Tmolus, which, separated by a valley from the posterior range, and rising to a very considerable elevation, is the site of the acropolis. The wall of the town, which is composed of small stones, united by a strong cement, is fortified by round towers, and regarded as one of the best preserved in Anatolia; nevertheless, much of it is destroyed, and we entered by a breach close to a blocked-up gate, of which two columns with their architrave are standing. On its top, within a short space, we counted forty-eight stork's nests; at this time of the year they are deserted; but there is no season in which Philadelphia is not cheered by the voice of the turtle dove; hundreds are to be seen in and around the town, the very name§

* Rev. 3. 12.

† Philadelphia is likewise called (Ala Shehr) the beautiful city. Some have erroneously imagined that the name is (Alah Shehr); which they translate "the city of God;" but this is not the case, and prophecy does not seem to require a fulfilment of this nature. In Turkish, the words *allah shehr* could have no signification consistently with the rules of grammar; for the translation of "the city of God" would be *allah shehce*.

‡ Gibbon.

§ (Philadelphia) brotherly love.

of which would seem to possess an attraction for the bird of love.

"In the modern buildings there is nothing to admire. The houses are mean and irregular, as throughout Asia Minor; some are tiled, but the greater part have flat roofs, besmeared with mud. Few towns, however, are more interesting, for relics of antiquity meet the eye at every step; here, a broken Ionic capital forms the angle of a house, and an architrave its step; there, fragments of a rich cornice are built into a wall; a modern mosque is supported by the truncated shafts of antique columns; and sacred sarcophagi are desecrated by conversion into common water-troughs; fountains in the dirtiest streets, and the very pavement on which one treads, teem with vestiges of antiquity; and in a neglected spot, near the south wall of the city, amid dirt and rubbish, we remarked two venerable marble pillars lying unheeded on the ground.

"The population of Philadelphia is considerable; it contains nearly three thousand Turkish, and two hundred and fifty Greek houses.

"While in most Turkish towns, the God of Mohammed is acknowledged without a dissenting voice; in Philadelphia Christianity has her churches, her priests, and her archbishop. There is still a numerous population professing the name of Him that is 'holy,‡ and proving by the continuance of their daily protest, however feeble, against the deism of Islam, that He justly appropriates to himself the attribute of 'truth,* since His promise made nearly 1800 years ago to their forefathers is now realized in them; 'Behold, I have set before thee an open door, and no man can shut it.†"

(To be continued.)

LAURA BRIDGMAN.

Dr. Howe's Report.

(Continued from page 315.)

Two or three instances are recorded in her teacher's journal of apparent unkindness on Laura's part to other children, and one instance, of some ill-temper to a grown person; but so contradictory are they to the whole tenor of her character and conduct, that I must infer either a misunderstanding of her motives by others, or ill-judged conduct on their part. For instance, her teacher says, July 2d, "A complaint was entered against Laura, that she pinched Lucy and made her cry." I talked with Laura about it. I told her, "Lurena told doctor, you pinched Lucy's nose and made her cry;" before I had finished the sentence, she smiled, and seemed, by the expression of her face, to think that it was very ridiculous to pinch her nose; but when she was told that Lucy cried, she changed countenance, and was immediately sad. She said, "When did I pinch Lucy's nose?" I said, "Lurena said yesterday." "After how many schools?" I told her, I did not know. She thought a moment, and then said, eagerly, "I pinched Lucy's nose after one

* Rev. 3. 7, 8.

school, to play. *I did not mean to make her cry, because I played. Did Lucy know I was wrong?* I told her Lucy did not know when she played, and she must play softly. I asked her if she loved Lucy; she replied, *Yes; but Lucy does not hug me.* Why does she not? *Because she is very deaf and blind, and does not know how to love me; she is very weak to hug.*

I will give some extracts from my diary, showing her conscientiousness.

"September 17.—I tested Laura's conscientiousness by relating a simple story. A little boy went to see a lady, and the lady gave him two birds, one for himself, and one for his sister; she put them in a basket for him to carry home, and told him not to open the basket until he got home. The boy went into the street, and met another little boy, who said, 'Open the basket, and let me feel the birds;' and the boy said, 'No, no;' but the other boy said, 'Yes, yes;' and then the boy opened the basket, and they felt of the birds. Did he do right? She paused, and said, 'Yes.' I said, 'Why? She replied, 'He did not remember.' I said, if he did remember, did he do right? She replied, 'Little wrong to forget.' I then went on to say, when the boys did feel of the birds, one bird was killed. Here she became very much excited, and manifested the greatest anxiety and distress, saying, 'Why did boy feel hard? Why did bird not fly?' I went on; he carried the basket and birds home, and gave the dead bird to his sister; did he do right or wrong? She said, 'wrong.' Why? 'To kill bird.' I said, but who must have the live bird, the boy or the girl? She said, 'Girl.' Why? 'Because boy was careless, and girl was not careless.' She was at first a little confused about the persons, but decided promptly the question of right or wrong, both in respect to opening the basket, and about who ought to possess the bird.

"She supposed it was all reality, and I could not well make her conceive the object of the fable, much less give her an idea of the ingenious author of it.

"Her mind was for some time entirely occupied with this story; and she afterwards asked, 'Did man knock boy because he kill bird?' I said no, the boy's heart did knock him—does your heart knock you when you do wrong? She inquired about the beating of the heart, and said, 'My heart did knock little when I did do wrong.'

"She asked, 'Why blood come in face?' I said, When wrong is done. She paused, and said, 'Did blood come in Olive's face when she did tell lie: do blood come in your face when you do wrong?'

I reflected much upon whether I ought yet to give her any general rules of right, benevolence, duty, &c., or trust to example, action, and habit, and decided upon the last; example and practice must precede, and generalization will easily follow.

It is most pleasing to observe that beautiful spirit of charity which prompts her to extenuate the faults of others, and which, when any story of the kind just referred to is related to her, leads her to apologise for the person who

appears to be in the wrong, and to say, "He did forget," or "He did not mean to do wrong." The same may be said of that spirit of truthfulness, which makes all children believe implicitly what is told them, how extravagant soever it may be; but which Laura has preserved long after the age at which others have thrown it aside.

I have already made this report so long, that I must leave unnoticed many subjects which I would gladly touch upon, and even upon that which will interest so many,—her ideas of God,—I must be brief.

During the past year, she has shown very great inquisitiveness in relation to the origin of things. She knows that men made houses, furniture, &c.; but, of her own accord, seemed to infer, that they did not make themselves, or natural objects. She therefore asks, "Who made dogs, horses, and sheep." She has got from books, and perhaps from other children, the word, *God*; but has formed no definite idea on the subject. Not long since, when her teacher was explaining the structure of a house, she was puzzled to know, "how the masons piled up bricks, before floor was made to stand on." When this was explained, she asked, "When did masons make Jennett's parlour; before all Gods made all folks?"

I am now occupied in devising various ways of giving her an idea of immaterial power, by means of the attraction of magnets, the pushing of vegetation, &c.; and intend attempting to convey to her some adequate idea of the great Creator and Ruler of all things.

I am fully aware of the immeasurable importance of the subject, and of my own inadequacy; I am aware, too, that pursue what course I may, I shall incur more of human censure than of approbation; but, incited by the warmest affection for the child, and guided by the best exercise of the humble abilities which God has given me, I shall go on in the attempt to give her a faint idea of the power and love of that Being, whose praise she is every day so clearly proclaiming, by her glad enjoyment of the existence which He has given to her.

In the preceding report, allusion is made to two children, Oliver Caswell and Lucy Reed, both blind mutes. Of the latter, a short notice was published some time ago in "The Friend." Besides these, Dr. Howe has now under his care the celebrated Julia Brace, formerly of the Hartford Asylum, of whom several detailed accounts have appeared in this publication. Of late years, her case has decreased in interest. She has become less observant of surrounding objects, and seemed to be gradually sinking into a state of intellectual torpor. To arouse her from this condition, and, if possible, to give her further instruction in the elements of knowledge, she has been placed under the skilful discipline of Dr. H. He says, "She arrived here on the 9th of April, 1842, being nearly thirty-five years old. She seemed to understand perfectly the object of her coming, and to be desirous of learning something in the school with the blind girls. The intelligent matron of the Hartford school accompanied her, and was

able to make her comprehend many things by using natural signs. She had a sign for yesterday, to-morrow, for approbation and disapprobation, for a friend, for the low numbers, and perhaps as high as ten; but about this I am not quite satisfied; at any rate, she was possessed of the means of intercourse with deaf and dumb persons, to an extent which must be highly advantageous to her, living, as she does, in a community of them. There is, however, about her inexpressive face, and her attitude and demeanour, a certain passivity, denoting habitual inattention to external objects, which is a very unfavourable symptom, and which contrasts strongly with the appearance of Laura Bridgman, and Oliver Caswell; they are always on the alert; their spirits seem to be striving to get abroad,—to go out and examine the relations of external things; while Julia's is content to sit within, and receive impressions made upon the surface of her body. When left alone, she loses consciousness, and lies flat upon her face, sleeping or dozing for hours together. This makes her case very unfavourable; for long inactivity of the perceptive faculties not only prevents their attaining any vigor, but disinclines to mental activity, and incapacitates for its long continuance.

"Besides, she is past the age which nature destines for acquiring and storing up knowledge; few people learn much after they are thirty-five; they continue to grow wiser; but it is mainly by reflecting upon what they have learned, by 'chewing the cud of sweet and bitter fancy;' not only must people reap in age, as they have sown in youth; but if they have not sown at all, neither can they reap. Numerous, however, as are the odds against a successful issue, the stake is so precious and important a one, that a hearty and persevering attempt should be made, and will be made, to win it."

LUCY REED,

It may be remembered, was taken from the care of Dr. Howe just as he was beginning to reap the fruit of much faithful and arduous labour. The minute account which he gives of her case, in this report is highly interesting. She "was born in Danby, Vt., October, 1827. Her eyes were weak from birth; but her hearing was good, and nothing peculiar was remarked until in her third year. She was then troubled with scrofula, and had abscesses in her ears, which soon destroyed her hearing. She could talk as much as children usually do at her age, but soon lost the use of words. Her eyes became very much diseased at three years old, and continued more or less so, although she was not considered totally blind, until she was eight years old, when she injured them by a rose bush, the consequence of which was total extinction of vision. She was supposed to be deranged at times, and was often ungovernable, no one but a younger sister having any control over her.

"She was brought to us on the 18th of February, 1841, being at that time fourteen years of age. She was in a lower stage of humanity than any human being I ever saw, excepting idiots. That she was blind and

deaf, was not the worst; she seemed unmanageable; nor was there any apparent mode of communication with her, for she had but very few of the natural signs common to deaf mutes, and even to blind deaf mutes. I hardly know how to express her appearance better than by saying, she seemed astonished at herself,—at her own situation—she was not at ease—she did not understand herself, as Laura, Oliver, Julia Brace, and other blind mutes. She wore over her head a large handkerchief, with the folds of which she covered her face, as with a veil; it hung down as far as her mouth, and completely concealed her features. She had worn this several years, and for the last two years, so continually, that her father had seen her face but once during all that time, and then he only caught a glimpse of it. Her parents, humouring her whim, provided for her a number of large handkerchiefs, which she changes, as fast as they become soiled; but always in the night, or in a closet by herself. As this whim was first manifested at about the age when girls begin to be mindful of their appearance in the eyes of others, and anxious to conform to whatever may be their standard of beauty, it was, perhaps, the indistinct working of the same feeling in her, which told her, that as her blindness made her differ from others, she could conceal the peculiarity, and perhaps increase her comeliness by covering her head and face.

“Whether she had any natural sense of modesty, could only be judged by the negative evidence of her not violating its dictates in regard to dress, attitude or action, while she transgressed most of the other laws of decorum continually. At table, for instance, she stretched out her hands, and laid hold of every thing within reach. She was less inclined to allow any one in man’s dress to touch her than in woman’s; she repelled the one, but shrank from the other as from strangers, and was not at all disposed to receive any endearments from them. She was slender, but apparently very active and strong; and, at home, moved about very freely, both in the house and in its immediate neighbourhood, and could climb trees with great agility. She had learned to sew, and was very handy with her needle, as well as ingenious in cutting and constructing various little articles.

“She was accompanied by her father, a very respectable farmer from Danby, Vt., and a younger sister, to whom she clung very closely; not, however, as I should think, so much from affection, as for protection among strangers. She would not, indeed, allow her sister to leave her an instant; and when she perceived that she was inclined to do so, either grasped her dress with one hand, or if she was obliged to use both her hands for any thing, she would pin her gown to her own. I directed her sister to unpin the dress softly, and to slip away a moment, so that Lucy might begin to be accustomed to her absence, and to learn that she would return again; but when she did return, Lucy held fast to her, and would not trust the pin any more; but whenever she had occasion to use both hands, she held some part of the dress in her teeth. As there was no way of separating them without violence, and

perhaps without dangerous agitation to Lucy’s feelings; and as I was desirous that the anxious parents should feel every assurance of their unfortunate child’s proper treatment, I requested the sister to remain, which she did, during several weeks.”

(To be continued.)

Translated for “The Friend.”

MORNING THOUGHTS.

From the German.

The moon hides her beams, and the grey mists out-spreading;

Half-curtain the sky and the earth’s verdant breast;
The stars’ splendors fade; and showers of fire sheeding;
The sun sits existence, and banishes rest.

With purple and sapphire the firmament gloweth,
As the first smiles of morning spread lovely in light;
As its rosate banner the eastern sky showeth
Before it retreats the pale army of night.

Through the red gate of morn in the star vault of Heaven,

The light of the world pours his glories beams;
To the grey clouds of night ruby blushes are given,
And flushes in burning gold forests and streams.

From bright opening roses forth sparkles are breaking,
As sunbeams give glory to morn’s pearly dew;
Ambrosial-breathed lilies, to joy bid us waken,
As gems on their satin-grey leaves kindle too.

The husbandman hastens with joy to employment,
His arm swings the scythe, or the plough guides along;
Through the woods the plumed minstrels in fearless enjoyment

Wave fleetly the wing, and wake sweetly the song.
Oh, Father, midst these, thy own works, I adore thee!
Creator, sustainer of all! they are thine!

In the stars’ shining courses, the sun’s strength and glory,
We trace the high impress of Wisdom divine!
Thou kindest the day-dorch the world to enlighten;
Thou givest the winds their pinions to sweep;

To the earth the soft dew-drops to water and brighten;
To planets their path through the blue trackless deep.

Thou reared up the mountains, rock-rooted and hoary;
Thou bade the rich mine in their dark bosoms be;
Thou spread out the firmament boundless in glory,
And clouds with their shadows and showers are of thee!

In the brook’s finny tenant, with life animated,
Thy fingers the blood-bearing channels hast laid;
Thou hast the huge elephant wisely created,
And instinct with notion and appetite made.

Heavens boundless blue vault in thy workmanship founded,
Thy hand did its arch over emptiness lay;
Unmeasured creations by thee only bounded,
Await but thy bidding to vanish away!

O Lord, at thy greatness my soul fails before thee,
And lost in amazement must silently be;
Thy spirit that could for each work give thee glory,
Must needs be as infinite even as thou!

No longer to grasp the unlimited soaring,
My spirit sinks blinded, o’erpowered by thy rays;
But thou whom the angels in Heaven are adoring,
Needs not a poor earth-worm to speak of thy praise!

THE FRIEND.

EIGHTH MONTH, 13, 1842.

We insert below an extract of an interesting letter of H. Warrington, the British Consul at Tripoli, dated “British Consulate, 20th

March, 1842,” intended to turn the tribes in the interior and along the coast of northern Africa, from the slave-trade, by drawing their attention to other articles of traffic within their reach. It is intimated that he expects to have an important meeting of the Arab chiefs, and confer with them upon the mode of immediately putting a stop to the importation of slaves from the interior to the coast. It will be a singular feature in the history of Negro slavery, should, after all, those, so called, *barbarian* tribes, thus be the means of bringing to an end the abominable system, in spite of the efforts of this, so called, free and *Christian* nation to perpetuate it:—

“The object of the traffic in slaves is *gain*, and habit has reconciled it to these who trade therein, without considering the enormity of the crime of taking by force the infant from its mother—or separating the wife from her husband—and dragging the victims over the burning sands of the desert—where they often expire under the lash of the slave-driver!—towards the coast, to be exhibited in the public bazaar, and thence transported to a foreign land, where they are sold to gratify the avarice or the passions of man.

“One great God rules over all, both the black and the white! And can we bring our minds to believe that He can sanction such abominable acts of cruelty to our fellow-creatures?”

“Believe me, No. His mercy, his forgiveness, his benevolence and justice, extend to all his creatures. The black and the white enjoy his Almighty care.

“It is evident that the object is *gain*. I, therefore, in the name of my sovereign, and common humanity, call your attention to a more honourable pursuit to commerce, where the profit and advantages will be ten or a hundred fold. Look to the natural resources of the interior, where the following articles invite you to trade therein:—gold dust, ivory, ostrich feathers, gum, skins, indigo, senna, &c.”

“Notes on Insects, No. 2,” is reluctantly deferred until next week.

DIED, at the residence of his son-in-law, Thomas Wickersham, Columbiana county, Ohio, on the 10th of Fifth month, 1842, JONAS SASS, in the 54th year of his age, an esteemed member of Middleton Meeting. His last illness was painful in a high degree, which he bore with the fortitude and resignation becomg a Christian. His mental faculties remained unimpaired to the last. He expressed, that he believed his work was done; that he saw nothing in his way; and that he had a well-grounded hope he would be received into everlasting rest—frequently desiring to be favoured with patience to hold out to the end; which was mercifully granted.

—, on the 31st of Fifth month last, aged 12 years and a few weeks, SARAH B., daughter of George B. and Sidney Allen, members of Springfield Meeting, Pennsylvania. In the course of this dear child’s illness, which continued near three weeks, she was brought under conflict of mind, from a fear that she was not prepared for the change, which she apprehended was about to take place; saying, “I am afraid I have loved earth and earthly things more than my Heavenly Father; and that I am a cast-away.” At one time, after speaking of some things which lay with weight on her mind, she repeated the passage, “There is joy in Heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance;” and soon after, having been favoured with a season of quiet, remarked, “I have had a very comfortable time,—comfortable both in body and mind. I think my Heavenly Father has been near me.” Her conflict of mind being again renewed, she some days after expressed herself thus: “O Lord! forgive a sinful child, that knows not what to do; that if I die, I may go where I shall praise thee forever.” At the close, an evidence was afforded that the prayer of her heart was granted.

Observations on Baptism: being a Reply to a Letter on that subject, addressed to the Society of Friends.—By ENOCH LEWIS.

(Continued from page 369.)

Our author, by way of a reply to the assertion, that our Saviour never speaks of water baptism, save when he refers to the baptism of John, inquires with great apparent solemnity, unto what did Jesus refer, when he told Nicodemus, that except a man be born of water and of the spirit, he cannot enter into the kingdom of God? He asks whether this refers to John's baptism; and replies in the negative; "for John did not baptize with the spirit." He then proceeds to inquire very seriously, how we can neglect that water baptism which John administered—which Christ received at John's hands—which the apostles administered—and which the church of Christ has maintained from the beginning? To show that our Saviour, in this passage, referred to baptism by water, a quotation is introduced from the Epistle of Paul to Titus, in which he speaks of being saved by the washing of regeneration, and renewing of the Holy Ghost. Here we are told, baptism is recognized as a regeneration; and that a direct reference is made to water baptism, and this not the baptism of John.

When a man undertakes to instruct others, and particularly when those instructions are designed to remodel the doctrines of a large religious Society, he ought at least to understand his own doctrines. In the early part of this letter, we are informed that baptism by water is to be received only as a sign of an inward and spiritual grace; but here we are taught that it is recognized as a regeneration. If we adopt the opinion of our author, we are to believe that our Saviour, in his declaration to Nicodemus, referred to a baptism with water which John administered; and yet not to the baptism of John. We are to consider the baptism with water only as a sign; and yet as a regeneration, without which a man cannot enter the kingdom of God. I hope this writer will excuse us from adopting his theory, till he can frame one consistent with itself, and with the doctrine of Paul.

Let us look a little further into this subject. The baptism to which our Lord submitted, was unquestionably the baptism of John. We have no intimation in Scripture, and I believe the advocates of water baptism do not pretend, that previous to our Lord's resurrection, there was any baptism with water in use among his disciples, except the baptism of John. That was a baptism unto repentance, very similar to the Jewish baptism of conversion. The disciples of Christ were commissioned to preach the doctrine of repentance. The substance of their testimony is given in nearly the same words as the doctrine of John. As their preaching and that of John were essentially the same, and we have no intimation that their baptism, when the disciples did baptize with water, was different from that of John, we may fairly conclude, that the baptism of John was the only one in which water was used among the disciples, until the time of our Lord's crucifixion. This is confirmed

by one or two incidents in the history of Paul. Thus we find Apollolis diligently teaching the things of the Lord, though he knew only the baptism of John; and Paul found certain disciples at Ephesus, who had been baptized only with John's baptism.

But those who consider the baptism with water as a standing ordinance of the Christian church, hold the opinion, if I understand them, that our Saviour, when he gave his final instruction to his disciples after his resurrection, directed them to baptize their converts in the name of the Father, and of the Son, and of the Holy Ghost; that this baptism, though administered, so far as the water was concerned, in the same way as John's was; yet being accompanied by the declaration, that it was done in the name of the Father, Son, and Holy Ghost, it became the baptism of Christ, and not of John.

Supposing now this theory to be correct, we can scarcely conceive that our Saviour, in his discourse with Nicodemus, referred to a baptism not then instituted, and made its reception an indispensable condition of salvation.

The declaration of our Lord to Nicodemus, appears worthy of a further examination. In the first place, he told him, except a man be born again, he cannot see the kingdom of God.

This teaches the necessity of a new birth. But Nicodemus, like some of our modern commentators, was too little acquainted with the spirituality of the Christian religion, to understand our Lord's meaning. He began to inquire into the possibility of a second birth, in a literal sense. Our Saviour then repeated the instruction, in different terms; except a man be born of water and of the Spirit, he cannot see the kingdom of God. If the word water must be taken literally, why not give a literal construction to the whole passage? But certainly no one will assert, that to be sprinkled or immersed, is literally to be born of water. To give the text a construction strictly literal, is impossible. We have the authority of Bishop Taylor, for considering water, in this passage, as a figure; for he expressly declares, that water and the spirit here signify the same thing; and by water is meant the effect of the spirit, cleansing and purifying the soul. The learned Adam Clarke, though an advocate of water baptism, observes on this passage; "It is not necessary, that by water and the spirit, (in this place) we should understand two different things; it is probably only an elliptical form of speech for the Holy Spirit, under the similitude of water, "as in Matt. iii. 3, the Holy Ghost and fire, do not mean two things, but one; viz. the Holy Ghost under the similitude of fire, pervading every part, refining and purifying the whole."

That the word water was used only as a figure, and that the birth alluded to was a spiritual one, must be obvious from what immediately follows: that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. The secret operation of the Holy Spirit is beautifully illustrated in the subsequent verse; "The wind bloweth where

it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit;" and still more strikingly, if we translate the word πνεύμα, in the same manner at the beginning and end of the verse. The spirit breatheth where it will; thou hearest the voice thereof, &c.

The supposition that the Apostle Paul, in the passage cited from the Epistle to Titus, even alludes to the practice of water baptism, is strained. He had been treating of the pollutions in which they were once immersed, and from which they had been redeemed by the goodness of God. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life." If this passage recognizes baptism with water as a regeneration, the apostle must have considered it as something more than a sign. But what reason can we find for supposing that the apostle had water baptism in view, when he mentioned the washing of regeneration? Besides the inconsistency of considering an outward rite, which we are told is only a sign of an inward and spiritual grace, as an actual regeneration, the context clearly proves, that by the washing of regeneration, the apostle does not mean the baptism with water. He declares, that it was "not by work of righteousness which we have done." But if the washing of regeneration, by which, in conjunction with the renewing of the Holy Ghost, they were saved, was the baptism with water, it is not easy to perceive how we can avoid the conclusion, that this salvation was effected, at least in part, by works which they had done, or which others had done for them; and certainly our author will hardly deny, that a work which was conducive to salvation, was a work of righteousness. Hence this passage, as construed by our author, contradicts itself.

I readily agree with our author, that being born of water and of the spirit, refers to the same important change in the human soul, as the washing of regeneration and renewing of the Holy Ghost; but require clearer proof than he has offered, before I can admit that elementary water has any part in the process. He must prove what has never been proved, viz. that baptizing with water has been commanded, upon competent authority, as an ordinance of universal and perpetual obligation in the church of Christ, before I can recognize either the new birth or a regeneration, in any application of elementary water. Till this is proved, we must be permitted to behold, in the passages before us, a clear and graphic description of the purification, which the spirit of our Lord produces in the obedient soul; and to leave the application of elementary water to those who are satisfied to remain in bondage to the weak and beggarly elements.

We are told in the letter, that the disciples

of our Lord baptized with water under his supervision, and that this was a sanction of it. In this case, as in some others, we may observe, that the doctrine which the writer desires to establish, requires that a small interpolation should be admitted into the text. The inspired historian has not been quite full enough for his purpose. In the text, we are informed that the Jews had heard "that Jesus made and baptized more disciples than John." But the historian immediately adds, evidently with a view of rectifying an erroneous representation, "though Jesus himself baptized not, but his disciples." This certainly does not assert, or even imply, that they baptized by his command, or under his supervision. The disciples were under the Jewish law, the rites of which were not then fulfilled: the ministry and baptism of John, as already observed, may be considered as the link connecting the legal and Christian dispensations. John was therefore described by our Lord himself, as being placed at the head of the former, and at the foot of the latter. Among those born of women, there hath not arisen a greater than John the Baptist; yet, the least in the kingdom of heaven is greater than he.

To the declaration in the Tract, "that the apostles were not purified, nor prepared for their services by baptism, by sprinkling, or by washing their flesh with water," he replies, by asking, whether this is true; and then proceeds to state, that two of them are known to have been baptized, and that they all probably were. Hence, he says, we have two contradictions to the assertion, that the apostles of Christ were not baptized with water. The writer of the Tract, however, does not say the disciples were not baptized with water; but that they were not purified or prepared for their services by baptism, by sprinkling, or by washing the flesh with water. Where then is the contradiction?

If it could be proved that two of them were baptized with water, that would be no contradiction of the declaration of the Tract; unless it could be shown that they were purified or prepared for their service by this baptism; particularly, as we have no information whether the rest were baptized or not. But how do we know that *two* of them were baptized with water? Is it any where asserted that John baptized his own disciples? We may suppose, if we did, that he did; or we may suppose that he did not. In either case it is only conjecture; for the sacred historian has passed over the case in silence. But suppose that Andrew when he became a disciple of John, was baptized with the baptism of John; does that circumstance, even if fairly proved, bring us any nearer to the conclusion upon which the whole controversy turns; that baptism with water is an ordinance of Christ, and of perpetual obligation in his church?

It is probable the apostles were all circumcised; Paul tells he was; yet, he and Barnabas opposed those Jewish Christians who insisted upon the circumcision of their Gentile converts; and their judgment upon this point was confirmed by the council at Jerusalem. And we may remark that this council, after a

full discussion of the questions which came before them, and which appeared by the context to have included the whole Mosaic law, came to a conclusion, sanctioned by the Holy Spirit, how far the Jewish observances were obligatory upon their Gentile converts. In this celebrated decision, we cannot fail to observe a tinge of Jewish predilections. The Gentile Christians were required to abstain from things strangled, and from blood. If the apostles and elders had considered the baptism of water as an essential appendage to conversion, that seems to have been the time to declare it. But the subject is passed in silence. As that venerable council was then engaged in drawing a line between the ceremonials of the Mosaic law, and the requisitions of the Christian dispensation, it is difficult to believe that the baptism with water, so evidently borrowed from the legal washings, would have been overlooked, if the members had held the opinions respecting it, which many of our modern professors appear so zealous to maintain.

We are informed, indeed, that Paul was baptized; and I admit what is not asserted, that this was with water; but what do the advocates of water baptism gain by this concession? We find no intimation in the narrative, that Ananias was commanded to baptize him. In announcing his mission, he declared, "that the Lord Jesus had sent him, that he might receive his sight, and be filled with the Holy Ghost." If Ananias baptized him, as we may readily suppose he did, there is nothing to prove that he did so by Divine authority. The account which Paul afterwards gave of Ananias, that he was a devout man, according to the law, having a good report of all the Jews who dwelt at Damascus, leads to the conclusion, that he was a Jewish convert to the Christian faith. This administration of water baptism, a baptism of conversion, may therefore be attributed quite as rationally, to his Jewish predilections, as to any supposed connection with the doctrines of Christianity. But, however we may attempt to account for the baptism of Paul, as we have no intimation in the account left by the historian, that Ananias administered this rite by Divine command, we cannot correctly suppose such a command, and make that supposition the basis of an argument.

The writer of the letter considers it unsound and illogical, to conclude that Christians need not be baptized with water now, because our Saviour may have received his disciples without requiring them to be baptized with water. But perhaps he will agree that a conclusion in *favour* of water baptism is quite as unsound and illogical as one *against* it; unless we have some data to support it. Now, the doctrine in question here, is the practice of our Lord, in the reception of his disciples who were put into the apostleship. Of the twelve chosen by himself, during his personal continuance on earth, one was unquestionably a disciple of John the Baptist; and therefore, was *probably* baptized with water, *before* he became a disciple of Christ. Of the baptism of the other eleven, we know nothing. The historians have not thought

the subject of sufficient importance to claim a place in their records. Paul was afterwards called to the apostleship, and (we may suppose) baptized by Ananias, a Jewish Christian. But whether with or without Divine authority, we are not informed.

We are told by our author that the assembly at Jerusalem "abandoned Jewish ceremonies, because the Jewish ritual was abolished; but they preserved baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost; because it was not a Jewish, but a Christian ordinance."

In this sentence, short as it is, there are several gratuitous assumptions; which I apprehend are not easily proved. In the first place, what evidence is there that the assembly retained baptism with water? Not a word on that subject appears in the text. It certainly was not enjoined; although, as already observed, this appears to have furnished an occasion which would hardly have been neglected, if the assembly had judged it essential.

In the next place, from what passage of Scripture do we learn that the disciples ever baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost? No case of the kind is recorded. They are said to have baptized in the name of the Lord Jesus. It will, perhaps, be said, that this must be presumed, because our Saviour commanded them to baptize in the name of the Father, &c. But as water is not mentioned in the text, we have no right to presume that water was intended. On this point, however, more will appear in the sequel.

Lastly, How do we know that the disciples who continued the baptism with water, continued it *because* it was a Christian ordinance? Did they ever declare it a Christian ordinance? Or is there a solitary text, in any part of the New Testament, from which we can fairly infer, that it was so regarded by the primitive Christians?

But we are told they abandoned circumcision; and yet did not give up baptism. As they did not command either baptism or circumcision, it is not easy to find authority for the assertion, that they abandoned the one and retained the other. If either was afterwards practised by the apostles, it certainly was not in consequence of any recorded decision of that assembly. Notwithstanding Paul had zealously opposed those Judaizing Christians at Antioch, yet we find him so far yielding to the prejudices of his nation, as to circumcise his friend Timothy, whom he wished to take with him. Hence, we perceive that circumcision was not totally abandoned, when the decree of the council at Jerusalem was obtained. We find long after this, that Paul still walked orderly, and kept the Jewish law; because he was unwilling to give offence to his brethren, who were zealous of the law. Seeing then that the requisitions of the Mosaic law were permitted, for a time, to mingle with the practices of the Jewish Christians, we need not be surprised to find the baptism with water retaining a place, with other relics of a former dispensation, in the practice of the primitive

Christians. A *practice* under these circumstances is one thing, an *injunctio* to perpetuate that practice, is another; and that injunctio is not found in the New Testament.

The fact, that Peter commanded those who were converted by his ministry at the house of Cornelius, to be baptized in the name of the Lord, is adduced as evidence, that he considered water baptism necessary for those who had received the Holy Ghost. We are not informed why Peter gave this order. It is probable that for very few, if any, except Jews, had till that time been converted to Christianity. Baptism with water was unquestionably an usual concomitant to conversion among the Jews, and was sometimes used among the primitive Christians. We may therefore consider this baptism as being administered, not because it was a part of the Christian religion, or had any connection with salvation; but, as a relic of the preceding and decreasing dispensation.

The writer next argues, that the declaration in the Epistle of Peter, though it testifies to the insufficiency of the mere outward rite, proves "nothing against its necessity as a part of the whole sacrament, which consists of an outward sign, and an inward grace." I freely admit, that if it could be fairly proved from any part of the New Testament, that the true Christian baptism, which is essential to salvation, consists of an outward sign, and an inward grace, such proof would not be overturned by this passage. But let us examine this or any other text, and see whether we can find any intimation that baptism consists of two parts. After speaking in this place of the ark, by which Noah and his family were saved from the waters of the flood, the apostle adds: "The antitype" whereof, baptism also now doth save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. If we admit what this passage clearly implies, that there is a baptism which saves, and that this is not a baptism with water,—but of a spiritual nature; then, unless we can find some Scripture testimony to support the opinion, that water is a necessary ingredient in this saving baptism, we are unavoidably led to the conclusion, that the doctrine advocated by our author is not scriptural. But in what part of the Scriptures do we find the assertion, that Christian baptism consists of an outward sign and an inward grace? We frequently meet with notice of the baptism with water, and the baptism with the Holy Spirit, as two things; but never as parts of one baptism. Perhaps our author does not mean to say that *baptism* consists of two parts; but that the *whole sacrament* consists of an outward sign and an inward grace. As the word sacrament does not occur in the Holy Scriptures, I must take the liberty to suppose that something is meant by it, which is not found in the Scriptures. When the Roman Catho-

lics say there are seven sacraments, and the Protestants, that there are only two, I apprehend we should not easily find a Scripture term which, being substituted for the word sacrament, would leave the disputants exactly where they are. If we use laws, precepts, commandments, ordinances, or any of those expressions which abound in the Holy Scriptures, we shall find we are expressing something else than what Christian professors mean to denote by the term sacrament. This term being borrowed from the Roman oath; having occasioned numerous disputes among the professors of the Christian faith, without enforcing or elucidating in any degree the true doctrines of Christianity; and being withal nowhere found in the Scriptures of truth, we reject it altogether as unworthy of a place in the exposition of a Christian doctrine.

The apostle has given us, in the passage above cited, a clear and comprehensive account of what the saving baptism is, and what it is not. If the writer of the letter, or any body else, can prove that baptism with water is requisite to render the spiritual purification here referred to, complete and effectual, the proof must certainly be drawn from some other source. Nothing appears, or is intimated in this place, of any other baptism being required.

The conclusion, that we must either admit water baptism as a part of the true saving baptism, or deny the necessity of faith and of works, is certainly not very clearly deduced. We are plainly informed, that faith without works is dead; (James ii. 17.); and the apostle testified, that the Ephesians, to whom he was writing, were saved by grace, through faith; and that not of themselves, it was the gift of God; (Eph. ii. 8, 9.) These and numerous other passages of Scripture sufficiently demonstrate, that our salvation is to be primarily attributed to the Divine mercy; that the offers of grace must be received by faith; and that faith must be perfected and kept alive by those works to which it leads. But we nowhere find it declared, that the baptism of the spirit, without the baptism with water, is dead or imperfect.

(To be concluded.)

For "The Friend."

ANNE WRIGHT.

The account of this dedicated woman will be best related in the words of her husband, who did not make religious profession with Friends. He could and did appreciate her worth; and if the quaint phraseology, minute details, and unadorned simplicity of his style, may not gratify the delicate ear, the sentiments of a sincere heart may interest the feeling mind.

"A brief and true relation of Anne, the wife of William Wright, of Castledermot, in the County of Kildare, in Ireland, who deceased the 1st day of December, 1670.

"I, William Wright, of Castledermot, aforesaid, being well known in the counties of Kil-

dare, Catherlough,* Wicklow, and city of Dublin, &c., do hereby truly and faithfully certify and testify these things following, concerning my dear wife, Anne Wright.

"It is very well known to many yet living, as well as myself, that from her childhood she was very zealous for God, and a constant frequenter of the most reformed way of Christianity, as may be plentifully witnessed in and about Kendal, in Westmoreland; also in Great Yarmouth, in Norfolk; and Dublin, in Ireland; and, last of all, at Castledermot, aforesaid, where she lived her last thirteen years, and more. But at Dublin, before she came from thence a year or two, she heard some of those people called Quakers, and was mightily taken with them; but, by the persuasion of Dr. Winter, then provost of the College of Dublin, and other friends, to whom she was recommended by William Bridge, pastor of the church of Yarmouth; and so, being received into fellowship with them, the said doctor sent for her to the college, from our house, at Cock-hill, in Dublin; and I, being at home, went with her to the doctor, who, walking into the college-garden with us, directed his speech to her, and told her, 'He heard that she had stepped out of God's way, and had gone to hear those deluded witches and sorcerers, the Quakers; to which we answered, and said, 'We hoped they were no such persons, but truly feared God; or to that purpose. He said again, 'As I am a prophet of the Lord, they are witches, sorcerers, deluders, and deluded; and I charge you,' speaking to her, 'never to hear them any more; and I must have you to promise me so to do; at which, I said, 'Sir, she shall not promise you that.' 'Why so?' said he. 'Because,' said I, 'I know her spirit better than you do; she is of a timorous and melancholy spirit; and if she should promise such a thing, and afterwards repent of it, or break it, I should never have peace with her; therefore, she shall come under no such promise; but it's very like she shall forbear, till it further appear whether they be such people or no, as you say they are.' So he laid his charge upon her not to hear them any more, and so left off. After which time, she did forbear to hear them, about twelve years, but would read their books, and was much taken with their humility of spirit, and great patience in their great sufferings; and about the beginning of June, 1669, I hearing divers of the people called Quakers, at Dublin, (they being newly come out of England,) and finding such powerful words, and living praises amongst them, was very desirous that my dear wife should hear them also, who, I did believe, would well approve of them; and, besides all that, I desired to have her approbation of them.

"So, on Robert Lodge, and one William Atkinson, coming to New Garden, about three miles from Castledermot, where the said people had, and yet have, a meeting-place, and I hearing of them there, some neighbours desired I would let them have a meeting at my house, I having a large barn; to which I readily consented. And so, upon the 13th of

* Now spelled Carlow.

* This is unquestionably the proper translation of the Greek *παρατροπή*, not the "like figure." Yet the common translation, though rather obscure, does not assist the advocates of water baptism.

June, 1669, there was a meeting; and the said Robert Lodge did speak, pray, and praise the Lord, with such wonderful and powerful words of truth and living praise, as I never heard from the mouth of any man before, except one Thomas Loe, another of them. And he so continued, forcing tears plentifully from many, for above five hours, without any intermission, tautology, or vain repetition of words whatsoever; and though there were some that watched to catch at his words, yet they found none; as themselves have confessed.

"And this Robert Lodge was the first of the Quakers, so called, that she had heard since the charge laid upon her by Dr. Winter, except by way of discourse, wherein she opposed none, at whose admirable parts, gifts, and grace, she was very much astonished. But before he began to speak, she had thought to have looked herself up in a room; but those thoughts prevailed not; for which thoughts, after she had heard him, she was much confounded in herself, and cast down; yet she continued in an excellent, fine, humble posture, and in a moderate way, for about two or three months after. But, upon consideration, that when in praise and prayers to the great God of heaven and earth, we speak to him as a single person, *thee* and *thou*, and yet to a mortal man, whether king, prince, lord, knight, or other superiors, we speak to him in the plural number, *you*, as a word more honourable than the other, lest we should displease him or them as men; and to speak *thee* and *thou* to our inferiors, as we did to God, was a great sin, no doubt, she thought. To which I answered her, "It must needs be so, if so be that we should speak to God, as we do to our inferiors. But when we speak to God, we come in another manner of way and style; as, *thou*, O Lord God of Abraham, Isaac, and Israel; and unto thee, O Lord, belongeth praise; and against thee, they only, have I sinned, &c.: the same that was given him of all his saints. Here it is looked upon as a far higher title and style, being given to God, without any dissimulation, more than either *ye* or *you* is to any single person, though a prince." And to this purpose I argued with her. But this was no satisfaction to her; but from that time she used the single word to single persons; which, without doubt, is most proper in all languages, and, for ought I know, is least used in our English tongue; but to say positively that it is a sin for an Englishman to use his own native country speech, I cannot find it out; yet I wish none to be offended at it, no more than King Charles is, who receives it often without taking offence at it, as far as ever I heard.

"Well, towards April, 1670, she had a strong motion or command from God, as she said, to go to Dublin, into some Cathedral there, in sackcloth and ashes; but she was in some trouble of mind how to reveal it to me, and to get my consent; and I heard of it by another, before she spoke to me herself; but at last she spoke of it to me, and told me, I must be content to give her up to the work of the Lord freely. I told her, she was my wife till death, and till then I was not willing to part with her; and I desired her to leave off

heeding of such fancies, as I supposed that was; but she was restless to get me to yield, and give way; but I gave her none at all at that time, though she begged hard, with many tears, which made me weep also, inso much, that when she came to take her leave of me, I would not suffer her to kiss me, but put her from me, nor give her a penny of money, nor was I willing to lend her a horse; but when I saw she could not be stopped without force, but was resolved to go on foot, crying out, She could not, nor must not disobey the Lord God; I gave way to the man that rode before her; that she might, if she would, take an old horse she used to ride on. So, on the 1st of April, 1670, she went to Dublin; and talking with some of her friends about it, and telling the manner of her parting with me, they persuaded her to return again, doubting the reality of her call; and advising her to the contrary, as it was told me; or at least to wait, and be sure to have a true call. So she came home again, about four days after she went, without doing any thing.

"But, within ten days after, she must needs go again, being more and more troubled, that she had not done her first intended work; whereupon, I, perceiving her trouble, and how she laboured daily to please me in every thing, hoping thereby to gain my consent and willingness to her new-intended journey, having had so bad success, without my consent; and I seeing her so restless in her mind till it was done, though she endeavoured to hide her troubles from me, as much as she could; so I, seeing there was no way but one for her to have peace of conscience, and me to be of peace outwardly, I was forced to let her go; which was no small joy to her. So she went; and on the 17th of April she went to Patrick's Cathedral in Dublin, in time of their singing and common prayer, in black sackcloth of hair, and ashes upon her head, and there stood till all was ended; and then told them, That was not the worship that God delighted in. But no man lifted a hand against her; but bade her depart in peace; which she did; and some said she was a mad woman, and some one thing, and some another; but, within two or three days after, she came home rejoicing, and was merry and pleasant with me, and very loving.

(To be continued.)

For "The Friend."

THE OAK PRUNER.

The oak trees in our neighbourhood present a singular appearance at this time, from the number of dead branches, from a quarter of an inch to an inch in diameter, which are hanging from their boughs; and the ground beneath is, in some places, almost covered with those which have fallen. Upon examination, they appear to have their wood cut off as smoothly as by a saw; and it is evident that they have hung by the bark until blown down. The pith has been eaten away; and upon splitting up the branch, we shall discover the author of the mischief, in the form of a white worm, about an inch long. The damage

which is thus committed, will, in a few years, be seriously felt, if care is not taken to check the ravages of this insect. In the excellent report of Dr. Harris, on the Insects of Massachusetts injurious to vegetation, I find the following account of the beetle which commits this mischief, and which is more numerous in our neighbourhood than has been before observed. Let every farmer examine his oaks, and collect and burn the dead branches while the worm is still in them. S.

Haverford, Eighth mo. 5th, 1842.

"The ground beneath black and white oaks is often observed to be strewn with small branches, neatly severed from these trees, as if cut off with a saw. Upon splitting open the cut end of a branch, in the autumn or winter, after it has fallen, it will be found to be perforated to the extent of six or eight inches in the course of the pith, and a slender grub, the author of the mischief, will be found to be discovered therein. In the spring, this grub is transformed to a pupa, and in June or July it is changed to a beetle, and comes out of the branch. The history of this insect was first made public by Professor Peck, who called it the oak-pruner, or Stenocorus (Elaphidion) putator. In its adult state, it is a slender long-horned beetle, of a dull brown colour, sprinkled with grey spots, composed of very short, close hairs; the antennae are longer than the body in the males, and equal to its length in the other sex, and the third and fourth joints are tipped with a small spine or thorn; the thorax is barrel-shaped, and not spined at the sides; and the scutell is yellowish white. It varies in length, from four and a half to six tenths of an inch. It lays its eggs in July; each egg placed close to the axilla or joint of a leaf-stalk, or of a small twig, near the extremity of a branch. The grub hatched from it penetrates at that spot to the pith, and then continues its course towards the body of the tree, devouring the pith, and thereby forming a cylindrical burrow, several inches in length, in the centre of the branch.

"Having reached its full size, which it does towards the end of summer, it divides the branch at the lower end of its burrow, by gnawing away the wood transversely from within, leaving only the ring of bark untouched. It then retires backwards, stops up the end of its hole, near the transverse section, with fibres of the wood, and awaits the fall of the branch, which is usually broken off, and precipitated to the ground by the autumnal winds. The leaves of the oak are rarely shed before the branch falls, and thus serve to break the shock. Branches of five or six feet in length, and an inch in diameter, are thus severed by these insects; a kind of pruning that must be injurious to the trees, and should be guarded against, if possible. By collecting the fallen branches in the autumn, and burning them before the spring, we prevent the development of the beetles, while we derive some benefit from the branches as fuel."

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH DAY, EIGHTH MONTH, 20, 1842.

NO. 47.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Extracted for "The Friend."

THE APOCALYPTIC CHURCHES.

From Elliott's Travels in Austria, Russia and Turkey.

(Concluded from page 362.)

PHILADELPHIA AND LAODICEA.

"From Philadelphia to Laodicea is a journey of two days. The road lies through the extensive plain of the Hermus; and then rounding the extremity of Tmolus, passes between two ridges of Mount Messogis. From Philadelphia to Tripolis, the scene (according to tradition) of St. Bartholomew's labours, and St. Philip's martyrdom, is a march of ten hours; and thence to Hierapolis, across the Maeander, whose inhabitants called forth the fervent prayers and zeal of Epaphras, as mentioned by St. Paul,² is a distance of four hours.

"Leaving Hierapolis, the traveller crosses the Lycus, and, after a ride of two hours, reaches Laodicea, within five hours of which is Khonos, the supposed site of Colosse. Laodicea, one of the largest towns of Phrygia, standing on the borders of Caria and Lydia, derived its name from Laodice, the wife of its founder, Antiochus Theos. But the founder and the founded are alike no more. With the glory of the one, the memorial of the other has passed away. The ruins of an amphitheatre, and two theatres, with vast masses of masonry, to which no name can be assigned, and which hold out no inducement to a traveller to visit this desolate region, are the only indications of the pristine grandeur of the city. Deserted by all but wolves and jackals, not a single human being dwells here, and but a few squalid Turks in the neighbouring village of Eski-Hissar; the vial of God's wrath has been poured out upon this church for its 'lukewarmness' in the Christian cause; and she who once boasted that she was 'rich, and increased with goods,' and had 'need of nothing,' is now 'wretched and miserable, and poor and naked.'³"

THYATIRA.

"Thyatira is somewhat farther from Philadelphia in a north-westerly, than Laodicea is

in a south-easterly direction. The moon shone brightly two hours before sun-rise, as we rode out of the gate of Ala Shehr, and crossed over the wide plain, watered by the Hermus and one of its branches, leaving Tmolus and its rugged peaks on our left; whence as we receded the scope of vision became enlarged, and those peaks proved to be only the outline of a lower ridge, above which the towering summits of the noble mountain, hitherto concealed, now developed themselves. The country, rich in resources, but devoid of living agents, teems only with the dead. In a ride of six hours to Adala, we passed cemetery after cemetery, silent, large, and full, and but two solitary villages.

"We had scarcely left Adala, on the road to Marmora, which is more than half way thence to Thyatira, when suddenly we came upon a long ridge of lava, black, barren, and irregular, as if recently ejected, about a mile in length, and of considerable breadth. In two hours we found ourselves once again opposite, though eight miles from Sardis, while in the west was seen the tumulus of Halyattes, and the Gygeran lake, backed by a range of hills, behind which arose the summits of Sipylus. The tumulus stands on the top of a ridge, with two others, about a quarter of the size of that of Halyattes, and five of inferior dimensions. On the opposite side are several still smaller. All are more or less conical in form, and covered with grass. This was the cemetery of the Lydian kings; to whom the words of the prophet may emphatically be applied, 'All the kings of the nations, even all of them, lie in glory, every one in his own house.'⁴ Each mound is built of brick or stone; but the masonry is concealed by the mould. The largest of these is one of the wonders of the world, and perhaps the most interesting antiquity in Asia Minor. Herodotus speaks of it as incomparably 'the greatest work in Lydia; inferior only to those of the Egyptians and Babylonians.' The height is two hundred, and the circumference about four thousand feet; it was raised, p. c. 562, in honour of Halyattes, the father of Croesus, at a distance of five miles from the Lydian capital.

"Thyatira belonged originally to Mysia; but in later times was always included within the limits of Lydia. It was founded by a colony of Macedonians, enlarged by Seleucus Nicator, and chosen as a depot of arms by Andronicus, who assumed the kingdom of Pergamus, n. c. 197, on the demise of Attalus. Four years afterwards, Antiochus the Great, King of Syria, supported by the abilities of Hannibal, who had taken refuge at his court, collected

his forces here before he encountered the Roman troops under Scipio Asiaticus, on the plains between Thyatira and Sardis. Like Ephesus, this city was remarkable for its devotion to the 'great Goddess Diana.' In Scripture, it is mentioned as the birth-place of Lydia, a seller of purple, who dwelt at Philippi, in Macedonia, and entertained the Apostle Paul. Its modern name is Akhissar, or the white castle; and the neighbourhood is said to rival that of Tyre in the richness of its dyes.

"On an elevated table-land, just outside the present walls, once stood, according to tradition, a royal palace of the Cesars, commanding a view of the rich plain of Thyatira, embosomed in hills. The ground has every appearance of having been formed by the debris of ancient buildings, mixed with animal and vegetable matter: in one quarter, a sarcophagus lies by the side of the excavation, whence it seems to have been lately dug, and what appears to be the corner of another has been laid bare by the spade; but the natives have so little taste for antiquities, and are so unenterprising, that they regard the labour of disinterring it as more than the probable benefit. The inscription on that which is above ground is well preserved; and it is to be hoped that some future traveller will investigate, at leisure, the subterranean treasures of this spot.

"Of the church of St. John, it can hardly be said that any vestige remains. Two sites are pointed out, nor can it be decided which is the true one: the first is close to the present Turkish burial-ground, on a small hill, which, like that surmounted by the palace of the Cesars, looks as if it consisted of ruins; the other is close to the Armenian church, where six columns are known still to exist under ground. We went to the spot with an earnest desire to examine them; but the ardor of investigation was cooled, on finding that they are now embodied in a common sewer. Such is the fate of the church whose members encouraged among themselves spiritual abominations, and against whom the denunciation was uttered, 'I will give unto every one of you according to your works!'⁵"

PERGAMUS.

"The vicinity of Pergamus is first indicated by the tall cypresses of the cemeteries, several minarets, and some houses on the slope of a hill, nestled into a nook between three mountains. As the traveller draws near, he is struck by the stupendous size of a ruin close to the gate, which towers over the petty modern structures around it, like the skeleton

² Col. 4. 12, 13.

³ Rev. 3. 17.

⁴ Isaiah 14. 13.

⁵ Rev. 2. 23.

of some giant warder guarding a Lilliput, and prepares the mind for much that is interesting in this comparatively unknown city.

"Pergamus was the metropolis of a kingdom of the same name, founded by Philetarus, the last of whose successors, Attalus Philomator, died without issue, B. C. 133, leaving his dominions to the Romans. After this event, it continued to exist as the chief city of the Roman province of Mysia; but sank, as Ephesus rose, in importance. It was the birth-place of Galen, the physician, and Apollodorus, the mythologist; and was likewise the scene of the martyrdom of Antipas, the 'faithful witness' for the truth, who was burnt in a brazen bull, within the capital of his own bishopric.

"In an age when learning and books were scarce, Pergamus contained 200,000 volumes, which were removed by Cleopatra to Alexandria, where they perished in the ruthless destruction of that famous library. It was the love of literature, prevalent in this city, that led to the invaluable discovery of parchment, hence called 'charta pergamena;' for when Ptolemy, jealous of the fame acquired by its library rivaling his own at Alexandria, prohibited the exportation of papyrus from Egypt, Eumenes II., incensed at this illiberality, stimulated his people to provide a substitute, which they soon discovered in prepared skins.

"The modern city contains 4,000 Turkish, 550 Greek, 100 Armenian, and 20 Jewish houses. Viewed from the Acropolis, the town of Pergamus seems, as it really is, completely embosomed in hills, the loftiest of which, those to the west, slope gradually to the city walls. In the south-west a more distant range presents a parallel chain. In the south-west-west, are three tumuli, beyond which the eye catches a glimpse of the sea, from whose surface rise, at a distance of fifteen miles, the lofty mountains of Mitylene.

"In the vicinity of Pergamus, an unusual number of white stones cover the ground in every direction; and the traveller can hardly fail to be struck with the local applicability of the words in which the Scriptural promise to this church is couched, 'To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.' The metaphor doubtless refers to the well known custom prevalent among the early Christians, of presenting a piece of lead or stone as a token of friendship to every brother disciple entertained in his travels: this was divided in half, and one piece was kept by the host, the other by the guest, in order that, if the latter repassed that way, he might show it as a guaranty for a kind reception by the family of his original host. Sometimes a name was written on the stone, known only to the giver and receiver. In an age when writing was so little in vogue, such pledges were useful substitutes; and the abundance of white stones in this neighbourhood, makes it more than probable, that, among the Christians at Pergamus, these were the significant pledges in

common use. If so, the Scriptural allusion is as appropriate as it is beautiful.

"Having secured post-horses, we left Pergamus much pleased with our sojourn in a city hitherto little visited by travellers. Passing out of the gates, we were surprised to see fifty or sixty children drawn up in files, with oleander twigs in their hands, to bid us adieu, and to escort us out of the city. The sight, at any time a pretty one, was in the present case more than ordinarily interesting. The children belonged to a Greek school, now held in the church of St. John, the Divine, and came to testify their gratitude for some Testaments and Pentateuchs which my companion had promised them; they profess, and, in the same place, the religion of Antipas; they dwell 'where satan's seat is;' yet 'hold fast the name, and have not (utterly) denied the faith' of Christ; and, possibly, the Scriptures bestowed by English Protestants, and thus welcomed, may be the means of leading them to embrace a purer form of Christianity than that in which they are now instructed.

For "The Friend."

NOTES ON INSECTS.—NO. 2.

ANTS.

On the 21st of last month, I observed an unusual number of large red ants running about the walks in the garden. Never having seen any of that species there before, I was curious to know what this new movement might mean, and accordingly stopped to watch them. Presently I discerned two or three different groups, each collected around an unfortunate black ant, which they were pulling along by the legs. The captives showed no disposition to bite or injure their assailants; but endeavoured, by struggling, to escape. Thinking it probable that there had been a battle between this company and a colony of black ants, that had, several weeks before, established themselves among some strawberry vines, in one corner of the garden, and that these were prisoners of war, whom they were thus conveying home, I followed, in the direction they were mostly moving, and in an adjoining field, a few yards from the fence, discovered a nest. But, instead of red ants only, I found in the nest a large population of the identical species of black ants, I had just before seen them dragging along. The black ones were very busily engaged in enlarging their holes, carrying sticks and straws, and in performing the other customary labours of the ant-hill; while the few red ones that were seen straying among them, appeared to take no part whatever in these domestic concerns. The ants from the garden continued to come straggling in, and now and then, one might be seen bringing a captive with him. Numbers of winged ants, of the red species, were crawling around the nest, and occasionally flying into the air: sometimes the black ants would lay hold of these by the jaws, and lead them into an adjacent hole; but, generally, they did not seem to molest them.

Since that time, I have frequently examined

the nest, and have never seen, except in one instance, the red ants rendering any assistance in removing dirt, or collecting food; but have several times observed the others, carrying them from one part of the nest to another. The nest of black ants in the strawberry-bed, whence, I have no doubt, the captives were taken, which, a month or two since, was a large and thriving colony, has dwindled away, until scarcely an inhabitant is to be found.

Since the above was written, the red ants were seen attacking another settlement of the blacks, and carrying off the pupae. This is a very interesting fact. The attacking party were not traced on their return; but were, no doubt, the same settlement mentioned above, as the attack was made at no great distance from their nests.

Chester County, 8 mo. 3d, 1842.

LUCY REED.

Dr. Hove's Report.

(Continued from page 264.)

After waiting a few days until she should become a little familiar with her new locality, and learn that she was among friends,—I commenced the attempt to make her take a seat at a desk with the other girls; but found that the teachers could not induce her to remain in it. As soon as I felt assured that she understood what was required of her, and that coaxing would not induce her to obey, I came to the resolution, painful as it was, to coerce her to obedience. I am not now sure that I was right, perhaps it would have been better to lose whole months in the attempt to coax her to obedience, and to manifest the kind feeling by which I was actuated, in a manner more comprehensible to her. But having no precedent to guide me, and not foreseeing how great would be her resistance, I acted according to my best judgment, and proceeded to enforce obedience. Having, therefore, her sister by her side, to assure her that a friend was near, I endeavoured gently to detain her in the seat to which her teacher had led her. She resisted, and I held her more firmly, upon which she sprang up suddenly with so much agility and force, as to drag herself across the room, in spite of all that I could do. I now took a more firm hold of her, when, finding, after a short struggle, that she could not get away from me, she suddenly darted her nails into my hands, and brought blood with every scratch; still I carried her along, upon which, as if perceiving there was a more sensible spot, she clawed at my face so ferociously, that I was forced to put up my hands to save my eyes. Taking advantage of this, and exerting a degree of strength and activity, altogether surprising in one of her age, she defied all my efforts to hold her, or to put her in her seat.

I then put a wire fencing mask upon my face, and thick gloves on my hands; and after trying gently to coax her to her place, I took firm hold of her, upon which she instantly clutched again at my face; but secured amazed at the reception which her talons met with; nothing daunted, however, she clawed at my hands, and not being able to penetrate the gloves, she curled her fingers under my coat-

sleeves, and scratched at the flesh between the cuff and the glove. This satisfied me that she was perfectly conscious of what she was about, and could exercise discretion as to the points of attack; especially, as finding that I did not now mind her nails, she quickly bent her head down, and began to bite; I, therefore, no longer hesitated to exert all my strength, and force her to her seat. Still she would not yield, but renewed the contest repeatedly for two hours, until I was almost completely exhausted, when she finally yielded. She, however, renewed her resistance twice within the twenty-four hours, and then submitted entirely.

For some time after this, she would mind no one else; and several times she made violent resistance to my will; but I procured a pair of leather hand-cuffs, and fastened her hands behind her back once or twice, and so dreaded them, that their touch was enough to make her yield. In a few weeks she became perfectly obedient and docile, and a change came over her whole manner; she would submit to have her sister leave her for hours together; moaning, however, sometimes most piteously; until at last she came to desire the society of others, and not only permitted them to caress her, but seemed to grow fond of them. She would sit quietly at her desk, and submit to what was to her incomprehensible efforts of her teacher. She began also to partake in the sports of the children, and to grow happy, showing but rarely any signs of discontent. She would not, however, remove the mysterious covering from her head, nor could we divine what manner of face she had for a month; at the end of which time she made a pair of shades, such as the blind children wear over their eyes; and at bed-time, made signs to one of the girls, that if she would sleep with her, she would remove the bag; the girl did so, and Lucy having first stuffed cotton into the sockets of her eyes, and put on the shades, removed the bag. There had been much curiosity to see her face, and her teacher went up, and found her apparently pleased; but still anxious, and inclined to cover up her head in the bed-clothes.

The next morning she came down with her face exposed, but was evidently uneasy, and if any one approached her, she instantly covered it with her hands, or her apron. Judging from her looks and actions, her feelings were those of pleasure, at having carried her point, mixed with anxiety and bashfulness about her appearance. She sat much of the time in a corner, with her face turned to the wall; but soon all shyness went off, and in a few days she smiled, and looked happy. Her face presented a singular appearance, being perfectly etiolated, as white and as inexpressive as the unexposed part of a person's arm or chest; but her features were very good, and when she smiled, her countenance became very expressive and pleasing.

For the first two months, the daily and patient efforts of her teachers were of no avail whatever. She sat passive and obedient, as far as she knew how to be so; but gave no sign of intellectual activity, or the slightest

indication that she comprehended the strange movements which she was obliged to make with her fingers. Still I hoped that by some fortuitous combination of thought—by some chance effort, she might seize hold of the helping hand which was held out to her in the dark.

The first indication of success is thus noticed, April 14, by her teacher. "I tried to teach Lucy to spell the word fig with her fingers, and succeeded in doing so, after much trouble; she would not do it, however, a second time, although she seemed very desirous of having the fig."

Nothing more of note until April 26th, when the following gratifying record was made:—"I took a fork and gave her the letters. She was very indifferent, and manifested unwillingness to do what I wished her to; but she made the letters once, and as she was ill, I did not urge. Presently Laura came in with some figs. I told her she must give Lucy one. She said, *Lucy must spell fig before I give it to her*. She went to her, therefore, and showed her the fig, and then spelled it very slowly on her own hand, and then signed to her to make the letters: this Lucy would not do at first; but Laura persevered, and motioned to her, that she might have the fig if she would spell it, and made the letters again on her own hand, and signed again to her to make them herself; at last, Lucy found that Laura was in earnest, and she spelled the word fig. Laura then patted her on the head and cheek, and seemed to be perfectly delighted that she had accomplished so much."

I had determined to persevere for six months, at least, even if she should not manifest any improvement at all; but before that time the principal difficulty was vanquished, and it became perfectly clear to me, that she had hold of the clue which was to guide her mind out of its dark labyrinth. The following extracts from the journals of two different teachers, will show that I was not alone in this opinion. The first says,—

"June 11th.—Took Lucy and Laura as usual in the morning—made the letters *k-e-y*, and Lucy set them up correctly, without assistance, twice. I then began again upon *ring*, and gave her a copy in the types. She selected the proper ones; but arranged them without order. I then gave her to understand that they must be as the copy, *r* first, &c. This she finally followed, and selected the types a second time, arranging them herself. After she had done this, I motioned for her to go; but she took a nut out of her pocket, and showed, by signs, that she wished to know what types she must set up for that. Gave her a copy, and she followed it correctly, noticing the order also. Her lesson was nearly an hour long, and she was not inattentive a moment."

"June 21st.—Lucy did better than ever before; she set up three words *alone*, and the fourth with very little assistance."

"July 3d.—Tried to find if Lucy *really* knew the letters in each word, or if it was all by imitation that she succeeded in spelling them; made the letter *k* with my hand, and a

sign that she should find it on the board, and give it to me. She tried three other letters before she came to *k*, but afterwards handed it out. I then took another letter *e*, and met with the same success."

"July 13th.—Lucy did unusually well in her lesson this morning. She spelled three words correctly, and succeeded better in finding the letters separately. When I asked her for *k*, she found it without hesitation, and also *e*. She has learned the places of most of her types, and can put them away very quickly."

"For several days I have been trying to teach Lucy to call for what she wants at table—commenced with *cake*, and have tried three successive evenings, but without entire success, until to-night: the first time she wanted it, she only passed her plate as usual, but upon touching my hand she spelled it alone; the second time she touched my hand, and waited till she perceived I was attending to her, and then, *without any sign from me*, pointed to her plate, and spelled *cake*!"

This was indeed a most gratifying triumph; and should I describe the joy with which, in common with her teachers, I hailed it, many would deem me extravagant: they might say, "what! do you think it a great thing that this girl should be removed, far from her home, that she should submit to restraint and contradiction, that five months of tedious labour should be bestowed upon the attempt to teach her so simple a thing as to ask for a piece of cake, by using the letters *c-a-k-e*, and instead of using a natural sign, or of feeling around the table until she found it?" Such, I fear, were the reflections of her parents; for, at this very time, they concluded to take her home. But I am sure I was right; and happy should I be if all the hours of my life could be devoted to so useful a task, as were those in which I was trying to forge the first link in the chain of communication with a human being, so thrown without the pale of humanity as was poor Lucy Reed.

I am not without hope that her parents will conclude to forego for a season the natural desire of having their unfortunate child near them, in consideration of her future life.

They may be assured, that although she may not have all the luxuries and delicacies, by which alone they can manifest their love for her; yet she will be receiving that food which nourisheth the soul, and which may be a source of enjoyment to her, long after they are in their graves.

(To be continued.)

Progress of Temperance in New York.—An interesting report of the progress of the temperance reform in New York, represents that 179,624 names have been enrolled, of whom 120,000 have taken the total abstinence pledge. In this aggregate, are included 237 clergyman, 429 physicians, 4976 Germans, 900 coloured persons, 13,350 seamen, and 23,300 Irish, Protestants and Roman Catholics. Licensed grog-shops, within ten years, have decreased sixty-three per cent., and pauperism and crime in about the same proportion.

THE NOBLE SOUL.

"An English gentleman and his lady, who were on their passage to the East Indies, in one of the vessels of the English fleet, paid a visit to the admiral's ship, leaving two young children in the care of a negro servant, who was about eighteen years of age. A violent storm arose during their absence, and the ship containing the two children was fast sinking, when a boat arrived from the admiral's ship, for their relief. The crew eagerly crowded to the boat; but the negro, finding there was not room for him and the children, generously put them on board, and himself remained on the wreck, to be engulfed in the raging ocean.

This interesting circumstance has been made the subject of the following lines, by S. Osborn:—

Tremendous howls the angry blast!

The boldest hearts with terror quake!

High o'er the vessel's tottering mast

The liquid mountains fiercely break!

Each eye is fixed in wild despair,

As death displayed his terrors there;

Now plunging in the dread abyss,

They pierce the bosom of the deep;

Now rise where vivid lightnings hiss,

And seen the murky clouds to sweep.

Through the dark waste dead thunders roll,

And horrors fill the frigid soul!

The storm abates, but shattered sore,

The leaky vessel drinks the brine;

They seek in vain some friendly shore;

Their spirits sink, their hopes decline!

But, lo! what joys succeed their grief!

Kind heaven bestows the wished relief!

See, on the deck young Marco stands,

Two blooming children by his side,

Entrusted to his faithful hands,

"A mother's joy, a father's pride;"

Though black his skin as shades of night,

His heart is fair, his soul is white!

Each to the yawl with rapture flies,

Except the noble, generous boy;

"Go, lovely infants, go," he cries—

"And give your anxious parents joy;

No mother will for Marco weep,

When fate entombs him in the deep!"

"Long have my kindred ceased to grieve,

No sister kind my fate shall mourn;

No breast for me a sigh shall heave;

No bosom-friend wish my return!"

He said, and sinking, sought that lappety shore;

Where toil and slavex vex the soul no more!

True Principles of Oratory.—The following advice of President Witherspoon to his pupils, might be a benefit to some orators of the present day. "In the first place, take care that ye never begin to speak till ye ha' something to say; and secondly, be sure to leave off as soon as ye ha' done."

A friend, who has just returned from Delaware, whither he had gone to spy out the land for the good things thereof, informs us that the peach crop promises unusual abundance, and there are spots in that favoured peninsula where are more of this delicious fruit than would amply supply the demand of two such markets as Philadelphia.—*Camden Mail.*

THE FRIEND.

EIGHTH MONTH, 20, 1842.

We would call the attention of the readers of 'The Friend,' to the matters detailed in the two numbers of the "Notes on Insects."

The very extraordinary habits of the ants, long since attracted the notice of naturalists, and excited the wonder and admiration of all who observed them.

The older readers of this periodical will probably remember the series of essays on this subject, contained in the eighth volume, (pp. 321-370,) where the observations of Huber, and some other European naturalists, are given considerably in detail. Our younger readers are requested to turn to those essays, or to the interesting work on Entomology by Kirby and Spence, for the particulars of those habits, which the "Notes" tend to confirm. The facts noted by our Chester County correspondent are the more valuable, as the details of Huber have not been before confirmed, as applying to any of the species of ants in this country.

Huber states that the red ants, (or *legionaries*, as he terms them,) in their plundering expeditions against their neighbours, content themselves with the pupæ, or eggs, which are hatched in the cells of the ant-hill, and reared with the same care as those of their own; but the observations of our correspondent would seem to indicate that those which fell under his notice occasionally carried off perfect insects. The subject will be further elucidated in future numbers.

The idea upheld by Huber and some other writers, of the black ants hatched in the nest being in a state of slavery, is hardly a correct one; for they are not aware of any degree of servitude; nor are they under any restraint. Their position is simply this: they know no other home than the one they inhabit; there they were hatched, and all their thoughts of home centre there; their habits are industrious, they therefore work; while the red ants are apparently more inclined to predatory enterprises than the dull routine of every-day labour. The instinct that would lead them to rear within their own precincts labourers who will freely do that for them, which their habits discipline them to, is most astonishing.

Specimens of the black and red ants described, may be seen at the publication office of "The Friend."

MEMORIALS.

In "The Friend," of the 30th ult., it was announced that a small volume had been printed under the title of "Memorials concerning deceased Friends, members of the Yearly Meeting of Philadelphia, published by its direction." The work is now bound, and is for sale by

NATHAN KITE,
Apple-tree alley and Fourth street,
KIMBER & SHARPLESS,
No. 50 North Fourth street,
And GEORGE W. TAYLOR, up stairs.

FRIENDS' SELECT SCHOOLS.

The school for boys will open in the new building on Cherry street, above Eighth, on Second day, the 29th of the present month.

The school for girls will open at the same time, in the building on James street, above Sixth.

It is desirable that the pupils may enter early, it being found to be of great advantage to them to commence their studies at the opening of the session.

HADDONFIELD BOARDING SCHOOL.

FOR GIRLS,

Under the care of Amy and Sarah Eastlack, will be re-opened on Fourth day, 31st of this month. Terms of admission, are 32 dollars per quarter, of 12 weeks; payable in advance—washing, fuel, and lights included. Books and stationary furnished at moderate prices. Each pupil to be supplied with wash-basin, towels, &c.; and to have all things distinctly marked. Those who wish to place their children in this school during the fall or winter, will please forward their names early to the proprietors; if by mail, postage paid.

N. B.—The pupils, with their teachers, attend the religious meetings of the Society of Friends.

8 mo. 10, 1842.

A young woman, a member of the Society of Friends, wants a situation as an assistant teacher in a school, or as a teacher in a private family. Reference to Ingram Parke, No. 465 Market street, or Benjamin Albertson, No. 45 North Sixth street.

DEED, in Cincinnati, Ohio, on the 7th of Third month, 1842, Jous Davis, a member of the Society of Friends, in the 68th year of his age. He was, from his youth, remarkable for his unwavering attachment to the doctrines and testimonies of the Christian religion as professed by the Society of Friends; and it was not till on many occasions to be engaged in "earnestly contending for the faith which was once delivered to the saints."—In all the trials which beset his path through life, it was his earnest prayer, (to use his own expression,) that he might be preserved sound in the faith.—For some time before his death, his mind had in a great measure become released from the objects of time, and seemed to be almost wholly occupied in a concern for the prosperity of our Society, and for the guarded, religious education of the youth belonging to it. With the importance of the latter subject, he seemed deeply impressed. As a means of promoting it, he recommended the daily assembling of families, and in addition to reading the Holy Scriptures, that our young Friends be encouraged frequently, and carefully, to read the writings of early Friends, with a desire to become better acquainted with, and more consistent in their support of our doctrines and testimonies.—His Christian sympathy and benevolence was broad enough to embrace the whole family of mankind, and particularly the oppressed African race; in whose behalf he always seemed to manifest the deepest solicitude, and took a lively interest in both their temporal and eternal welfare.—His last painful illness was marked by resignation to the Divine will, and a few moments before the final close, he was engaged in earnest supplication to the Throne of Grace,

—, on the 22d of Fifth mo., 1842, MARY MOAR, widow of Robert Moore, in the 94th year of her age—a highly esteemed elder of Sadsbury Meeting. Much might be said of the blameless circumspect life of this dear mother in Israel, who, by an early submission to the cross of Christ, and obedience to the teaching of his Spirit in the heart, was favoured with preservation, and qualified for usefulness in our religious Society. By the even tenor of her long and peaceful life, she held out the encouraging language, come and follow me, as I have endeavoured to follow Christ; and through watchfulness, experiencing her days work to keep pace with the day, as a shock of corn fallv ripe, she was gathered into the garner of everlasting rest.

Observations on Baptism: being a Reply to a Letter on that subject, addressed to the Society of Friends.—By ENOCH LEWIS.

(Concluded from page 367.)

Upon the declaration of Paul that Christ sent him not to baptize, but to preach the gospel, the writer of the letter intimates, that this does not mean that baptizing was no part, but that it was not the *chief part* of his commission. But this construction of the apostle's words not only contradicts his positive testimony, for he plainly asserts, Christ sent me *not to baptize*, but to preach the gospel; but it represents him as uttering a very puerile sentiment. Who can suppose that baptizing with water was ever the chief part of the commission of any gospel minister? Giving to the practice of water baptism, all the importance which our author appears to claim for it; call it an outward sign of an inward and spiritual grace; suppose that our Lord, when he commanded the apostles to go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, intended this baptism should be with water; still it would be obvious, even on this supposition, that preaching the gospel, or teaching all nations, was the chief part of the commission. A little reflection will satisfy us, that baptizing with water was not the *chief part* even of John's commission. He is described by the prophet, as the voice of one crying in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God. (Isa. xl. 3.) The angel told Zacharias, that his son should turn many of the children of Israel to the Lord their God; that he should go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Luke i. 16, 17.) And when John is introduced to us in his ministerial capacity, we find him *preaching* the doctrine of repentance; (Matt. iii. 2—6. Mark i. 3—8. Luke xiii. 3—9;) and the people went out to him, and were baptized of him, confessing their sins. The evangelist John testified of him, that he was sent for a witness, to bear witness of the light; that all men through him (or it) might believe. (John i. 7.) Hence we may perceive that preaching, not baptizing with water, was the primary object of his mission; yet, he was sent also to baptize with water. (John i. 31.)

The writer of the letter considers the fact of the Apostle Paul having baptized a few of the Corinthians, as an evidence that baptizing was a part of his commission. If Paul had asserted that he baptized those few by *Divine command*, the inference would have been a fair one; but he has not. On the contrary, he thanks God that he had baptized *but few*; lest any should say, that he had baptized in his own name. If he did not baptize with his own hands, but commanded others to perform this rite in his stead, this imputation might still have been cast upon him. But if he neither baptized with his own hands, nor by the hands of others, this charge could not be made. Upon what authority this writer founds

the assertion, that Paul commonly baptized by the hands of others, is not easily seen. We find, indeed, that Peter commanded some who were converted by his ministry to be baptized; and it is very probable, or at least possible, that assistants may have been employed; but we do not find a solitary instance in the history of Paul, in which he commanded any of his converts to be baptized by the hands of others. The Scriptures do not, as our author asserts, "expressly tell us, that Jesus made and baptized by his disciples, more converts than John." The evangelist informs us, that the Pharisees heard that Jesus made and baptized more disciples than John. But, as if to correct this account, he adds: "though Jesus himself baptized not, but his disciples." If the narrative had been what our writer represents it, that Jesus baptized by his disciples, though not with his own hands, this assumption would have overthrown his argument in relation to Paul. In the first case, when he wishes to find a sanction of water baptism, he tacitly admits, that an act which a man does by the agency of another, he does himself; but when the apostle expressly disavows having baptized more than a few, the supposition is adopted, that all but a few were baptized by him through the instrumentality of others. I must be presented with testimony of a very convincing character, before I can admit that the apostle ever resorted to such a puerile subterfuge. It is more consistent with his fearless character, to suppose that he would openly avow as his own, every act which was done by his authority.

To show the necessity of water baptism, our author quotes the first two verses of the sixth chapter of the Epistle to the Hebrews. "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, (cited baptism) and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Here, among the principles of the gospel of Christ, he says, we have enumerated two virtues; repentance and faith; two ordinances; baptism and laying on of hands; two doctrines; the resurrection and the judgment.

In this quotation he has, either by accident or design, changed the word, on account of which the citation was evidently made, from a plural to a singular. If we correct this error, we disorganize his binary combinations; for allowing his argument, we have instead of two ordinances, at least *three* baptisms, (how many we are not informed,) and the imposition of hands. These baptisms, we are told by the writer of the letter, cannot signify the washings in the Mosaic law, for they are reckoned among the *principles* of the doctrine of Christ. If considered as spiritual, he asks, Why then joined with laying on of hands?

If I thought proper to insist, that the baptisms here mentioned, are spiritual, I should ask, Where we find baptism with water connected with the imposition of hands in any part of the New Testament? And whether we do not read in more places that one, of the effusion of the Holy Ghost following the im-

sition of the apostle's hands? (See Acts viii. 17, and xix. 6.)

The point, however, upon which his argument turns, is the meaning of the word *principles*. He appears to have construed the term, *elements, constituents, fundamental doctrines*. If water had not exercised a little refractive power on his vision, he might perhaps have perceived, that the context assigns a totally different meaning to the word; and, consequently, that the basis of his argument lies in a misconception of language. The apostle had been speaking in the preceding chapters of the Levitical priesthood; and showing that those who were ordained to this priesthood, were compassed with infirmity, and were therefore capable of feeling for the weakness of others; and that our Lord, who was ordained a priest forever, took not on him the nature of angels, but the seed of Abraham, and was tempted, as we are, yet without sin. That as the priests under the law, were such as were called of God, not such as assumed the honour to themselves; so also Christ glorified not himself to be made a high priest; but was ordained one by him, who said unto him, Thou art my Son, this day have I begotten thee. The calling of Abraham, the priesthood of Melchisedec, the ceremonies of the law, the predictions of the prophets, were all preliminary to the dispensation of our Lord. These were the beginnings, not the completion of the dispensation which was designed to be perfected by Christ. These preliminary doctrines the apostle proposes to leave, not occupying his Epistle with their discussion. They were largely and clearly unfolded in the Hebrew Scriptures already extant. But he proceeds to explain the superiority of our Lord's priesthood and ministry, to those which had preceded them. Adam Clarke, upon this passage, observes, that the first part of this verse "might be translated, *the discourse of the beginning of Christ*, that is, the account of his incarnation, and of the different types and ceremonies in the law, by which his advent, nature, office and miracles were pointed out." The words of the apostle, he says, may be understood thus, "Leave the law and come to the gospel. Cease from Moses and come to the Messiah." Upon the doctrine of baptisms, the same author remarks, "I am inclined to think that all the terms in this verse, as well as those in the former, belong to the Levitical law; and are to be explained on that ground. Baptisms, or immersions of the body in water, sprinklings and washings, were frequent as religious rites among the Hebrews; and were all emblematical of that purity, which a Holy God requires in his worshippers, and without which, they cannot be happy here, or glorified in heaven."

The foundation of all the doctrines enumerated in these two verses, had been laid in the Old Testament or Hebrew Scriptures, but their full development and spiritual application were reserved for the gospel, by which life and immortality are brought to light.

The writer of the letter justly remarks, that the silence of one evangelist cannot be admitted to contradict the testimony of

another; and I do not apprehend that Friends have ever questioned the authority of the text, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world." (Matt. xxviii. 19, 20.) Our belief in the obligation implied by this passage, is not weakened by the silence of Luke, in regard to baptism. We are willing to take the text as the evangelist left it, without changing its meaning, or weakening its force by a paraphrase. And I seriously ask the writer of the letter, whether he is willing to take it in the same manner. I do not see how the doctrine which he advocates can be supported from this text, unless we admit a small interpolation. Read the passage baptizing *with water*, in the name, &c., and the text will be more to his purpose than it is as Matthew left it.

I am aware the advocates of water baptism insist that water must be understood. But as the word is not in the text, we require something besides their assertion, to authorize its introduction. If it could be shown from other parts of the Holy Scriptures, that baptism with water was ever introduced into the Christian system by Divine authority, or that our Lord had ever commanded his disciples to baptize their converts with water, we might rationally suppose that water was intended in this command. As the ceremonies of the law, which the people of Israel were required to observe, were commanded in terms too explicit to admit of doubt with regard to their obligation; it appears reasonable to suppose, that a ceremony which Christians were required to observe, would be enjoined in terms equally clear. When the advocates of water baptism are pressed to produce a direct command for its observance, they resort, I believe, invariably, to this text; and the corresponding one in Mark. Here is their authority; and yet to make them support this doctrine, we must interpolate the words on which the whole argument rests. If a command to continue the baptism with water through all succeeding generations, as a standing ordinance of the Christian church is not found in this text, I believe it is altogether vain to look for it in any other. It is therefore a subject of serious inquiry, what is the true meaning of this solemn injunction.

It is admitted on all hands, that the Greek verb in the 19th verse, which is rendered *teach*, more properly signifies *proselyte*, or *make disciples*. The command then was to *proselyte* all nations, or *convert* them to Christianity, baptizing them in the name of the Father, Son and Holy Ghost.

What did our Lord mean by baptizing? We find two baptisms distinctly mentioned in the New Testament: the baptism with water which was John's; and the baptism with the Holy Spirit, which is Christ's. When he commanded his disciples to baptize, as well as to teach, the necessary inference is, that the baptism, as well as the instruction, was to be such as they had learned, or should learn, from him. They were not directed to teach

the law of Moses, or the traditions of the elders, but to observe all things whatsoever Jesus had commanded them. As they were the chosen ministers of his dispensation, we must admit that their whole mission was suited to the religion which they were ordained to promulgate. Every thing in their commission, which admits of more meanings than one, ought, unquestionably, to be so construed, as to preserve a proper relation to the work to which they were appointed. If our Saviour had previously instituted a baptism different from that of his forerunner, we should have no doubt, that the baptism designed in his charge to his disciples, was his own, and not that of John. Now John expressly declared, that he baptized with water unto repentance, but he that was to come after him, should baptize with the Holy Ghost and with fire. Here the word baptize, is applied to two very different things. The baptism with water is contrasted with that of the Holy Ghost. Upon what principle of construction can we then unite water with the baptism of which our Lord was the author and minister? We nowhere find water mentioned in the New Testament, as a part of our Lord's baptism. He had before told his disciples, that without him they could do nothing; and he now told them, that he would be with them always to the end of the world. Here was a consolatory assurance that they would, if faithful, be enabled to perform all that was required. But they were not to proceed immediately in the execution of their mission. They were required to tarry at Jerusalem, until they should be endued with power from on high. They did thus tarry, and were endued, on the day of Pentecost, with power not only to preach repentance and remission of sins through his name, with convincing energy; but they were also enabled to work miracles, and baptize with the Holy Ghost. While Peter was speaking at the house of Cornelius, the Holy Ghost fell on all them which heard the word. Here was the true Christian baptism attending the ministry of the apostle. This was to those who heard him, a seal and evidence of his apostleship. And a measure of the same baptizing power is still witnessed to attend the true gospel ministry. When this power is totally wanting, we may safely question the authority of the preacher. Our blessed Lord taught the people as one having authority, and not as the scribes; and the apostle Paul testified, that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; "For our gospel, says he to the Thessalonians, came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And the apostle Peter writes to the believers respecting "them that have preached the gospel unto you *with the Holy Ghost* sent down from Heaven."

Our author, near the close of his letter, endeavours to prove that the apostle, when he informed the Galatians, that as many of them as had been baptized into Christ, had put on Christ; meant by putting on Christ, nothing more than solemnly assuming his name, and binding themselves to fulfil his command-

ments, both of which things, says he, we do in baptism. It is probably unnecessary to spend much time in the inquiry how far these things are done in baptism, as usually administered among many Christian professors. Do children, when sprinkled in the nurses' arms, *solemnly* assume the name of Christ, and bind themselves to fulfil his commandments? Can others *aravingly* make this engagement on their behalf; while the children themselves are altogether unconscious of the assumptions or engagement? But were the subjects of baptism always adults, voluntarily assuming the profession of Christianity with all its responsibilities, still, I conceive, that being baptized into Christ, and putting on Christ, must be admitted to have a much deeper meaning, than the writer of this letter has assigned to them.

The apostle informed the Galatians, that they all were the children of God by faith in Christ Jesus. This is analogous to the declaration of John; as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John i. 12, 13.) Consequently none of them were the children of God, except as they had received the adoption through the operation of faith in Christ Jesus. The apostle then adds, For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Our Lord, when he directed his disciples to *proselyte* all nations, commanded them also to baptize them into^a the name of the Father, Son, and Holy Ghost. Now we may understand the *name* here, as it is frequently used in the Old and New Testament, viz. as indicating the spirit and power. Save me, O God, by thy *name*; and judge me by thy strength. (Ps. liv. 1.) The Lord hear thee in the day of trouble: the *name* of the God of Jacob defend thee. (Ps. xx. 1.) The *name* of the Lord is a strong tower; the righteous runneth into it, and is safe. (Prov. xviii. 10.) Thy *name* is as cinnamon poured forth; therefore do the virgins love thee. (Cant. i. 3.) Where two or three are gathered together in my *name*, there am I in the midst of them. (Matt. xviii. 20.) Even the devils are subject unto us through thy *name*. (Luke x. 17.) By what power, or by what *name* have ye done this? By the *name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, by him doth this man stand here before you whole. Neither is there salvation in any other, for there is no other *name* under heaven given among men, whereby we must be saved. (Acts iv. 7, 10, 12.) To be baptized into Christ, is therefore to be baptized into the name of the Father, and of the Son, and of the Holy Ghost. For, as the apostle John declares, these three are one. Those who are baptized into the spirit and power, the light and life of the Son, are baptized into the name of the Father, and of the

^a It is, I believe, admitted, that *into*, rather than *in* the name, is the proper translation.

son, and of the Holy Ghost. Those, who are baptized into Christ, into the name, spirit and likeness of Christ, have truly put on Christ. Such as have really and truly put on Christ, are in Christ; and if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new. (2 Cor. v. 17.) Such are the partakers of the Divine nature. (2 Peter i. 4.) I in them, said our blessed Lord, and thou in me, that they may be made perfect in one. (John xvii. 23.)

Having extended my observations much further than I expected when they were commenced, I shall now endeavour to draw to a close. But previously to dropping the subject, I may assure the writer of the letter, that I do not apprehend the Society of Friends, in general, or many, if any, individuals among them, are guilty of the injustice which he attributes to them. The Tract to which the letter was intended as a reply, certainly does not charge the Episcopalians, or any other body of Christians, with denying the necessity of that purification of heart, which the baptism of John, and the washings of the Mosaic law, were designed to typify. The writer of the Tract has endeavoured to show that a mere outward profession of Christianity and a baptism with water, never can make a real Christian; but that those who will justly claim that title, must experience a change of heart, which nothing but the power and spirit of our Saviour can produce. To this doctrine, I hope the Episcopalians will not object. And I sincerely desire that the writer of the letter in question, and all others who have taken upon them the name of Christ, and profess to be his followers, to whatever denomination they may belong, and whether they have been baptized with water or not, may experience the true and saving baptism, into the name of the Father, and of the Son, by which the answer of a good conscience may be obtained. That as there is one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all, (Eph. iv. 5, 6,) they may witness the sanctifying influence of this one baptism, and the justification which comes by faith, and thus be of the happy number of those who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Phil. iii. 3.)

I apprehend it will be found, that in such degree as the baptism of which our Lord himself is the minister, the baptism of his spirit and power, comes to be experienced, the confidence which may have been reposed in the application of water will decrease, and eventually vanish away. He that believeth on the Son of God, hath the witness in himself; but this witness is altogether independent of mere outward and typical observances.

The religion which our Saviour came to establish, is unquestionably a spiritual religion; not a system of types and shadows, but of universal and permanent righteousness, suited to all times and to all countries. In the prophecies respecting it, we find its spiritual character always recognized. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh

come, and unto him (not to the types by which his work was prefigured) shall the gathering of the people be. (Gen. xlix. 10.) Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them, to the greatest of them, saith the Lord. (Jer. xxxi. 31—33.) And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions. And also upon the servants and upon the handmaids in those days I will pour out my spirit. (Joel ii. 28, 29.) When our Lord was asked by the Pharisees when the kingdom of God should come, he answered, The kingdom of God cometh not with observation, (or outward show;) neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke xvii. 20, 21.) We are also told, that the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Rom. xiv. 17.)

For "The Friend."

ANNE WRIGHT.

"A brief and true relation of Anne, the wife of William Wright, of Castledermot, in the County of Kildare, in Ireland, who deceased the 1st day of December, 1670.

(Continued from page 268.)

"But she had not been long at home, till she was strongly moved, or commanded to go through the streets of the city of Cork, in like manner, but knew not how to reveal it to me, and not displease me; but, if possible, to get my consent or permission. So I heard of it from another, some weeks before she told me; for which I was not well pleased with her, that she should not reveal it to me first. But she said she knew not how I would take it, and therefore did hide it from me as long as she could; but the appointed time being nigh, she desired I would let her have twenty shillings, and give my consent to her journey, and she would not be long absent, nor trouble me for a horse, for she had a friend would lend her one. So, seeing her in that restless condition, and not knowing but that it might be of God, I gave consent, but seemingly to be more unwilling than really I was, giving her the money; saying, if I were sure that it was of God, and his call to his work, I should be glad, and as willing as she; or to that purpose. Whereupon she, with no small joy, said: 'my

dear love, fear not; thou shalt see me return in safety and peace, when I have done what the Lord requires of me.'

"So, upon the 1st of June, 1670, she took her journey with Thomas Moore, who rode before her, on his own horse, to Cork, and she went through that city in sackcloth and ashes; and afterwards went to the mayor of Cork, to reprove him, as I suppose, for his cruelty and bitterness in the persecuting of those people; who threatened to have her whipped through the city as a vagabond and an idle person; and was sending her away to the jail by an officer, had not one John Hammond stepped in to the mayor, and desired him not to do it, for she was no such woman, but the very contrary; and that he knew her husband to be an honest and sufficient man. So the mayor asked her if she had her husband's consent. She said her husband did condescend, knew of her coming, and gave her certificate. He asked her if her husband would certify that under his hand, attested by two or three justices of the peace of the county of Kildare? To all which he required the said John Hammond to be bound; who was immediately bound in an hundred pound bond, or recognizance, to make it appear, within a certain short time, I think, less than a month; which certificate I sent, attested under two justices' hands, and my own, with my letter to the mayor, reciting all her former life, &c.

"After she was come home, which was the 16th of June, aforesaid, being the sixteenth day after she went, being very hearty and pleasant, and at rest in her mind, having done what was required of her, she staid at home the rest of June and July; but, soon in August, a friend of mine told me that she feared she was not yet satisfied, but doubted she would have a call for England, which put me into an admiration, and some trouble was upon my spirit and in my mind, to add to my other worldly troubles; but when she could hide it no longer, but that the time grew nigh that she must needs go through London, as she had done in Cork, and therefore desired me to give her up wholly to the Lord, and to his work, as she had often done before, for she had a great work to do.

"But I gave her little hopes of my condescending to her request, telling her, I was not bound by any law of God, or man, to give her up, or part with her, upon any such conceits, or strong fancy as she was daily conceiving in her melancholy mind; yet, though I thus said, I had a secret consideration in my mind, that perhaps it might be the work of God. But I would not show my mind to her, but rather seemed to oppose; arguing the case with her, how she could make it out to be lawful, by any law of God, or man, for a wife to leave her husband and family, against his will, and without his consent. But she said, she hoped to have my consent; and, indeed, she laboured daily for it, telling me she brought me a good estate, and she had been no chargeable wife to me; she had spared many a pound, which other wives had spent of their husband's, in such things as she never delighted in; but if I would but now let her go to do this work which God had commanded her, she would be

willing to do any thing for me all her days, that would not offend God; and he said, 'that God will bless thee the better for it.' But the next morning, after I was up, I heard her cry very loud, and running in to see what was the matter, she was wringing her hands, sitting upon the bed, and crying with a loud voice, saying: 'Oh! that I may never disobey my God, whatever becomes of me! Oh! that I may be faithful to the Lord my God, all my days! Oh! I had better never to have been born, than I should disobey the Lord!' And thus she lamented, as if her poor heart would break. Whereupon I persuaded her to hold her peace, and be contented, and she should have her heart's desire; for if the Lord had commanded her to do his work, he would find out a way to bring it to pass, and make her way plain before her; or to this effect.

"So she was contented, and I was glad I had pacified her; and from that hour I was resolved not to hinder her; and when the time drew near, I asked her how she did intend to go, or travel? Had she any store of money? She said she hoped I would give her some. I told her she was not ignorant of my great affairs, and occasions I had daily for money; but, said I, 'How much do you expect from me?' She said, forty shillings. 'Alas!' said I, 'what will that do for you, or how long will that last?' She said, God would provide for her. I said she had taken near twenty shillings from me lately, where was that? She said she had it, but hoped I would give her more to it; whereupon I gave her four pounds more to it,—half in gold, the rest in English money, which I had provided for, though I seemed to be against her journey. I told her I hoped it would serve her to London at least, and then, what she had need of, she might take up of some Friend, and I would answer her bill; which was not five pounds more in all her whole journey, and she bought a Bible, a Testament, and divers good books, and other things. But, before her appointed time of going, I had an occasion to go from home, and I ordered a man and horse to go to the ship, which was at Passage, near Waterford; and because she had often begged of me to give her wholly up to the Lord, I did resolve to do what I did in writing; to which there should neither be adding nor diminishing; but that I might know. And therefore I had prepared a little book to give her, just at my parting with her, which showed her how far I gave her up unto the Lord, and leave to go; my prayers to God to prosper her in his own way and work; and for her safe return to her habitation. All which, I humbly and heartily, in faith and zeal, did beg of the Lord for her, before she went, and afterward, till she returned; which said words, yea, every line in the said little book was as exactly performed, fulfilled, granted, and brought to pass, by Him of whom they were desired, without doubt, as ever any thing was done; which said little book she had along with her, and brought it safe again; whose words here follow verbatim.

"On the back of the book was written:—

"For Anne Wright, these to read and consider thrice over, at least, or once every week."

"Anne Wright, my dear wife, in order to thy intended journey and voyage, I write these things for thee to look upon and peruse. Thou art my wife till death us do part; and by God's great mercy and goodness, we have enjoyed each other this twenty-six years and more, in prosperity and adversity. The Lord our God has delivered us out of many and great tribulations and afflictions; praises to his holy name, for all his mercies and goodness towards us! Thou hast, of late, often begged of me to give thee up to the work of the Lord, whose work thou sayest thou art going about now, and intends to take thy journey towards Waterford to-morrow, being the 22d day of this August, 1670, and from thence to London, there to do the Lord's work; and I see there is no staying of thee, thy haste and violence are such. Well, this I say unto thee, upon condition that it be wholly the work of the Lord God of heaven and earth; the God of the spirits of all flesh; the living God of the living saints; I do let thee freely go to do his work he hath appointed thee to do, according to his will and good pleasure.

"But to the work of any other do I not give thee up; no, not for a minute of time; but to his work and service only, who gave thee unto me, even the God of eternal glory. Do thou his will and work; and what he has for thee to do, do it with all thy might, and the Lord prosper thee in it, and deliver thee from all thine (and His) enemies, both of soul and body, and keep thee in his true fear, and in obedience to his will, and bring thee safe back again to this place, for his name and mercy's sake; that when his appearance to thee is made plain to me and to us both, we may, with one accord, praise his holy name, for all his goodness to us.

"And this I further say, and advise, if it may be received, and not slighted or despised: do nothing in those extraordinary ways or things, but what thou hast a clear call from God for, otherwise thou shalt not prosper; for my poor (and by some despised) prayers shall be to prosper and preserve thee in the Lord's work, so shall I and others believe that he sent thee. Well, when the said work is done, remember thy family, who will long to know what is become of thee; and know that thou hast some work there which thou oughtest to look after; which all people, both saints and sinners, know to be thy lawful work, and thy duty.

"But thou hast always laid the burden of the world wholly upon my back, and thou art not satisfied that I see not as thou seest in every thing; but this I say unto thee, if thou hast that white stone, wherein is the new name written, that none knows but he or they that receive it, thou canst not impart it to another. Make good use of thy self, and know that it was given thee; and he that gave it thee, can also give it to whomsoever he pleases; for he will have mercy, and blessed be his holy name, he has had mercy on me abundantly, and I bless and praise his holy

name. I can believe, and do believe for more mercy, without any doubting. Praises, praises to his eternal, holy name, forever and ever!

"Let me hear from thee as often as thou canst, how it is with thee, whether it be good or bad; for it will be more satisfaction to me to know the truth, though bad, than to be in fear of worse.

"Thou mayst write to Samuel Claridge, near Nicholas Gate, in Dublin, to be sent to me. Let not thy letters be over large; but short, true, and pithy: and so the true, powerful, living, and eternal, mighty Jehovah, even the God and father of our Lord Jesus Christ, who, with the Son and Spirit is one, in love, in unity, in power, and in glory eternal, keep thee in the perfect way of his truth, from all delusion of satan, and from every false way, now, and at all times, by sea and by land, by day and by night, in body and in soul, for evermore. Amen! saith he that can love thee and pray for thee, thy old friend and husband,

"WILLIAM WRIGHT.

"Castledermot, in the County of Kildare, in Ireland, 21st of August, 1670.

"P. S.—My dear, I do further advise and entreat thee, that thou go not to see any old acquaintance, or kindred, till thou hast done thy work thou goest about, as aforesaid, except thou shouldst be stopt and imprisoned: then use thy liberty of sending, or not sending to them. And if thou shouldst see Thomas Hatton, my cousin John Wilson, or my sister and her husband, remember my kind love to them all, or as many as you see of them; but step not out of thy way for me, or on my account, except I desire it of thee. Thomas Moore, I hope, will not leave thee, except thou be in restraint, and not he; and if so, he will not leave thee suddenly. God keep you both in his love and true fear, saith and prayeth he who always wishes thy eternal good,

"WILLIAM WRIGHT."

"This little book she carried along with her, and brought it safe back again. She was not a little glad when she first read the aforesaid lines; for she had her heart's desire when she got me to condescend. But it seems she did not go until the 26th day of August: that was four days after; for her Friends, or the church, being met together, would not suffer her to go without the company of a woman. So Mary, the wife of Major Bennett, being strongly moved to go along with her, but did not reveal it till very near the time. Much might be said of Mrs. Bennett's movings and calls to go with her, which I cannot here conveniently mention. So she went with her the whole journey, and Thomas Moore along with them, by a general consent."

(To be concluded.)

To do evil that good may come of it, is for bunglers in politics as well as in morals.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH-DAY, EIGHTH MONTH, 27, 1842.

NO. 48.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,

No. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

LUCY REED.

Dr. Howe's Report.

(Continued from page 371.)

The doctor mentions that he could relate many circumstances respecting Lucy, which would interest the psychologist, and from which the educator, comparing her case with Laura, would not fail to draw valuable inferences respecting the importance of early training; but this would swell the report to a volume. He promises, however, that they shall not be lost; and closes his notice of her case by some extracts from the Journals, showing the state of her affections.

"Lucy's mother came to see her. She was sitting in Larena's room, very busily occupied in working upon her twine bag. I went in, took her hand, and motioned to her to come with me into the parlour; she came; her mother rose, went to her, put her arms around her neck and kissed her. Lucy touched her hand, and then her cap, and dress, as if she was trying to find out who it was—presently she recognized her; her face grew red, then pale again. She sat down upon the sofa. Her mother gave her several articles that she brought from home, which Lucy had seen before. Lucy recollected them, and seemed pleased; but she did not give way to such strong expressions of joy as I had thought she would. She seemed gratified, however, particularly with the eatables she brought her. She did not cling to her mother, but frequently left her to go to her chest to deposit some of the good things. I thought that she several times made signs to her mother, as if she would talk with her fingers; and after tea, when her twine bag was brought to her, she seemed pleased, and wanted her mother to see her work upon it. Her mother seemed evidently pleased that Lucy had been able to learn so much; but was surprised and grieved, she said, to find her looking so thin and pale. She says, however, that she has known her to go with scarcely any nourishment, except tea and coffee for eighteen days."

When her mother was about going, "Lucy noticed that she had packed her trunk, and had on her cloak and bonnet. She went to her drawer, took from it three little phials,

and motioned to her mother to give them to her two little brothers and one sister. Her mother declined taking them, went to her, shook her hand, kissed her, and told her, by signs, that she was going away. Lucy then left her, went into her own room, took from her drawers some of the eatables her mother gave her, and sat down composedly to eat them. After breakfast she took me to the room her mother occupied, and told me, by signs, she was gone; but did not express any sorrow. After dinner, however, I heard her voice, and found her crying a little. I went to her, and brought her to Laura, and said to her, Lucy is sorry because her mother has gone home; she replied, 'I will make her glad;' and immediately took her to her drawers, and to walk, and tried, in every possible way to amuse her; and I think she succeeded better than any one else would have done, for before night she was as cheerful, and happy, in appearance, as Laura herself."

About three weeks after this, her father and sister arrived. She "recognized them; but did not express much at seeing them. She stayed with her sister about ten minutes, then left her, and did not return to her again for more than an hour; she was not at all excited, and perfectly indifferent to them. They came to take her home: this was a severe trial to all of us, particularly to Laura, who loves her dearly."

In the evening "it was evident that she did not want to go, although her friends interpreted her signs to the contrary. She made the same distressed noise that she always has made when in trouble, and ran away from me, and went to her room. Next morning I went to her and put on her shawl and bonnet, carried her to Laura, and told her she was going. Laura put her arm around her neck and kissed her affectionately, while Lucy, who seemed unmoved, remained passive. Laura said, 'Lucy do not hug me—sorry.' I then motioned to Lucy to put her arms around Laura; she did so, and Laura was very much affected. Lucy, however, did not show any outward marks of grief or sorrow this morning, that I could observe, although I watched her very closely. After she was ready to go, she went down into Larena's room, and insisted on being galvanized; she clung to the *tias*, and it was with great difficulty I could force her away. She went into the parlour, found Larena, and shook hands with her, then turned and came down stairs with me very quietly, and left me, and went to her father. She manifested but very little emotion all this time."

"Gave Laura a lesson in writing; at twelve, gave her a lesson in arithmetic, for

the first time this term. She asked me, 'Why do you teach me to cypher?' I told her Lucy was gone, and I had more time. She replied, 'Will you teach me to cypher all days?' Yes, if I have time. 'I am very alone, because Lucy is all gone.' I asked her, what is 'all gone.' She said, 'Lucy will not come back more.'

"I may add, that Laura was not the only one to sorrow for Lucy's departure, and she is not the only one who would hail her return with joy."

OLIVER CASWELL

Was still under the care of Dr. Howe when his report was made. He appears to be an energetic, lively boy, and a very promising subject, though not so gifted as Laura. He was born in the Eleventh month, 1829, and "continued in health, and in the possession of his senses until he was three years and four months old. He was considered a bright boy, and could prattle as freely as any child of his age.

"He was then attacked by scarlet fever and *canker-rash*; at the end of four weeks it was perceived that he could not hear; in a few weeks more his sight began to fail, and he soon became entirely blind.

"He continued to articulate for some time, but with less and less distinctness, until at the end of six months, he lost all power of articulation. He then used to feel of his own lips, and those of others, when talking, probably to ascertain whether he had them in the right position.

"As soon as he recovered his health, he recommenced the process of examining every thing about him, with which all children begin their acquaintance with the world. He first examined, and became familiar with his chamber; then the rest of the rooms in the house; then ventured out into the yard; and in the course of a few years explored the way to the neighbouring houses. He felt and smelt of every thing that he could lay his hands upon. His father is a ferryman, and he often took the boy with him in his boat, which greatly pleased him. He seemed to be a bold child, and would caress dogs and cats. He has been known to call fowls around him with crumbs of bread, and suddenly to grab one of them, to feel of it, smell of it, and then let it go.

"He had never seen a dead person. A horse which he had known died, and he recognised it, and seemed much agitated; for several days he made signs about it, and lost his appetite, as his mother thinks, in consequence of his agitation.

"He was present at the killing of a hog, and was made to understand the operation;

also that the pork was part of the animal; but he did not object to eating it.

"He was fond of teasing cats, and generally inclined to fun. He could make many of his warts understood by signs.

"He was, however, ungovernable, and when thwarted in any way, he became very violent, braying, striking, and kicking furiously.

"Such was the account which I gathered from his parents. I first saw the boy three years ago; but could not then persuade his parents to part with him.

"They finally brought him and committed him to my charge on the 30th September last. He was then a stout, thick-set boy, rather short of stature, with light hair, fair complexion, and a most pleasing expression of countenance. He seemed perfectly docile and confiding, and his intelligent look, and eager gestures, proclaimed that there was intellect enough within, could one but establish the means of communication with it.

"His thirst for knowledge proclaimed itself as soon as he entered the house, by his eager examination of every thing he could feel or smell in his new location. For instance, treading upon the register of a furnace, he instantly stooped down, and began to feel of it, and soon discovered the way in which the upper plate moved upon the lower one; but this was not enough for him, so laying down upon his face, he applied his tongue first to one, then to the other, and seemed to discover that they were of different kinds of metal.

"His signs were expressive, and the strictly natural language, laughing, crying, sighing, kissing, embracing, &c., was perfect.

"Some of the analogical signs which (guided by his faculty of imitation) he had contrived, were comprehensible, such as the waving motion of his hand for the motion of a boat, the circular one for a wheel, &c.

"The first object was to break up the use of these signs, and to substitute therefor the use of purely arbitrary ones.

"Profiting by the experience I had gained in the other cases, I omitted several steps of the process before employed, and commenced at once with the finger language. Taking, therefore, several articles having short names, such as key, cup, mug, &c., and with Laura for an auxiliary, I sat down, and taking his hand, placed it upon one of them, and then with my own, made the letters *k-e-y*. He felt eagerly of my hands with both of his, and on my repeating the process, he evidently tried to imitate the motions of my fingers. In a few minutes he contrived to feel the motions of my fingers with one hand, and holding out the other, he tried to imitate them, laughing most heartily when he succeeded. Laura was by, interested even to agitation, and the two presented a singular sight; her face was flushed, and anxious, and her fingers twined in among ours, so closely, as to follow every motion, but so lightly as not to embarrass them; while Oliver stood attentive, his head a little aside, his face turned up, his left hand grasping mine, and his right hand held out; at every motion of my fingers his countenance betokened keen attention—there was an ex-

pression of anxiety as he tried to imitate the motions—then a smile came stealing out, as he thought he could do so, and spread into a joyous laugh the moment he succeeded, and felt me pat his head, and Laura clap him heartily upon the back, and jump up and down in her joy.

"He learned more than a half dozen letters in half an hour, and seemed delighted with his success, at least in gaining approbation. His attention then began to flag, and I commenced playing with him. It was evident, that in all this he had merely been imitating the motions of my fingers, and placing his hand upon the cup, key, &c., as a part of the process, without any perception of the relation between the sign and the object.

"When he was tired with play, I took him back to the table, and he was quite ready to begin again his process of imitation. He soon learned to make the letters for *key, pen, pin*; and by having the object repeatedly placed in his hand, he at last perceived the relation I wished to establish between them. This was evident, because, when I made the letters *p-i-n*, or *p-t-n*, or *c-u-p*, he would select the article.

"The perception of this relation was not accompanied by that radiant flash of intelligence, and that glow of joy which marked the delightful moment when Laura first perceived it. I then placed all the articles on the table, and going away a little distance with the children, placed Oliver's fingers in the positions to spell *k-e-y*, on which Laura went and brought the article: the little fellow seemed to be much amused by this, and looked very attentive and smiling. I then caused him to make the letters *b-r-e-a-d*, and in an instant Laura went and brought him a piece; he smelled at it—put it to his lips—cocked up his head with a most knowing look—seemed to reflect a moment—and then laughed outright, as much as to say, 'Aha! I understand now how something may be made out of this.'"

(To be continued.)

For "The Friend."

NOTES ON INSECTS.—NO. 3.

ANTS.

So much interest was excited by the predatory attacks of the red ants on the black ones, (as described in the last number of the "Notes,") that their nest has been frequently visited since, and their operations closely watched. They have been twice noticed making similar expeditions—the last of which is thus described by a friend, who observed it, at the time, more narrowly than myself.

"During one of my late walks, my attention was arrested by a train of red ants crossing my path. Upon examination, I found that they travelled in a direct line, but were going in both directions. Knowing that there was a colony of this species not far distant, I went to their nest, to ascertain whether those I had observed came from that settlement. On arriving there, I found them in a very unsettled condition, and great excitement prevailed throughout their community. There

was a constant train of them pouring in, laden either with larva, or young ants, or with full grown ants, of a different species, of a black colour. As soon as they arrived they would deposit their loads, and then return again.

"My curiosity was considerably excited, and I accordingly followed the train from the mound, which was situated on the edge of a wood, and found that they passed through the garden into the orchard. In the orchard, they were somewhat impeded by the grass and other obstacles, which also rendered it difficult for me to trace their progress. Seeing a place comparatively free from grass, I proceeded to it, and found them passing and repassing in considerable numbers. At last, I discovered the place of their destination, which appeared to be the settlement of a colony of black ants. Here was a scene of conflict, confusion, and disorder. While some were engaged in grappling with the rightful owners, in battle, others were pillaging the settlement, and carrying off the defenceless young. I observed several of the black ants running off into the grass, apparently for the purpose of making their escape from their invaders. Upon separating those that were engaged in battle, the combat was immediately renewed, as soon as they were liberated; and in case the black one alone was liberated, he was assailed by others of the red species.

"Not having been present when the first attack was made, I am unable to say whether there was a general conflict between the two colonies or not; if there was, the heat of the battle had subsided before I discovered them, and the red ants were now principally engaged in removing the spoils to their settlement in the woods, which was about forty yards distant; and a more busy and active scene of transportation can scarcely be imagined.

"It was in the early part of the day when I first noticed them, and upon visiting them again about noon, I found them still employed in the same manner, but with increased activity, as their numbers seemed considerably augmented. This 'carrying trade' was continued during the remainder of the day, and they did not abandon their toil, until obliged to do so, by the approach of night.

"Upon visiting the scene of action next morning, I found all was quiet. Being anxious to ascertain how they were employed, I visited them again about 9 o'clock, and finding them quiet as before, concluded they were resting themselves, after the toil and fatigue of the preceding day, and that the business of transportation was accomplished; but at noon, I found they had resumed their labours, which were continued till near evening.

"Having stationed myself by the path, I counted the number that passed in a minute, including those that were going, and those that were returning, and upon making an estimate, I found, that during the seven hours of the first day they were thus occupied, that they must have made no less than 21,000 passages between the two settlements, amounting, altogether to a distance of more than 477 miles; and, by observing the proportion of them that returned laden with larva, they must have removed, during the same time, no

less than 7,000 of the defenceless young of the black species. During a part of the third day these red ants were occupied in the same manner as the two preceding ones; but were less successful in procuring what appeared to be the object of their pursuit; since which time they have been quiet."

I observed the operations described above, during the second and third day. The route of the ants lay across a garden path, where there was nothing to obstruct the view. Taking out my watch, I counted the number of young ants that were carried across the path towards the nest in three minutes, and found it to amount to sixty-one or sixty-two, at the rate of 1200 an hour. As the plundering was continued for three days, (though not with the same activity, during the whole time,) we can form some idea of the extent of the operations, and of the amount of population which must belong to a single nest.

Chester County, Eighth mo. 12th, 1842.

From the National Intelligencer.

NATIONAL INSTITUTE.

The Polar Plant of the Western Prairies, a Vegetable Compass.

WASHINGTON, August 9th, 1842.

In offering through you to the National Institution a dry pressed specimen of the *Polar Plant of the Western Prairies*, it is proper that I should give a description of it, and of its location. It is a species of fern, with one large flat leaf, whose plane always points to the north and south. The leaf is symmetrically disposed about the stalk. It attains the height of from ten to sixteen inches, and it is believed that it never blossoms. It is spread profusely in large beds over all the Western Prairies, from the far north-west to the far south-west. It has been seen in the prairies of Wisconsin and other regions east of the Mississippi. It is never found in the forests; or, in other words, out of the prairies. It has been well known to the hunters and trappers of the west, and to the officers of dragoons; but I believe that its existence has never (at least extensively) been made known to the world. Its plane is always in the plane of the meridian, when not disturbed by high winds, or other external causes. The indications are always most accurate in the valleys, where the beds are sheltered from the winds, and where the traveller finds them arranged in parallel positions, faithfully pointing out the direction of the meridian. The leaf is symmetrical, and thus there is nothing in its indications to distinguish the north from the south.

The specimen which I send was plucked from the prairies near Fort Gibson, west of Arkansas.

That its indications are actually the same wherever found, is the universal testimony of all who have known of it; and I have met many who have noticed it from south of Fort Towson, to a considerable distance north of Fort Leavenworth. In many instances, those who spoke of it, derived their first information of its existence from that capital woodsman,

Captain Nathan Boone, son of the celebrated Daniel Boone.

The cause of the polarity of this curious plant yet remains to be discovered. Being symmetrical in shape, or rather the weight being equally distributed about the stem, it is possible that its sap or fibre is so thoroughly impregnated with certain salts of iron as to be deviated, from the period of its infant growth, by the action of the magnetism of the earth turning like a compass needle on its stem or root, as a pivot. That it is not caused by the action of light would seem probable from analogy, as vegetables acted upon by light, are noted for turning their leaves or blossoms towards the sun, instead of from it. At mid-day the plane of the Polar Plant passes through the sun, and thus it shuns the light. I have noticed it in long continued cloudy weather, and could find no alteration in its position.

As the existence of the torpedo, and the electrical eel exhibit the influence of electricity on animal life, this plant is very interesting, as showing its probable connection also with vegetable life; thus, furnishing a link to supply the chain of gradation. It is well known that there are many distinguished naturalists and professors of physiology who would go higher still, even to the human frame, and predict the final discovery of the intimate connection between electricity and the operation of the nervous system. Any fact connected with the action of electricity, or magnetism, (supposed to be one and the same agent,) is now especially interesting, when there are so many ingenious minds throughout the world devoted to such investigations.

I have ascertained, to my satisfaction, that this plant has been well known to trappers, and to many of the Indian tribes, and that they have been in the habit of availing themselves (in their tours over those vast tracts) of this humble but omnipresent guide, which a kind Providence has sprinkled over that region, and which is thus available in cloudy weather, when the sun and stars are denied them. Even if it is granted that it is less needed by the red man, no one will deny its uses to the whites in a country destined still for a long period to be roamed by hunters, traders, pioneers, and other white men.

I will here add, that Captain Boone also states that there are spread over the far west a certain root, called the "snake root," whose juices are very grateful to quench thirst, and which is found in the greatest abundance in those parts of the prairies which are high or dry, and most likely to be deprived of water in a season of heat and long drought.

It is needless to deac upon these beautiful and striking examples of the wise provisions of nature, furnishing a *vegetable compass*, and the means of quenching thirst, ever ready for the wanderer, and both located in a region destined perhaps for the longest period in the history of the world to be occupied by a roving population. I am with high respect, &c.

BENJAMIN ALVORD,

Lieutenant United States Army.

To F. MARKOE, Jr., Esq.

Corresponding Sec. of the National Institution.

The St. Louis Republican relates the following instance of remarkable preservation of life on the western waters:—

"A most extraordinary instance of the preservation of life occurred on the Mississippi a few days since. On the last trip of the Pre-emption from New Orleans to this port, Captain Butler had on board a young brother, about 18 or 19 years of age. The boat struck a snag below the mouth of the Ohio, which tore off some of the planks on the lower guard. A loose plank was thrown over the hole. In the night, about one o'clock, the younger Butler got out of his berth, and without dressing, went on the lower deck, and, stepping on the plank, it tilted up, letting him fall through into the river. The boat being under headway, and sinking deep, he passed under the wheel, and came up some distance astern of the boat. The night being dark, he was not discovered, nor were his cries heard. Putting himself into the current, he floated down about three miles, and lodged on the head of an island. He succeeded in reaching the land, and remained there two days, no boat passing in the mean time. Being without any clothes, except his shirt, and without food, he was greatly annoyed by the mosquitoes, and suffered a great deal from hunger. On the second day he got a log into the river, and succeeded in reaching the main shore, where he soon succeeded in getting food and raiment.

"No one on board the Pre-emption knew how he was lost overboard, and it was thought he had accidentally fallen over. At the mouth of the Ohio, the captain left his boat and returned down the river, in the expectation of finding the body, as he supposed he was certainly drowned. Contrary to his expectations, he had the pleasure of returning with him, sound and well."

The Noises of Insects.—The noises which many insects produce, when free from danger, are sensibly different from those emitted when they are captured, and apprehensive of life; the latter sounds are always shriller, and more plaintive, as if the little creature had lost its joyous hum of liberty, and was interceding, in piteous terms, for its freedom: this modulation of voice is more especially observed among certain bees and flies; and is sufficient to disarm—as we have ourselves experienced—even the ardent zeal of the collector. This cry of intercession is in no insect so remarkable as in the death's-head sphinx. Its cry is peculiarly plaintive, and resembles that of a young child. Kirby states, that a noted entomologist had one of these insects brought to him when he was unwell; but he was so moved by its plaintive noise, that, instead of devoting it to destruction, he gave the animal its life and liberty.—Swainson.

Trout Fishing Extraordinary.—We took a turn on Exchange wharf last evening, where a curious scene presented itself. The ship Medora lies on the southern side of the wharf, leaving a very narrow passage for the tide.

A crowd of people were collected here, full of eager interest; there was shouting and laughing, and scattered about were heaps of fine large trout, some kicking, some dead. Looking down between the ship and the wharf, there were a row of men with little nets, baskets, boxes, and what-not, catching the fish, which appeared to be pouring in in great numbers through this narrow passage. We understand they have been running through there for two days; coming in on the northern side of the wharf, passing under and going out on the southern; and that many were caught with the hand merely. Who ever heard of great shoals of trout before?—*Charleston Mercury.*

Bee Swarming.—During the present forcing weather it may not be amiss to relate an anecdote just furnished by a respectable individual, who vouches for its truth. An old gentleman in Ayrshire, while standing in his garden, waiting for the casting of a hive, had the misfortune to attract the swarm, as it was, rather unexpectedly, came off, and the bees, thick and clustering, settled over his throat, his face, mouth and nostrils. In a moment after, his eyes were blinded by the clinging buzzing throng. Expecting the infliction of instant agony from a thousand stings, he dreaded to make the slightest movement by voice or limb, and there was no person present. A minute or two passed—the heat was intolerable, and the sensation maddening; at this dire extremity of no less than probable pain and death, reason at length suggested—and the old gentleman cautiously raised his hands to his hat, moved it gently, imperceptibly lifting it a few inches above his head, and then steadied the hat in that position. The queen bee must have approved of this novel live, for the old man began to breathe freely; and in a short time the whole swarm took up their abode in the hat, which he subsequently displayed to his friends in triumph and thankfulness, without having received so much as a single sting.—*Elgin Courant.*

Translated for "The Friend."

HEAVENLY GOOD.

From the German.

Who knows how near my end may prove!

'Tis death, Death approaches nigh.

Ah, me, how swift the moments move,

Bringing my hour of agony!

Father! for Christ's atoning blood,

Crown thou my close with heavenly good!

E'er night comes o'er the darkening skies,

My morning vigor may have fled,

For whilst on earth my pathway lies

Death's sword is ever overhead!

Father! through Christ's atoning blood,

Crown thou my close with heavenly good!

Lord, teach me thus to know my end,

And grant me grace before I go,

That my poor soul in faith may bend,—

Repentance feel, forgiveness know,

Father! through Christ's atoning blood,

Crown thou my close with heavenly good!

May I my house in order place;

For life or death in waiting be,

That I may say in every case,

Lord, as thou wilt, so do with me!

Father! through Christ's atoning blood,
Crown thou my close with heavenly good!

Raise thou my earth-logged mind to heaven,

Keep me from all the ways of sin;

And when by strong temptation driven,

Preserve in innocence within.

Father! through Christ's atoning blood,

Crown thou my close with heavenly good!

In mercy, cover every stain,

For Jesus grant me this request,

On earth forgiveness to obtain.

In heaven to enter perfect rest.

Father! through Christ's atoning blood,

Crown thou my close with heavenly good!

Let naught my soul from Jesus take,

With him is life or death indeed;

He died in sorrow for my sake;

He is my guard, my all in need.

Father! through Christ's atoning blood,

Crown thou my close with heavenly good!

So if my end this day shall come,

Jesus shall ready succour give;

My sorrow he will rob of gloom,

And e'en in death will bid me live!

Thus trust I through the Saviour's blood,

That God will crown my end with good!

THE FRIEND.

EIGHTH MONTH, 27, 1842.

As a matter of no small interest to ourselves, it may not be amiss to notice a visit at this office, a few days since, of Jesse Bushyhead of the Cherokee Nation of Indians, who is one of a delegation from his people to the government of the United States, in relation to some points in treaty respecting their new country west of Arkansas. He seemed to us a sensible man, of much intelligence, and, judging from the opportunity afforded for conversation with him, we apprehend his mind is in a good degree subjected to the influence of religion.

As there have been in the public papers many contradictory statements in regard to the climate, soil, and resources of the territory assigned to the Cherokees by Congress, in lieu of the fine country in Georgia, &c., inherited from their fathers, it was with no small gratification that we learned from Jesse Bushyhead, that the Cherokees are well satisfied with their new home; that the climate and face of the country are similar to that they left; that the soil is at least as productive, if not more so; and though there is a large proportion of prairie, there is sufficient wood for all useful purposes. It appears that the settlements have been made in the wooded country; that the nation is comfortably accommodated; is on the increase, and have already a numerous stock of domestic animals, particularly cattle.

Jesse's object in calling at the office of "The Friend," which is also the Depository of the Tract Association of Friends, as well as of the Bible Association of Friends, was to get a supply of tracts, for distribution among his people on his return. He manifested much interest in the titles of some of the tracts, and thought they were likely to be useful among the Indians. The Biographical Sketch of William Penn, as also William Penn's Exhortation, were received by him with manifest gratification.

Though Jesse Bushyhead's parents were both only half-blood Indians, his feelings and attachments appear to be thoroughly Cherokee; and if we should volunteer a sentiment on this head, we should say, that the nation is well represented by him, and have delegated power to good hands.

MORAL ALMANAC.

The Almanac published by the Tract Association of Friends for the year 1843, is now for sale, wholesale and retail, at the Depository, No. 50 North Fourth street.

FRIENDS' INFANT SCHOOL.

This institution, under the care of the "School Association of Women Friends," will re-open at the usual place, James's street, near Sixth, on Second-day, the 29th of the present month.

Philadelphia, Eighth mo. 26, 1842.

FRIENDS' SELECT SCHOOLS.

The school for boys will open in the new building on Cherry street, above Eighth, on Second-day, the 29th of the present month.

The school for girls will open at the same time, in the building on James street, above Sixth.

It is desirable that the pupils may enter early, it being found to be of great advantage to them to commence their studies at the opening of the session.

HADDONFIELD BOARDING SCHOOL.

FOR GIRLS.

Under the care of Amy and Sarah Eastlack, will be re-opened on Fourth-day, 31st of this month. Terms of admission, are 32 dollars per quarter, of 12 weeks; payable in advance—washing, fuel, and lights included. Books and stationery furnished at moderate prices. Each pupil to be supplied with wash-basin, towels, &c.; and to have all things distinctly marked. Those who wish to place their children in this school during the fall or winter, will please forward their names early to the proprietors; if by mail, postage paid.

N. B.—The pupils, with their teachers, attend the religious meetings of the Society of Friends.

8 mo. 10, 1842.

MARRIED, at Wesfield Meeting, N. J. on the 24th of Third Month last, EDWARD DUGDALE, son of Thomas Dugdale, of Burlington, to SARAH M. TAYLOR, daughter of Edward Taylor of the former place.

—, at Friends' meeting-house, Woodbury, N. J., on the 8th of Seventh month last, GEORGE M. GLOVER, of Burlington, to ELIZABETH MICKLE, daughter of James and Hannah Mickle.

DIED on the fifth of Fourth month last, after a short illness, MIRIAM W. wife of Seth Lippincott, a member of Westfield Family Meeting, in the 62nd year of her age.

— on the fourth instant, at his residence in Germantown, CALEB E. PLEASANTS, druggist, of this city, in the 38th year of his age.

— on Fifth-day, the eighteenth instant, at the residence of her father John Packer, near Woodbury, N. J., ELIZABETH PACKER, in the 26th year of her age.

For "The Friend."

ANNE WRIGHT.

"A brief and true relation of Anne, the wife of William Wright, of Castledermot, in the County of Kildare, in Ireland, who deceased the 1st day of December, 1670.

(Concluded from page 376.)

"Extract from her letter from London, 26th September, 1670.

"My God, my rock, my strength, who hath done all for me since I knew him, who is invincible, which none comes to know aright, but as they turn in to the witness of God in themselves; he, I say, whose power is over all the powers of darkness, hath preserved thy dear wife. The Lord alone doth all, by his mighty power. I went from Aldgate to Ludgate, which is the chief street of the city, according to the blessed command, and appointment of the great God of heaven and earth, in sackcloth and ashes, the 24th day of the Seventh month, instant; and the Lord did give me strength and boldness to speak the word of the Lord in the streets; and none, old nor young, did me harm. I was amazed I went so on, and so little disturbance when I spoke. They stood about me; and when the words were ended, they parted and let me go. Here is cruelty; companies with swords, pikes, muskets, blunderbusses, halberets, driving Friends before them, as they stand on either side the street, when the meeting-house doors are shut up. They weary themselves in wickedness. Troopers, at other places, fetching Friends to prison. Some they beat. My heart did ache to see how one was abused. Dear Mary Bennet and I were pulled and flung; but no harm; but it was more than in the service through the city. * * *

"Remember the question thou asked me when we last parted. O that it were accomplished! Keep silence."

"The question she speaks of, that I did ask her a little before we parted, was, Whether she had any call or command to go to the king, or speak, or write any thing to him?"

"To which she answered: 'Now, since thou asked me, I cannot at present tell. I have had some movings or motions in my heart; or to this purpose; but nothing absolute as yet; but I desire to wait upon the Lord in the thing.' To which I replied to her, and said: 'If my word were to be taken notice of, or worth regarding by thee, I would advise and charge thee, that thou meddle not in that case, or in any of the like nature, except thou hast a clear call from the Lord God for it.' Which, afterward, it appears clearly she had before she left Ireland; for it was done with admiration, as appears by what followeth.

"The king being gone to Newmarket, and she staying a good while for his coming, (above a month,) it was revealed to her one morning, that she should speak with the king that day. And she made haste, and went to a Friend's house, near James's park; and she was told that the king would walk in the park about such an hour. Whereupon she set a little maid to watch when the king went into

the park. At the time appointed, the maid came, and told her the king was in the park; and withal, showed her a private door, that went out of a house into the park, through which door she and the little maid went; she having on a gown of black hair-cloth, and ashes upon her head, but her riding-hood over it. So she steps towards the king, as he came near, and throwing off her riding-hood to the little maid, and in her doleful habit of sackcloth and ashes, she reaches a paper to the king, with these ensuing words written therein:

"Received from the great and mighty God, in fear and trembling, in Ireland.

"O King, the King of kings, that formed thee in the womb, hath sent me unto thee with this message: This is the word of the Lord, that gave thee life and breath, and brought thee forth into this world, and nourished thee in thy infancy, youth, and riper years, and preserved thee in many dangers, and gave thee thy life for a prey, as it is this day; but thou hast forgotten my mercies and deliverances, and hast not hearkened unto my counsel, nor to my instruction; but takest counsel with those who are the enemies of thy soul's peace, and my enemies; for they act contrary to my will, and the sore judgments that I brought upon this city have not been rightly laid to heart; but my people that refrain their feet from evil, are made a prey; therefore I am displeas'd, saith the Lord of hosts.

"And, since my coming into England, many times great hath been the weight and burden that hath been upon my spirit, concerning thee, O king! O that thou mightest, with meekness and moderation, seriously read and consider these things, which are from the Lord. The days of man are short: all souls are immortal: prize time, lest the day of visitation pass over. Oh, but what manner of lamentation may be taken up for thee, O King Charles! How often hath the Lord sent his servants and messengers unto thee, who, in love and tenderness, have laid their sufferings before thee; but they have not been regarded, nor their burdens removed. O that yet thou mightest be tender-hearted unto the Lord's innocent lambs, for they would not hurt a hair of thy head; but if they may not have liberty of their conscience, to meet together to serve the Lord, then will the cry of the innocent enter into the ears of the Lord of Sabaoth, and he will rise and plead their cause, in his due time, who have no helper in the earth but the Lord.

"ANNE WRIGHT."

"These foregoing words, written by her own hand, she gave into the king's hand, the 3d day of the week, and 15th of the Eighth month, in James's Park. The king took the paper, and read it, walking; his lords and attendants following after him. And when he had read it, he turned back, and said: 'What art thou, woman? a Quaker?' She answered and said: 'O king, in obedience to the great God of heaven and earth, and to clear my conscience to thy immortal soul, I am here

before thee this day; that, lying down, and rising up, thou mightest seriously consider that the days of man are but short, and that thine may be short also.' So the king walked away, and she left him.

"After which I find written as followeth: 'Oh, the kindness of the Lord, who can declare? Our God is worthy to be obeyed forever. To him be all honour and glory, who hath been with me in this work, that so I may return in peace! Oh, how full of bowels of mercy, love, and compassion, is the Lord, to all those that trust in his name!

"ANNE WRIGHT."

"Now, after all this great work and service was done, her mind immediately began to think of me, and her children, and family, just according to the instructions I had given her; and she was bid to make haste home; that she might bear the burden he had for her to bear; which burden was death, though she understood it not then; but rather thought it had been some other hard service, or great trouble that was to come upon her, or me, or the family. But her's is past. The Lord send ours well past, when his appointed time is come to call us hence!

"But when my sister and other friends in London did tell her, it was a dangerous time to cross the sea, and they were afraid of her, and the like, she said: 'Sister, be content; fear not. Thou shalt hear that we shall have a brave and peaceable passage.' And so they had; for they came to Nesson, and staid but about two days for a wind, though many poor passengers had staid six or seven weeks, at least, for a wind. They were two nights at sea, and had no storm; but mild and temperate weather. So, upon the first day of the week, in the afternoon, being the 13th day of November, 1670, she came to Samuel Claridge, his house in Dublin, where she lodged that night; and in the morning she writes to me her last letter, which here followeth:

"My dear and loving husband, my dear love to thee, and our dear children, and family. Through the infinite, unspeakable, loving kindness of the Lord, thy wife is here at Dublin. O, my dear, it is beyond utterance what the Lord has done for me; and his love is greatly to be had in everlasting remembrance, that my dear Friends that went with me, and I, are come to Ireland so well; and, truly, my joy for them is more than for myself. I could have been contented that they had been at their habitations, whatever had been concerning me. But the Lord's work is accomplished, and I was not imprisoned or hurt. We came on shore yesterday, in the forenoon; being the first day of the week, and the 13th of Ninth month.

"Thy loving wife, whilst I remain,

"ANNE WRIGHT."

("But I must never expect any more from her!")

"But by that time that this letter was at my house, near Castledermot, I came from the county of Wicklow to Dublin, not thinking, in the least, to find her there; because the wind seemed to be quite contrary, for

about six weeks before, at least; but stepping into Samuel Claridge's, to inquire for some letters, or news from her, she was standing in the kitchen, and hearing my voice, she turned, and ran, and got me in her arms, saying: 'My dear, sweet love, art thou there?' At which sudden surprise I was much amazed. I staid with her there till she went home; and on the seventh day of the week, and on the 19th of November, she left Dublin, near ten in the forenoon, being a very cold day; having in her company Major Bennet and his wife, her fellow-traveller, and my man that rode before her.

"I, having urgent occasion in Dublin, which she knew of, could not conveniently go along with her. So I desired them to go no farther than Dunlavin that night; for it would be as far as they could well go. But when they came there, being very cold and faint, she could scarce go into the house, or speak, having rode eighteen or nineteen miles without staying; but though she was so bad, she was loath to stay there all night, but staid till after the moon rose. So, about three hours within night, she and her man only, left Dunlavin, and came home at about one o'clock at night, very sick, having missed their way; and so went to her bed at her own house. But never walked more alone, but grew worse and worse; insomuch, that my daughter, Mary, desired to send for me; but she would not let her, saying: 'Thy father hath great business to do, and he will come as soon as he can; and if you should send, it would but trouble him, and obstruct his business; and I hope I shall be better.'

"But when they perceived that she grew weaker and weaker, they sent a man for me. So I went home the 30th of November, about six at night; and before I came in, they told me she was better that day than of a week before; but when I saw her, and found her countenance changed, and the appearance of death in her face, I could not forbear weeping, as she said: 'I looked upon her. Whereat she said: 'Weep not, my dear; do not cry; fear not, I shall be well again.' So I stayed by her some hours, till they that looked to her desired me to leave her alone, that, perhaps, she might sleep a little. So I, being very weary, went into the next room, and laid down; but within a few hours after they called me, and said she was very ill. Yet she spoke to me, but not with ease; and so she continued, growing weaker and weaker, having her eyes greatly upon every one that came in or moved, till the last hour. And so, without any trouble of mind, in the least, (being often asked, while she could speak,) she drew sweetly away; and between the hours of ten and eleven, in the forenoon, the 1st of December, 1670, she quietly finished her course and her work in this life, and I hope is in eternal rest.

"And thus you have a true and faithful relation of Anne, the daughter of John Howgill, of London, who was my true, faithful, virtuous, and loyal wife, near twenty-seven years; who, from the time I have known her, I am sure she would not have told a lie, or made any manner of excuse, if it might have

gained me a thousand pounds; or the least manner of an oath, or taking the name of the Lord in vain, or suffered her children to do it. Only once, about twenty-four years ago, she spoke a word, unadvisedly, by way of a wish to herself, in a little passion, which cost her many a tear since. And although she had an estate in lands, better than eleven hundred pounds, yet she could never endure any proud clothes, or new fashions, in all her life; nor any music, dancing, vain mirth, ringing of bells, or vain rejoicings. Always saying, that I have often said to her, that she did but cast pearls before swine; for though they seemed to give diligent heed to what she said, yet they did but laugh at her when they were gone. This would answer, that their souls were precious, and it might be they would take notice of her words at some time or other. And really she had a way of speaking to them that seemed to civilize the worst of men, that they would not speak against her, or against any thing she said.

"She was zealous for the Lord from her very infancy, having read the Bible four times before she was eight years of age, as I have heard her mother often say. Her great desire and delight was, to endeavour the union of all that feared God, of what judgment soever they were, and to draw towards the highest truth, and most spiritual way. Nay, she would be speaking precious things to the most profane persons, oftentimes; insomuch, that I have often said to her, that she did but cast pearls before swine; for though they seemed to give diligent heed to what she said, yet they did but laugh at her when they were gone. This would answer, that their souls were precious, and it might be they would take notice of her words at some time or other. And really she had a way of speaking to them that seemed to civilize the worst of men, that they would not speak against her, or against any thing she said.

"When she was at home, she spent most of her time in surgery, about which she would be the most part of the day, dressing wounds and sores; insomuch that I could scarce have her company at dinners, when there were many, as often there were; for I have found seven, eight, ten, yea, sometimes seventeen patients in the house at once. In a word, her delight was to do all the good she could, and to bring all others into the way of truth; but she hated evil in all, but more especially in herself. She was never very strong, or able of body; yet she has gone seven or eight miles on foot, in frost and snow, when horses could not stand, to hear a sermon, when she was a maid; and now, since she was in this way, she has travelled more, and with more ease, willingness, and activity of body, and more light and nimble, than she has been for twenty years before.

"Now, whosoever may come to read these lines, may judge as they think fit, concerning her call to that great work, of going as a sign in that great city, and writing and speaking such words to the king, wherein is not the least flattery, or plausible word. And having finished the work she went about, the Lord finished her work also; and by these words she has comforted me: 'Blessed are the dead which die in the Lord, that they may rest from their labours, and their works follow them.' And though I know, assuredly, that she expected not salvation for any works that ever she did; yet this is my comfort, I know

she had no bad works to follow her. She died at the age of forty-seven years, and about six weeks, as near as I can account.

"And she shall rise again; for her Redeemer liveth.

"WILLIAM WRIGHT.

"Barnhill, near Castletermet, 16th December, 1670."

"Extract from the Records of the National Meeting of Ireland.

"Anne Wright, the wife of William Wright, of Barnhill, in the county of Kildare, was convinced of the blessed Truth, at a meeting where was Robert Lodge. She was zealous for Truth, and travelled in the service thereof, and left a good savour behind her. She died in the year 1670, and was buried in her own garden."

For "The Friend."

HONEST COUNSEL.

Catharine Payton (afterwards Phillips) had an intention of visiting Friends in Ireland, in the fall of 1758; but being frustrated by contrary winds from accomplishing her purpose, the religious concern that dwelt upon her spirit was conveyed to Friends of that nation in an Epistle. "This document being rather too long for insertion entire in "The Friend," the following contiguous paragraphs are commended to the attention of the reader, as containing matter for serious reflection, that may be profitable to all; but especially to those holding stations in the church, similar to those for whom her concern was thus weightily delivered.

"The lamentable state of our church is almost constantly before me. This in your's, as well as other countries, has suffered greatly by the baneful prevalence of the spirit of this world; insomuch, that too few have their hands clean and strong for the Lord's service; or can see to extract the motes from the eyes of their brethren, because of the beams which are in their own. May not some of the instructors, and seemingly zealous in our Society, be justly taxed with hypocrisy; seeing, while they cry against the reigning sins of others, they are inattentive to their own? unto whom I would direct the advice of Christ, viz., Pluck first the beam out of your own eyes, and then shall ye see clearly to take the motes out of those of your brethren.

"It is a sorrowful truth, that even the garments of some of the priesthood are spotted with the world and the flesh; and they are therefore rendered unfit to minister before the Lord in that sacred office. For whatever may have been their former experience of the sanctifying operation of his Spirit; or however clear may have been their call into his service; yet, if like Judas, they have betrayed their Master for the pieces of silver; or, like Demas, may in spirit have forsaken his family for the love of the world in some of its alluring shapes, their's justly is the judgment passed upon Judas; who, being fallen from his station in the holy body of Christ, was to lose his bishopric, or part in the apostleship: such being rendered unfit to give testimony to the life, sufferings, death and resurrection of the

holy Jesus, who do not retain it in their own experience.

"Observe, brethren, the word *retain*. It is not enough that we have once known the Lord; but we must retain him in our knowledge; by the renewed baptisms of his Holy Spirit; and of some who did not choose to do so, it is recorded that 'God gave them up to a reprobate mind, to work those things which are not convenient.' And I believe there are in our day, who, having deviated from the simplicity of Truth for sinister ends, have gone wider and wider therefrom, until their hearts are become so darkened, that they call evil good, and good evil; put darkness for light, and light for darkness; and in their pursuits after worldly interests, are obviously worshipping and serving the creature more than the Creator; and yet these very persons would keep those seats, and discharge those offices in the church, which were assigned them, when, in the days of childhood, they were willing to follow the Lamb whithersoever he led them.

"O! for these blind guides is my soul pained; and that not only on their own accounts, but that of others, who, apprehending the law to proceed from their mouths, (though they have, in reality, no right to take the word of the Lord thereinto,) and observing their conduct, may be influenced by their example, and follow them as they follow the world. Is it needful, my beloved, to warn you, as our Lord did the people respecting the Scribes and Pharisees, who, notwithstanding they sat in Moses's seat, and administered the law, were not to be regarded as examples; lest, being led by the blind, ye perish with them in the ditch of error and perdition?"

"When I sat down to write you, I had no view of beginning with these disagreeable remarks, but simply gave myself up to the direction of that wisdom which best dictates what to say, and when to say it: and, although some object to their being inserted in an Epistle, which points to a general exhortation, I am convinced, by undoubted experience, and the example of some of the most eminently serviceable in the Lord's hand, that Divine wisdom sometimes commands to reprove those that offend, let them be of what class they may, before all, that others may learn to fear. In the authority of Truth, I dare assert the time is come in our church, when it is necessary that judgment should begin as at the house of God, in the very highest classes of the Society; and till that is laid to the line, and some therein are either reformed thereby, or removed from those dignified stations, there is little probability of the Lord's work being carried on to his own honour, (in the general,) and the comfort of the faithful. O! saith my soul, that all who are concerned, or concern themselves, therein, would study to be quiet, and mind their own business, which is to take heed to themselves; for although the Holy Ghost may have once made them overseers of the flock, they cannot properly take heed thereto, unless this is the case; for being themselves loaded with a secret consciousness of guilt, for worshipping of idols, some obviously, and some having them concealed under

a precise, formal, outside appearance and deportment, as in the skirts of their garments, they dare not, nay, they cannot, search out the hidden things of Esau among the people, nor administer judgment in righteousness, where it is obviously due.

"Let me, therefore, in the spirit of gospel meekness and charity, which breathes for your salvation and enlargement in all the gifts and fruits of the Holy Ghost, exhort you who are of the foremost ranks, whether ministers, elders, overseers, or heads of families, that you would solemnly look into yourselves; and with an impartiality which ever accompanies those who are really concerned for the establishment of the kingdom of Christ in themselves, ask yourselves, individually, In what am I lacking? O! my Friends, was this the case with us all; and did we patiently wait for the answer of Truth, we should, individually, be humbled into a sense of our shortness of that perfection, whereunto we have been called, and wherein many of us have believed; and some would be so struck with the view of their idolatrous revolting, from the simple worship of the true and living God, that they would go mourning many days in the bitterness of their souls; and all would be animated to press after the mark for the prize of their high calling in Christ, which is redemption from the world, the flesh, and the devil. And the nearer we approach this blessed and happy experience, the more our hands will be strengthened in the Lord's work, and the more we shall be enabled, both by precept and example, to build one another up in the most holy faith, and in those things which edify; and our confidence in God, who is the Perfector of his saints, will increase, that, as he hath mercifully begun a good work in us, he will finish it to the praise of his own name.

"It is impossible that self-examination, by the light of Truth, should hurt any of us, and it may help all. I therefore once more earnestly recommend it, as a means of our fulfilling this precept, 'Purge out the old leaven,' and enabling us to keep the feast, 'not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.' I shall conclude my exhortation to you of these classes, with saying, 'Be faithful, and then you will be comforted, and of one mind, and the God of Peace will preside amongst you. Amen.'"

YEARLY MEETING [OF LONDON] 1842.

This meeting has been brought under much religious concern, in consequence of the deficiencies acknowledged in the answers to the fourth query. And we feel engaged earnestly to press upon Friends the consideration of the important particulars to which it refers. Greatly do we desire that the subject of the training up of our families in a religious life and conversation, consistent with our Christian profession, may, in all its bearings, obtain the increased and serious attention of Friends.

We are glad to believe that the frequent reading of the Holy Scriptures prevails in most of our families. May the opportunities for this purpose be more and more times of

reverent waiting upon the Lord, and of looking to Him for the supply of our several needs. And may parents be enabled to imbue the minds of their children with a love of those precious writings, and with a sense of the high importance and Divine authority of their contents.

We have been led at this time deeply to feel how important is the effect of example, in the great work of religious training; and we would affectionately entreat those to whom the care of families is entrusted, to ask themselves, in the fear of the Lord, how far their conduct and conversation, their self-denial, and godly simplicity, are calculated to attract to, and to lead forward in the Christian course the minds of their beloved offspring.

Powerful indeed upon others, and especially upon the young, is the influence of a truly religious life. It answers to the witness of God in their hearts and consciences; and by this witness they quickly perceive the inconsistencies with the Divine law, which may be exhibited in the practice of those who are around them. These inconsistencies have, we believe, had no small influence in lowering, in the estimation of the young, that standard of plainness of speech, behaviour and apparel, which we have ever deemed it our duty to hold up to the world.

The end of all religious training is to bring the mind under subjection to the will of God, to lead our children unto Jesus, that through Him they may obtain the forgiveness of sins, and be taught in his school who was meek and lowly of heart. How, dear Friends, shall we prosecute this work, if we have not ourselves submitted to the yoke of Christ, and been taught of Him? We believe that not a few who have been measurably thus instructed, and who are religiously concerned for the welfare of their families, will do well to look around them and consider, whether any thing in their habits of life, whether the indulgencies which they allow themselves, the character of their conversation, the persons with whom their children have intercourse, and the books and other publications which are permitted to enter their houses, are not opposed to the training of their families in a religious life and conversation. Let us not esteem any of these things as insignificant.

We should remember that our children, as well as ourselves, are beset with many temptations, and that the corrupt tendencies of the natural man, are evinced in very early life. Highly important then is the endeavour at this period to inculcate right principles of action, and to form good habits. If the love of the world and the pride of life be encouraged by our conduct to our children in their tender years, how can we expect to find them ready as they advance in life, to submit to those restraints which we believe the Truth leads into. We cannot gather grapes of thorns, nor figs of thistles. We must lay the foundation such as we would have the building to be; and carry into action in the earliest intercourse with our children, the principles of truth and simplicity.

Parents should beware that they do not cherish the seeds of vanity in their offspring,

For "The Friend."

EPISTLE OF SAMUEL NEAL.

by providing them with ornamental attire, or gratifying similar dispositions in themselves by thus decorating even their children of the tenderest age. The will should be early subjected in the authority of Christian love; and children accustomed from their very infancy, to a strict adherence to truth-speaking.

Above all things, dear Friends, let us seek to impress upon the susceptible minds of our youth, the fear and love of their Creator and Redeemer, and the minding of those gentle intimations of his will, which are frequently made by the Spirit of Truth, upon the very youthful heart.

Blessed indeed is the child who is thus betimes taught of the Lord, and led onwards amidst the snares of youth in his holy way. Well is known to many children, that struggle described by the apostle, "the flesh warreth against the Spirit, and the Spirit against the flesh;" and "these two are contrary." And it may be the privilege of those who have the charge of youth, by example, and by word, to help them in these conflicts, and strengthen them to cleave to the Lord. And O may it not be that any of these little ones are offended, and stumbled by the conduct of those to whom they look up, as their instructors and examples.

We are renewedly persuaded that our testimony to plainness of speech, behaviour, and apparel, rests upon sound, unalterable grounds. It was in the hearty reception of the government of Christ, and in love to Him and fidelity to his law, that our forefathers in the light of that truth which the Lord was pleased so largely to shed upon them, were led to the full testimony which they bore against the flattery, pride, and untruth which had and still have so largely insinuated themselves into the established customs, and the changing fashions of the world. They were truly an honest, plain and truth-speaking people: their conduct manifested that they were not of this world; and they believed it right to train up their children in those habits and practices into which the law of Christ had led them. Our present concern is that we may all be brought to follow Christ in the same faithfulness and devotedness of heart.

Dear young Friends! We desire that the inconsistencies or worldly-mindedness which you may see around you, may not be permitted to offend or stumble you. Look, above all, to your Heavenly Father, and to the perfect example of your Lord and Saviour—the little ones are precious in His sight, and those who are of a teachable, tender, and obedient mind, are the objects of his constant care and love. We are persuaded that as you walk in the fear of the Lord, minding his Light in your consciences, you will find your peace and growth in the Truth, to be connected with the maintenance of our testimony to plainness of speech, behaviour, and apparel; and that this course does not lead you into a greater separation from the habits of the world, than is accordant with your own convictions of what the Spirit of Truth requires, and is conducive to your advancement in the heavenly race.

(Copy)

WILLIAM MANLEY.

Having found the inclosed a few days since in looking over some old papers, and being somewhat edified with its contents; believing, also, there are some in the present day that can read in the lines of their own experience, a feeling similar to that which was known by those to whom the Epistle was addressed, I have ventured to send it for insertion in "The Friend," if the editor thinks proper, and it has not already found its way into that valuable paper.

A READER.

An Epistle from Samuel Neal to Friends in Philadelphia, 19th of Second mo., 1778.

The remembrance of you is often revived in these times of trial, permitted by the All-wise Lord of the universe, who knows when and where to shower down of baptisms in these days, as well as in former dispensations. Some were tried one way, and some in another; some in the cloud, and some in the sea; some in tumults; some by famine, the sword, and distress within and without; and yet as their confidence was fixed in the Almighty Jehovah, they evidenced his arm to be everlasting strength; and that his power was the Rock of ages. He is the same yesterday and forever; and his power to help his own people and children, will ever remain sufficient to the last period through all the revolving years of their time in this sublunary state.

And, dear Friends, as many of you in that land where he has established his furnace, know this by living experience, bear the trial through with magnanimity and resignation of mind, suitable and consistent with his people and offspring; and you will find in the end, that by it there will be an increase of strength; you will partake more and more of the joys of his salvation, and be sustained with the waters running from Shiloh's streams, which are ever new and refreshing. In the trial, some will suffer loss who have been building upon gold, silver, and worldly fame, which are but as straw and stubble, in comparison with that foundation laid in Zion; and yet their loss may forward them in fervour of spirit to seek the Rock of Strength, and by casting down their crowns as at his footstool, may be saved with an everlasting salvation. O, may those who have been supine and deficient in their duty and pursuits after saving knowledge, be aroused to a godly consideration, cleave to the means ordained, suffer its sanctifying virtue to govern their wills, that they may be brought under the peaceable government of the Messiah, who has erected his standard, and was proclaimed King of Righteousness and Peace; under his banner there is fortitude and strength, to bear what he permits, as conflicts and proving, in trial allotted to his people in the days of outward peril and danger.

If we consider his illustrious power and marvellous strength, what he has done, and what he can do for his own, how can any hesitate to follow him in fortitude, humility, and fear. Shielded by the armour he gives his followers, his strength is sufficient for the day, and makes them more than conquerors through

Him that loved them. His apostle, who was influenced by his Holy Spirit, says, "Who is he that will (or can, I may add), harm you, if ye be followers of that which is good?" and if we merit his holy protection, and keep in the peaceable spirit of his doctrines, laws, and example, we shall find that not an hair of our heads shall be wrested from us, without his notice; and that in the midst of death his people shall witness life to abound in them and in their assemblies. Though some may be permitted to suffer in prison and property, yet the hidden life of the Holy Jesus will animate them to stand nobly for his cause—to come forth as gold tried in the fire, bearing his image more indelibly impressed upon them.

And though at times you may witness depression, and deep baptism of spirit, on account of the noble Seed in prison, in the hearts of those who are doing despite to the Spirit of his grace, and crucifying the Lord of life and glory afresh, and putting him to open shame; which is sometimes the state of those in profession with us, and of others not in profession with us, amongst whom we live; do not be discouraged at this; but let us remember the awful suffering of the Divine Son, when in the body, when bearing the sins of the people, and ready to be offered for an atonement for them; the large drops of sweat, like blood, that were visible running down his face, from the agony he was in on their account. He is now come the second time, without sin unto salvation, in his spiritual appearance; his people are spiritually-minded, and as members of his body, must be suffering with his Seed; filling up in their bodies and measure, what is behind of the sufferings of Christ Jesus, their captain and head. This will be the experience of the faithful, now, as well as in days that are past; and as I know there is a living remnant among you, stand fast in the Truth of our Holy Pattern; he will be on your side, and make you free, notwithstanding the commotion and combination of men of corrupt minds; and in his own due and appointed time, will bring his church as out of the wilderness, clear as the sun, fair as the moon, and terrible as an army with banners, to the profane and ungodly, the hypocrite and the deceiver.

I have deeply sympathised with my beloved Friends, by day and by night, in your city, and provinces adjacent, who have kept their places; you have been almost the constant employ of my thoughts, and though you are distant in body, I have been with you in spirit.

I salute the living body with love unfeigned, desiring that grace, mercy, and peace may be multiplied unto you; and conclude your loving friend in the fellowship of the gospel.

SAMUEL NEAL.

It will be perceived by the date of this Epistle, that it was written during the Revolutionary war, when Friends of Philadelphia were under great trial, and must have proved very consolatory to those who remained true to their principles, at that eventful period.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH-DAY, NINTH MONTH, 3, 1842.

NO. 49.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

OLIVER CASWELL.

Dr. Howe's Report.

(Concluded from page 372.)

"It was now clear that he had the capacity and inclination to learn, that he was a proper subject for instruction, and needed only persevering attention. I therefore put him in the hands of an intelligent teacher, nothing doubting of his rapid progress.

"I will not now go much into detail of the process of teaching him words, as it is similar to that given in the case of Laura; suffice it to say, he has learned about one hundred nouns, and some adjectives, which he uses with the nouns, making a sort of compound substantive. Sometimes he uses a noun in a verbal sense; in short, uses language much as a child who is just beginning to talk. One or two examples will show his manner of using the few words which he has learned. Coming up to his teacher, he spelt upon his fingers, *F-r-e-d*, meaning that he wanted Frederick; she went with him to the room where Frederick usually sits, but he was not to be found; when Oliver spelt *F-r-e-d-S-m-i-t-h*, meaning that Fred was in Smith's room, and went there to find him. Having no explicative terms, he, of course, must turn his few words to every possible use, and make a noun serve for adjective, verb, adverb, preposition and conjunction.

"At another time, wishing to say that he had cut his finger with a plane, he said, *cut-plane*. Of course, this often causes great ambiguity, as in the following case: the carpenter had been to repair the boat, and Oliver accompanied him; returning, he said, *Bradford-break-boat*; doubtless, meaning Bradford mended a break in the boat; but he did not know the word mend. On another occasion, learning that Frederick had broken a pane of glass, he said, *Fred-window-break-glass*.

"A little reflection will show any one that he can eke out his meaning just as other children do, by signs. When it was attempted to give him a name, expressive of the quality of objects, a difficulty occurred immediately; he knew the names of key, door, watch, and when his teacher spelled either word, he would

go to the table and select it; he knew too the nature of each, showing, by signs, that a doorway was to lock a door, a watch-key to wind a watch, yet the compound word, watch-key, gave him no idea of the thing. Nevertheless, as I said, he uses verbs and adjectives, that is, he uses signs significant of actions and qualities, he holds up a key, and makes the letters *key-y*, that is the noun; he then makes a sign for turning the key, which sign is the verb.

"We see the same process in little children; they first learn the name of an object, and for a long time use the name to express whatever idea they may have of the thing: a child will say *mamma! mamma!* to express the perception or knowledge of its mother, using only a noun; but if it wants its mother, it says, *mamma*, (a noun), and stretches out its arms, which motion is a verb, or a sign, significant of its desire. When its vocabulary is increased, it substitutes a vocal for a natural sign, and it says, *want mamma*, still stretching out its arms, because the original sign is still suggested by the thought; until, by long use, the word *want* becomes the most familiar sign of the idea, and then it says, *I want mamma*, and drops the original sign of stretching out its arms. Still it is curious to observe how long the original sign will linger in the memory. On all ordinary occasions, the child uses the word *want* as a substitute for the original sign of stretching out the hands; but when it is frightened, or much agitated, when its little soul yearns strongly for instant contact with its mother, it resorts immediately and spontaneously to its first sign, it stretches out its arms, and without saying *I want*, cries *mamma!*

"Now it will not be until Oliver has become accustomed to use words freely as substitutes for his signs of things, that he can be expected to resort to adjectives, verbs, &c.; in this respect, I fear he will never equal Laura, because he has not her quickness of thought, and delicacy of organization. Nevertheless, I consider his progress to the acquisition of a considerable familiarity with arbitrary language as certain, provided he can have patient and long-continued instruction.

"I will give an instance of his temper, as a specimen of what would have been his conduct, had he gone on without any training. Soon after the lesson, which I have described above, at which I left him, so interested and so joyous, I returned and found the scene sadly changed. Master Oliver was in the sulks; his countenance so lately bright with joy, was now dark and lowering; his head was drawn in between his shoulders, in the attitude of caution and defiance, and his whole appearance denoted wrath and dogged obsti-

nacy. He had, in play, thrown something on the floor, and his teacher took his hand to place it upon the object, and make him pick it up; he refused, perhaps in play; and though his hand was on the object, would not grasp it. The teacher thinking it necessary to conquer him, continued to hold his hand on the object, at which he seemed displeased, and at this juncture his mother joining to urge him, he flew into a passion. He had never been controlled, and his animal nature was now aroused: a colt could not start away more restive, when the saddle is first placed on his back, than did Oliver when I placed my hand on his head; and when I repeated it, he flew at me, hands and feet, as furiously as a madman. I saw at once that without a cruel scene, I could not conquer him; but resolved to accomplish what he must have perceived I intended to do, that is, caress him, and sit beside him. He resisted furiously when I attempted this, striking, kicking, and scratching; but when he saw I warded off his blows, or did not mind them when they hit, and that his nails had been cut too short to pierce my skin, he quickly curled down his head, and bit at my hands. He was strong and active as a young savage; but I continued to grasp and hold his wrists, and after a few convulsive efforts, he desisted, at a lucky moment for me, and roared out lustily; not crying, he was too much enraged for that, but sprawling his jaws wide open, and emitting a hideous noise, partaking of a bray, a roar, and a yell. I then relaxed my grasp, and although he did not fly at me, he pushed off my hands when I attempted to pat him on the head, nor would he suffer any endearment for half an hour. I still persevered, however, and at last succeeded in kissing him; and though he was sullen, the storm was dispelled by the odor of some Cologne water with which I seduced his senses. I was very much afraid he was not conquered, and that a painful scene would have to be enacted the first time I could be sure that he understood my meaning and will, and refused obedience; because he must be taught to obey, or else every time his passions should be aroused he would be mischievous; and when grown up, might run a *muck*, which would be dangerous. I have been, however, most agreeably disappointed, for, from that time to this, he has been perfectly docile, and very affectionate, never in one instance meeting me without a smile and a caress.

"Once, indeed, he was teased by a boy beyond his endurance, and attacked him furiously; the boy got away, and Oliver groped around till he found some one to whom he eagerly expressed his wrath, by pointing for the boy, and drawing his hand across his own wind-pipe, as if to say, 'I'll cut his throat;'

putting on at the same time a very ferocious look. He evidently had not forgotten the lesson he had learned at the pig-slaying exhibition, which had so unwisely been explained to him.

"I regret that the length to which this report is already swelled, will not permit me to dwell longer upon this interesting boy, who has a manly, courageous temper, an amiable and affectionate heart, and a good intellect; and who will, I doubt not, become an intelligent and useful man."

NIAGARA FALLS IN THE WINTER.

It is not fashionable to visit the Falls of Niagara in the winter season; hence but few persons, except those who are drawn to its vicinity in the way of business, see this mammoth of wonders in its interesting and imposing winter aspect. It is often described as surrounded by the foliage, and fanned by the breezes of summer; but seldom as fringed with the ice and snows of winter. A description of the Falls, however, I shall not pretend to give; for, besides having been a thousand times described, it may truly be said, in the words of Audubon, "All the pictures you may see, all the descriptions you may read of these mighty Falls, can only produce in your mind the faint glimmer of the glow-worm, compared with the overpowering glory of the meridian sun."

The scenery, as now presented, is truly imposing. The warm weather of the past few days has loosened the ice in the lake, and it is gliding down the Niagara, dashing through the rapids, and sweeping over the precipice in immense masses. One must have nerves of iron, and sinews of brass, to maintain his equilibrium in view of the scene.

The winter scenery at the Falls is peculiar in other respects, and is indescribably beautiful. The trees and shrubbery on the islands and banks of the river, near the Falls, are covered by the spray, which is constantly rising with transparent sleet, presenting the appearance of innumerable brilliants of all sizes and descriptions. The mist from the Falls freezes upon the trees so gradually, and so thick, as to present a most exact resemblance to alabaster. This is often set off by the beautiful variegated colours of the rainbow, which arch the river from a dozen different points.

Another peculiarity of the winter scenery is the immense number of ducks and geese seen almost daily in and about the rapids. They are not unfrequently found in the morning with a wing or leg broken, and sometimes dead, in the river below the Falls.

This generally happens in a dark and foggy night, when they are insensibly carried down by the rapids, till they find themselves going over the precipice; and then, in attempting to fly, they dive into the sheet of water, and are buried for a time under the Falls, or dashed upon the rocks. Gulls, in great numbers, are seen at the present time performing their inimitable gyrations, enveloped in clouds of mist, fearfully approaching the boiling cauldron,

directly under the Falls, and would be any where else, in their numbers and movements, objects of great attraction.

But what shall I say of the combined scene! The dashing rapids, the leaping, foaming waters, the rush, the roar, and of the sublimity and beauty of it all! It were vain to attempt a description; for the scene so immeasurably exceeds every thing of the kind elsewhere seen, or even imagined, that no power of language can give any adequate idea of it to those who have not been here to see and hear for themselves.

Two miles above the Falls, in approaching from Buffalo, you come in sight of the white crested breakers, more than a mile in width, dashing, foaming, and tossing above the main current, and, at the same time, you hear a low, monotonous roar, and as you approach nearer, feel a tremulous motion of the earth. The broad river, as it comes thundering and foaming down the declivity, at length leaps the cataract, and falls apparently into the bowels of the earth. One who can witness the mighty rush and conflict, and hear the deafening roar of the waters unremoved, and without amazement, may conclude the Falls "were not made for him."—*Methodist Protestant.*

For "The Friend."

NOTES ON INSECTS.—NO. 4.

ANTS.

The remarkable and extraordinary habits of the ants cannot fail to interest all who have attentively observed them. The astonishing trait in the character of some species to have ants of another kind to perform the labour of mining, and rearing the young of those, whose business seems to be, that of committing depredations upon their neighbours, is one that would almost stagger our belief, were it not confirmed by the observations of naturalists.

In the present number, I shall mention some facts which were observed by a friend, together with others, that I witnessed myself; which will further illustrate some observations made in the preceding numbers:—

"About five o'clock in the afternoon of the 23d of Seventh month, while I was walking, my attention was suddenly arrested by seeing a considerable number of ants, of a red species, crossing the path before me. They moved rapidly in a compact body, about six inches in width, and from eighteen inches to two feet in length. There were perhaps 150 in number.

"After travelling in this manner a short distance in the path, they entered some thick grass, and immediately disappeared. Being anxious to ascertain what had become of them, I pulled up some of the grass about the place, but was unable to find any traces of them; and thinking they might possibly have gone through a hedge that was near, I passed round to examine, but was still unsuccessful in meeting with them. When I returned to the place where they had so mysteriously disappeared, I observed a number of ants coming out of the grass, and running with great haste

along the walk, each carrying a white pupa in his mouth. Instead of the regular military manner in which they entered the grass, they now resembled a retreating army after an engagement, passing along singly, or in straggling parties of two or three; observing to keep a direct line, from which little or no deviation was noticed.

"In the grass, near where I lost sight of them, I found there was a small hole, out of which they were now issuing, laden with their booty. Continuing the line of their march diagonally across the walk, they entered the grass on the opposite side, where some difficulty was found in tracing them; but by removing the grass, in advance, I was enabled to follow them about forty yards, where they entered a small hole in the ground, carrying their plunder in with them. When they had nearly all arrived and deposited their spoils, they again issued in considerable numbers from the nest, collected in a body, and commenced their march, in a straight line, towards the nest they had just plundered. In a few minutes they reached it, and, making the attack in a body, entered without any resistance from the occupants. It was not long, however, before they reappeared, but not laden with pupa as before. Their retreat this time was more orderly than the preceding one, but was less so than their approach.

"I was unable to ascertain the cause of their leaving the nest this time without booty, unless they had carried all the larvae away in their first expedition, or had met with unexpected resistance from the rightful owners, and thought it most prudent to retreat. During their absence the second time, I took occasion to examine their settlement, and found that the ants left behind were smaller than those in the army, and were darker coloured; the warriors being of a yellowish red.

"Since that time I have frequently visited both nests, and found the two species living harmoniously together at one, while the other is inhabited entirely by the smaller kind. The labour at that inhabited by both species appears to be performed exclusively by the smaller ants, while the others render no assistance whatever in the domestic concerns of the colony."

Since the time the above-described transactions took place, I have several times visited these nests of ants, and find that they still continue to live in the manner described by my friend.

On the 31st of the Seventh month, I met with an army of the same species as those described above. They were marching in a direct course across a road, or walk, five or six yards in width, affording a fine opportunity to inspect their movements. The train was between three and four feet in length, and from four to seven inches in breadth, forming a dense column, gradually tapering towards the rear. There being a few straggling ones left along the line of their march, I was enabled to trace them back from whence they came, where I found a large nest of them in the edge of some grass. They marched in a very orderly and systematic manner; but

before they arrived at the place of their destination, I was obliged to leave them, which I did very reluctantly, as I have no doubt but that they were on their way to attack a neighbouring colony.

I returned to the place in about two hours after, but was unable to discover the train, or to ascertain what had transpired during my absence. This is the largest colony of this species I have discovered; and, upon examination, I find that it is inhabited by two kinds, one of a yellowish red colour, and larger than the others, which are of a dark red or brown colour.

I have been much interested in observing the movements of this colony. When disturbed, they manifest a very angry and pugnacious disposition, particularly the larger species, running about in a furious manner, biting whatever happens to be within their reach; and when once they seize hold of an object, they will almost suffer themselves to be killed rather than relinquish their grasp.

There is one very singular fact connected with their movements when under excitement, which is, that when two of them meet they invariably strike or cross their antennae; and when only one of them is excited before meeting, this interview imparts to the other the same hasty and furious movement; and this is communicated from one to another, until the excitement becomes general throughout the colony.

In order more fully to satisfy myself of this fact, I took one of the ants from a part of the settlement where I had disturbed them, and put it amongst those in another part, where they were quietly engaged in their labour. As soon as this ant came in contact with one of those at work, it too became excited, and ran about in a furious manner; and in a short time this industrious scene was converted into one of confusion and disorder. I have never seen the large yellow ants participating in any way in the labour belonging to the settlement; this being performed by the smaller species. Chester County, Eighth mo. 10th, 1842.

Extracted from "The Friend."

SWALLOWS.

There are different theories on the subject of instinct. Some consider it a special revelation to each creature; others believe it is handed down among animals, from generation to generation, and is therefore a matter of education. My own observation, two years ago, tends to confirm the latter theory. Two swallows came into our wood-shed in the spring time. Their busy, earnest twitterings led me at once to suspect they were looking at a building spot; but as a carpenter's bench was under the window, and frequent hammering, sawing and planing were going on I had little hope that they would choose a location under our roof. To my surprise, however, they soon began to build in the crech of a beam over the open door way. I was delighted, and spent more time watching than "penny-wise" people would have approved. It was, in fact, a beautiful little drama of domestic love. The mother bird

was so busy, and so important, and her mate was so attentive! Never did any newly-married couple take more satisfaction with their first nicely arranged drawer of baby clothes, than they did in fashioning their little woven cradle.

The father bird scarcely ever left the side of the nest. There he was all day long, twittering in tones that were most obviously the outpourings of love. Sometimes he would bring in a straw, or hair, to be interwoven in the precious little fabric. One day my attention was arrested by a very unusual twittering, and I saw him circling round with a large downy feather in his bill. He bent over the unfinished nest, and offered it to his mate with the most graceful and loving air imaginable; and when she put her mouth to take it, he poured forth such a gush of glad-some sound! It seemed as if pride and affection had swelled his heart, till it was almost too big for his little bosom. The whole transaction was the prettiest piece of fond coquetry, on both sides, that it was ever my good luck to witness.

It was evident that the father bird had formed correct opinions on "the woman question;" for during the process of incubation, he volunteered to perform his share of household duty. Three or four times a day would he, with coaxing twitterings, persuade his patient mate to fly abroad for food; and the moment she left the eggs, he would take the maternal station, and give a loud alarm whenever cat or dog came about the premises. He certainly performed the office with far less ease and grace than she did; it was something in the style of an old bachelor tending a babe; but, nevertheless, it showed that his heart was kind, and his principles correct concerning division of labour. When the young ones came forth, he pursued the same equalizing policy, and brought at least half the food for his greedy little family.

But when they became old enough to fly, the veriest misanthrope would have laughed to watch their manoeuvres! Such a chirping and twittering! Such diving down from the nest, and flying up again! Such wheeling round in circles, talking to the young ones all the while! Such clinging to the sides of the shed with their sharp claws, to show the timid little fledglings that there was no need of falling!

For three days all this was carried on with increasing activity. It was obviously an infant flying school. But all their talking and fussing was of no avail. The little downy things looked down and then looked up, and alarmed at the infinity of space, sunk down into the nest again. At length the parents grew impatient, and summoned their neighbours. As I was picking up chips one day, I found my head encircled with a swarm of swallows. They flew up to the nest, and jabbered away to the young ones; they clung to the walls, looking back to tell how the thing was done; they dived and wheeled, and balanced and floated, in a manner perfectly beautiful to behold.

The pupils were evidently much excited. They jumped on the edge of the nest, and twittered, and shook their feathers, and waved

their wings, and then hopped back again, as if saying, "It's pretty sport, but we can't do it."

Three times the neighbours came and repeated their graceful lesson. The third time two of the young birds gave a sudden plunge downward, and then fluttered and hopped till lighted on a small upright log. And oh, such praises as were warbled by the whole troop! The air was filled with their joy! Some were flying around, swift as a ray of light; others were perched on the hoe handle, and the teeth of the rake; multitudes clung to the wall, after the fashion of their pretty kind, and two were swinging, in most graceful style on a pendant hoop. Never, while memory lasts, shall I forget the swallow party! I have frolicked with blessed Nature much and often; but this, above all her gambols, spoke into my inmost heart, like the glad voices of little children. The beautiful family continued to be our playmates, until the falling leaves gave token of approaching winter. For some time, the little ones came home regularly to their nests at night. I was ever on the watch to welcome them, and count that none were missing. A sculptor might have taken a lesson in his art from those little creatures, perched so gracefully on the edge of their clay-built cradle, fast asleep, with heads hidden under their folded wings. Their familiarity was wonderful. If I hung a gown on a nail, I found a little swallow perched on the sleeve. If I took a nap in the afternoon, my waking eyes were greeted by a swallow on the bed post; in the summer twilight they flew about the sitting room in search of flies, and sometimes lighted on chairs and tables. I almost thought they knew how much I loved them. But at last they flew away to more genial skies, with a whole troop of relations and neighbours. It was a deep pain to me, that I should never know them from other swallows, and that they would have no recollection of me.

Enterprise.—A few weeks since there arrived at Gloucester, (Mass.) a small craft from Nova Scotia, with twelve cords of wood, and singular to relate, navigated only by one man, who was several days on his passage. He ran during night time, but "laid too" in the day, at which time vessels would avoid running him down, of course—whereas, if he slept at nights he might be run into. Being asked why he did not have a companion, he answered, "they were more plague than profit—he had a boy once, but he kept his jaws going, and ate him out of house and home." He sold his wood and returned alone.

"To take away from truth the smallest portion of itself, is paving the way for its utter loss and annihilation. In this respect truth resembles the insect which is said to die if deprived of one of its antennae. Truth requires to be entire and perfect in all its members, in order to the manifestation of that power by which it is able to gain wide and salutary victories, and extend its triumphs to future ages. Blending a little error with truth, is like casting a grain of poison into a full dish; that grain suffices to change the quality of the food, and death, slow but certain, is the result."

For "The Friend."

The Duty of Religious Retirement.

The following valuable and instructive Epistle is from a small volume of about 120 pages, printed, London, 1842, and entitled—"Selections from the Writings of Mary Jesup, late of Halstead, Essex," &c. In the introductory chapter to the volume she thus speaks of:—

"Mary Jesup, daughter of John and Elizabeth Brown, was born at Bayford, near Hertford, on the 3d of Third month, 1770. Her mother died in her childhood, but the loss of maternal care was much supplied by her valued aunt, Mary Jackson. At an early period of her life, continued bodily weakness, with symptoms which threatened consumption, induced and afforded frequent opportunities for serious reflection, often during walks taken for the improvement of her health. Being thus introduced to an experimental knowledge of the benefit of retirement, and exercise of spirit as in the Divine presence, it continued to be her frequent practice through life; and her concern that her friends might be more generally impressed with the importance of thus seeking for fresh supplies of spiritual food, was evinced in the publication of an address, printed in the year 1820.

"Friends of her Monthly Meeting say, in their testimony respecting her, 'In her conduct and conversation she was watchful and circumspect, and in her frequent association with those not in religious profession with us, whether for benevolent purposes or otherwise, she evinced a lively concern for the steady maintenance of our various Christian testimonies. In the exercise of her gift as a minister, she was careful to wait for the fresh evidence of the Divine anointing, and being thus renewedly qualified for service, her ministry was lively and instructive, and her gospel labours acceptable to her Friends.'

"She died in the summer of 1835."

An Epistle to Friends of Great Britain and Ireland.

Dear Friends:—Prompted by motives of gospel love towards my fellow-professors, and by a desire for the exaltation of Christ's kingdom in their hearts, I venture to address them on a subject which appears to me to be of the first importance.

I have neither the tongue nor the pen of the learned to employ in this service; but I believe this ought not to prevent my expressing, in the simplicity of my heart, the exercise I have long been under, on behalf of the members of our religious Society, that they may increasingly become a spiritually-minded people; such were the *primitive Christians*; such, there is reason to believe, were our *early Friends*. Would it not be well for us to consider by what means we also may be enabled to "walk in the Spirit" with persevering watchfulness. To engage in religious performances with unprepared hearts, would not promote this desirable end; but I would encourage all classes amongst us to be *vigilant in waiting for ability to perform the indispensable duties of mental prayer and praise:*

and this not only in religious meetings, and when families are collected for the purpose of reading the Holy Scriptures, but that care be taken daily to dedicate a portion of time, to withdraw from our temporal engagements; and, even literally, to "enter into the closet (or private apartment) and shut the door," that we may be secluded from all outward interruption; such an effort to disengage our minds from hindering things, it is believed, would prove an acceptable sacrifice in the sight of Him who seeth in secret. And though discouragement may at times be felt, because "the flesh is weak;" yet, if there be but a *patient waiting* for holy help, and a steady perseverance in "looking unto Jesus, the Author and Finisher of our faith," there is ground to believe, that a capacity would be witnessed, to bow acceptably at the footstool of Divine mercy, and to offer up our petitions for ability to "lay aside every weight, and the sin which doth so easily beset, and to run with patience the race that is set before us!" Should this address obtain general circulation, I trust it will fall into the hands of many, who can testify, from blessed experience, that at seasons, when they have retired in a state of *drugginess and insensibility*, light has arisen, and they have been favoured to experience a true "*hunger and thirst after righteousness*;" so that they have been made sensible that the Spirit hath indeed helped their infirmities, and made intercession for them.

I do not assert that every rightly exercised mind will, at *all times*, derive *sensible* encouragement and consolation from this practice; but I fully believe it is nevertheless *our duty* to place ourselves in a situation the most likely to draw down the Divine blessing upon us. There will doubtless be times, when we shall have "the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead;" but this will humble the *creature*, and promote our growth in grace and spiritual advancement, perhaps as much as those seasons wherein sensible refreshment is dispensed. Allow me, therefore, my dear Friends, to impress upon your minds the necessity of faithfulness in the discharge of so great a duty as that of "watching unto prayer." We read that our blessed Lord "spake a parable to this end, that men ought always to pray, and not to faint." In another place, he says, "Verily! verily! I say unto you, whatsoever ye shall ask the Father in my name, He will give it you!" "Ask and ye shall receive, that your joy may be full;" and again, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Surely the encouragement thus held out by the highest authority should strengthen our faith in his promises. "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

To those who thus reverently wait upon the Lord, I believe it seldom occurs but that a renewal of spiritual strength is experienced, and a degree of ability witnessed to offer up

our petitions "unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy." And who that has been thus exercised in the opening of the day, but would be impressed through the course of it with a sense of the necessity of encavouring to cherish the spirit of prayer: that when he mixes with society a holy restraint may be felt, lest there should be any departure from the paths of duty. This watchful disposition of mind would neither be productive of a gloomy reserve, nor preclude the enjoyment of social intercourse; but would expand our hearts in love and charity towards our fellow-mortals, and in desire that we may be preserved from putting "a stumbling-block, or an occasion to fall in our brother's way." Who does not see the spiritual advantage that would result from having the mind thus impressed, day by day, with a sense of its duty to God and man; and with a conviction that, in order to perform this duty, Divine assistance must be reverently waited for?

Thus, sensible of the incalculable benefits of retirement, I am anxious to prevail upon all my friends to avail themselves of the privilege, to press through the crowd of impediments which may obstruct their perseverance in this important duty; should they even seem, when faith is at a low ebb, like insurmountable difficulties. It is admitted, that in some situations in life, the time devoted to this purpose, must of necessity be short; but if very little time can be prudently spared from domestic or other duties, that little, rightly spent, may prove as acceptable to the Searcher of hearts, as the widow's mite which was cast into the treasury. Again, persons in health, by early rising, may always secure a portion of time for this important service, before the occupations of the day commence. Thus, the man of business may be enabled to cultivate the spirit of prayer; and, if his "eye be single," his whole body will be full of light; so that his spiritual perception will be quick, and he will the more readily discover the snares which the adversary of man's happiness is continually laying to entangle the unwary. If this watchful state of mind be cherished, devotional feelings, there is every reason to hope, will so prevail in the evening, that sleep will not be given to the eyes, nor slumber to the eye-lids, until some time has been spent in reverently drawing nigh unto Him, whose we are, and whom we ought faithfully to serve.

A mother, whose incumbrances may be many, in attending to her infant charge, and to other necessary cares, will find that a few minutes thus spent in reverential awe, at the footstool of Divine mercy, will not be, to her, time lost; on the contrary, she will thereby be enabled to cast her care on Him, who is "touched with the feeling of our infirmities;" and be encouraged to commit the keeping of her soul, with the souls of her offspring, to a faithful Creator.

In an especial manner I wish to encourage afflicted minds, who may be tempted to think it almost presumption in them to expect that the spirit of prayer should be vouchsafed to

For "The Friend."

BARBARA EVERARD.

In the Journal of the Life, Travels, &c., of Joseph Oxley, a minister in the Society of Friends in England, who made a religious visit to Friends in Essex and Hertfordshire, in the year 1760, he relates his coming "to Ashwell, where, although," says he, "there is but one family of Friends, I had a large meeting of the neighbours.

In this place lives Barbara Everard, a poor, honest, decrepit creature, apparently convulsed all over, by which her speech is much affected, and understanding also. Yet the Lord has been pleased to make use of this young woman in an extraordinary manner, having bestowed on her a gift in the ministry, in which office she appears above many of far more natural talents; in common conversation, she is difficult to be understood, being of a stammering tongue, but very clear in utterance in her ministry, her matter very correct and sound, opens the Scriptures very clearly, and preaches the gospel with great power and authority; and is of singular service in this place. She had at this meeting good service."

The following is a letter written not long afterwards by Barbara Everard to Joseph Oxley.

ASHWELL, 9th of Seventh mo, 1760.

Loving Friend—This, with my love to thee and thy loving wife, hoping these lines will find you in good health, as we are, through the mercy of our God, who is the Father and Fountain of all our mercies, to whom be glory, both now and forever! Although we are far separated in body, yet we are near in spirit; for I do not forget thee, nor thy labour of love when amongst us; neither do I think thy labour was in vain, for it tended to encourage us to press forward towards the mark of the prize of our high calling in Christ Jesus, that so we might come to the knowledge of the things that belong to our soul's everlasting peace. My desire is, that we may wait humbly for the teaching of that blessed anointing, that so we may witness a profiting; for the Lord is come to teach his people himself, yea, his presence is sometimes sensibly felt among us in our meetings.

The sixth of the Sixth month, we were at Baldock Yearly Meeting, which was a large good meeting; the testimonies were to the reproving of the backsliders from the Truth, and to the encouraging of the sincere and upright-hearted followers of our Lord Jesus Christ to hold on their way. At this meeting, Isaac Sharpless gave notice, that he intended to be at Ashwell meeting the First-day following, which was very large, and a good open meeting; the Lord's presence being sensibly felt amongst us, and to the comforting of the mourners in Zion; and, I believe, the Lord will have a people to bear testimony to his great name and Truth in the earth, for he is sometimes pleased to make use of mean and contemptible instruments, to bear testimony to his great name, of which number I am one, as thou knowest very well. Yet the Lord

any so unworthy as they feel themselves to be. May such be animated to begin and persevere in the practice here recommended; for there is no doubt with me, if they thus present themselves before the Lord, in humility and abasement of soul, but that the blessing which they seek will be mercifully dispensed.

And, oh! how thankful should I be if any nominal professor amongst us, who may have forgotten his heavenly Father, or neglected his duty towards Him, days without number, might be awakened to a sense of his dangerous situation; and should any such be, so smitten with remorse as to fear that his iniquities will forever separate between him and his God, let him not despair, but remember that the Saviour declared, "I came not to call the righteous, but sinners to repentance." Instead, then, of the awakened soul endeavouring, like our first parents, to hide himself from the all-seeing eye, because he is afraid; let him consider how awfully affecting it would be, if, in such a state of alienation from his Maker, he should be summoned to appear in another state of existence, before the Judge of all the earth. May such an awful reflection induce him to flee to our great Advocate, "Jesus Christ, the righteous," who is "the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" trusting in his mercy, who is "able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them." Let all such be encouraged to humble themselves "under the mighty hand of God," and listen to the apostolic counsel, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The poor penitent, humbled under a sense of transgressions, waiting upon the Lord in daily retirement, and patiently "bearing his indignation, because he hath sinned against Him, will come to witness a capacity to "sorrow after a godly manner," and, in a degree of faith, to adopt the language, "Lord, if thou wilt thou canst make me clean;" and if he sincerely confess his sins, God is "faithful and just to forgive him his sins, and to cleanse him from all unrighteousness." Then will he be enabled to "pray with the Spirit and with the understanding also." May persons of this description come, taste, and see for themselves, that the Lord is gracious; and that He is mercifully disposed to "heal their backslidings, and love them freely." If these submit to have their steps ordered of the Lord, they may in due time be enabled experimentally to adopt the words of the Psalmist, "I waited patiently for the Lord, and He inclined unto me, and heard my cry; He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth, even praise unto our God."

Those who have been measurably purified and enlightened, so as to have a deep and abiding sense of the incalculable value of immortal souls, and what is due from dependent creatures towards the Author of our being,

will not only experience a living exercise of spirit on their own account, but will be likely at seasons to feel their hearts enlarged to supplicate for their families, their connections, their friends, and the whole family of man, agreeably to the advice of the Apostle Paul, in the First of Timothy, 2d chap. 1st to 6th verse, viz. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."

This comforting assurance of the universality of the love of God, may encourage us to intercede for those who appear dead in trespasses and sins, when we are favoured with access to the throne of grace, even as the same apostle exhorts, "I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting." Many indeed are the iniquities and transgressions which abound in this land: some of its inhabitants who have the form of godliness, are, it is to be feared, strangers to the power thereof: there are others who have even "denied the Lord that brought them," and are in danger of "bringing upon themselves swift destruction." Because of these things, the hearts of the righteous among the various religious denominations, are made sad: perhaps justly fearing, lest the awful language should, in effect, go forth from the Most High: "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?" I have a firm persuasion, that sincere prayers have been offered up by many, for the continued extension of that Divine mercy which has hitherto preserved and distinguished this highly-favoured nation in a remarkable manner. Here I would enforce on the minds of my fellow-professors, the necessity there is for a guard on our part, on the one hand, that we do not engage in any devotional act, in the activity of our own will; and on the other, lest we should, through unwatchfulness, indifference, and the love of ease, deprive ourselves of a capacity to "know the mind of the Spirit," whereby we may be enabled at times, acceptably to petition that the spirit of infidelity may be checked, and that those whose precious souls are in jeopardy, may yet be turned "from darkness to light, and from the power of satan unto God."

Finally, my brethren and sisters, may "the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

MARY JESUP.

Halstead, in Essex, 1st of Fifth mo, 1820.

doth not forsake me, for he is near to help all those that put their trust in him. For some time I had a concern upon my mind to go to a place called Weson, about two miles from Baldock, to have a meeting, where there had not been any meeting held for about twenty years before, which made me loath to give up to it. But when the mighty power of God arose in me, I was made willing, and my uncle and one of our young friends went with me, and the meeting was very large, there being, as was supposed, two hundred people at it; and I had a good open time among them, and they behaved soberly; so that I came away with a reward of peace in my own bosom; for the Lord is a rich rewarder of all them that faithfully serve him. Having given thee an account how things have been lately in these parts, I conclude with praises and hallelujahs to the everlasting God, who is near unto his people in all their exercises, to whom be glory, both now and forever, amen!

My uncle joins with me in love to thee and thy loving wife; our love is also in all sincere and true-hearted Friends.

BARBARA EVERARD.

For "The Friend."

SEALS OF THE COVENANT OF GRACE.

The Most High, in his love and great mercy to the children of men, is still seeking through the visitations of his holy Spirit, to lead out of a state of darkness into his marvellous light. He is showing them, that in their natural condition they are estranged from purity and peace; and he is inviting them to deny themselves, to take up his cross daily, to submit to the regenerating influences of his Spirit, which will prepare them for performing their allotted duties in time, and qualify to participate in heavenly enjoyment in eternity. As man submits to manifested requirements, he is strengthened in spiritual knowledge, and becomes more and more desirous of union and communion with his Maker. If he is faithful, he is brought to see the inefficiency of outward observations, in purifying the heart, or in preparing it for spiritual worship. Then indeed he feels, that the baptism of the Spirit only, can admit any into the church of Christ; and that this baptism cometh not in the will of man, and is no part of any ceremony which man can perform. It toucheth the heart in seasons of quiet retirement, in times of sorrow and suffering, of danger and death. It is at times efficaciously known under the ministry of those who are called of God to the work, as was Aaron. But however, or whenever, it cometh, it is neither in the time, nor the power of man. It is a baptism administered by Christ himself, which saveth by cleansing the heart, and not by washing away the filth of the flesh. The spiritual mind perceiveth that Christ not only baptiseth his own, and thus bringeth them into fellowship with his sufferings, but that he also dispenseth to them the bread of life, and admits them to his table, whereby they are made partakers of his joy. He giveth them spiritually to partake of his body, in inward communion with him, in such seasons as best

pleaseth him. These require neither outward bread nor wine, to remind them, that Christ died for them, a lamb without blemish and without spot; and that spiritually they are to partake of his body, which is meat indeed—and of his blood, which is drink indeed.

Thomas Bradlock, whose residence towards the close of his life was in the neighbourhood of Ballitore, in the county of Kildare, Ireland, was educated in the profession of the church of England. Through the mercy of the Most High, he was brought into serious considerations respecting the state of his soul, and its want of preparation for an admission amongst purified spirits in the world to come. Although believing that the outward ordinances of baptism and the supper, were the two appointed seals of the covenant of grace, he became uneasy with the forms, because he had not felt the power, of religion therein. His attachment to the rituals of episcopacy was shaken; and he sought earnestly in prayer that he might be directed aright as to what society of professing Christians he should attach himself. He thus describes the state of his feelings, and the manner in which he was led.

"As for the Quakers, I thought they could not be God's people, because they denied the two great seals of the covenant of grace, as they were called; so that I thought they being wrong in that; must be wrong in every thing else: though I had a liking to their conversation, and was inclined to go to one of their meetings, and see what sort of worship they had. I knew they had no man appointed to preach to them; and what they meant by their silent meetings, I could not tell. I went, however, to one of them, and sat with them about half an hour, when the great power of the Lord came upon me, and made me fetch many deep sighs and groans, with tears; and a trembling came over my whole body, so that I was forced to take hold of the seat on which I sat, to keep myself from falling. I was very much ashamed to appear in that condition before so many people, but I could not avoid it; and then the voice of the Lord came unto me, and said, 'These are the people thou must join with; and if thou be faithful, I will be with thee to the end of thy days, and thou shalt have life everlasting in the world to come!' I gave up freely to the heavenly vision, and was willing to obey the Lord's counsel; and the shaking and trouble abated, and I sat pretty quiet until the meeting was ended. My wife meeting me, asked whether I had been at a Quakers' meeting? I answered, yes. She further queried, whether they had any preacher? I answered, yes, and the best of preachers. She did not know that I had heard the holy Jesus, but thought that I had been hearing a man. Then it was that the great work of the Lord began in me, and the Light shined in my heart, and gave me to see the poor, lost, bewildered, dark, and deplorable condition that I had hitherto lived in, as without God in the world. Then were my sins brought to my remembrance with great trouble; and many sorrowful days and nights I passed, with earnest cries to the Lord for pardon; yet supported, at times, by the

loving visitations of the Almighty, to let me see that he had not forsaken me."

He was thus made a true Quaker; and having passed through these deep exercises and conflicts of spirit, which he terms his 'Christian baptism,' and through the Lord's goodness having been permitted to eat at his spiritual table, he was no longer concerned about external "seals to the covenant of grace."

He had many trials from outward opposers, but, standing in the meekness of the Lamb, he overcame them all.

He was called to the ministry of the gospel, but yielded unfaithful diligence, he did not yield thereto, for a long series of years. In a time of renewed visitation, he was favoured to see his error, and to obtain pardon and peace. In his old age, about six years before his death, a concern came upon him in a religious meeting, to testify to the Lord's goodness to his soul; and to endeavour to arouse the lukewarm and carnal professors. Being a man of great humility and modesty, conscious of weakness, tossed with doubts and fears, it was a very great trial to him to submit. But giving up to the Lord's requiring, he was favoured with the reward of peace. From this time to the period of his departure, he was at intervals engaged to minister in the ability received. His public exhortations were weighty, seasonable and edifying—delivered in few words. His conversation was as becometh the gospel of Christ. In the year 1731, his baptisms being all accomplished, he was removed hence, forever to partake of the table of the Lamb in heaven.

For "The Friend."

AFFECTIONATE APPEAL.

In "The Friend" of last week was an extract of an Epistle of Catherine Payton to Friends of Ireland, in which she, in godly sincerity, and without dissimulation, labours with the ministers, the elders, the overseers, and heads of families of our Society in that land. The residue of the epistle herewith follows. It is addressed to a different class, and is replete with sound counsel, affectionate advice, and earnest entreaty, and may be as profitably perused now, as when she was concerned to write it.

"Now to you who, not being in any of the before-mentioned stations, may therefore think yourselves more at liberty to gratify the desire of the carnal mind, is my concern directed; with secret breathings to the Father of mercies, that he may enable me so to point the word to your hearts, that being made sensible of your own danger, you may flee for your lives, from those bewitching vanities, and false pleasures, which have held your souls in bondage to the god of this world; who, by many secret snares, and more obvious allurements, seeks to entangle the minds of poor mortals, and lead astray their affections from that inestimable Fountain of light, life and happiness, wherein is centered all true joy, both in time and in eternity.

"Deeply beloved!—for so in the bowels of gospel compassion I call you—have you ever

seriously considered that you have no continuing city here; and that as your souls are immortal, it is the proper, and ought to be the principal business of your lives, to seek for them a habitation, suitable to their being and nature, wherein they may have a happy residence forever: which is alone to be found in God, who is the source and resource of his people? Now, in order that your souls may at last centre with God, it is necessary that they should be made habitations for Him through the sanctifying operation of the Spirit of his Son, which alone can render us who have been defiled with sin (and therefore unfitted for a residence with Him) fit objects of his favour. Allow me therefore to ask you (and O! that you would ask yourselves) what you have known of this work, in your experience? Has the spirit of judgment and of burning done its office in your hearts? Have you passed through the first part of the work of sanctification? I mean the administration of condemnation for sin. Have you been bowed under the testimony of the righteous witness of God in your conscience? Or have you not rather depressed and contained this heavenly messenger; not suffering it to tell you the truth, or, at least, disbelieving the doctrine it preached, because it did not countenance some of your actions? Nay, have not some gone so far as to slay the "two witnesses for God," the internal evidence of his Spirit, and the external testimony of his servants; and are perhaps at this hour exulting in their victory, and proclaiming to themselves peace; when alas! a day of fearfulness, amazement, and unutterable anguish awaits them, and is near; when, if not sooner, the curtains of mortality shall be drawn, and they shall see the Judge, tremendous in majesty, and that righteous witness, which in time they slew, raised in power, to testify against them for their rebellion, and assert the justice of their exclusion from the realms of light and blessedness.

"What effect this faint description of the day of judgment to the wicked, and those who forget God, may have upon the minds of such I know not; but my heart being impressed with an awful sense of its certainty, is animated to endeavour to wrest them from its eternal consequences; by persuading them to bow in the day of God's merciful visitation to their souls, and to kiss the Son lest he be angry, and they perish from the way of life and salvation, ere his wrath be kindled but a little.

"Do not vainly and proudly imagine, that you are able to stem the force of Omnipotence. He is, and will be King, whether you are willing to allow him the right of sovereignty or not: and his sacred laws of unchangeable truth, are as manifest in the punishment of transgressors, as in the reward of those that do well: and O! if it were possible to convey to you a sense of that sweet peace, glory, and joy, which are, and shall be revealed to those who love and serve God, you would be convinced that no punishment could be too great for such as, by a contrary conduct, slight and cast away so great salvation and happiness. But as no eye can see, nor heart conceive, the exceeding grace of God in

Christ Jesus, but such as have happily witnessed his sanctifying operation; I cannot but invite you to 'Come, taste, and see, that the Lord is good, and that his mercy endureth forever.'

"It is true, that in the way to this attainment you must pass through judgment; for Zion must be redeemed through judgment, and all the converts with righteousness, and a portion of indignation and wrath, tribulation and anguish, (must consistently with the law of Divine justice) be administered to every soul that sinneth. But this judgment when received in the day of God's merciful visitation, is succeeded by such inexpressible peace and assurance of Divine favour, as abundantly compensates for the pains it may have occasioned: for of a truth the carnal 'eye hath not seen, nor ear heard, nor heart conceived,' what good is in store for those who manifest their love to God by their obedience. Believe me, my beloved Friends, when I tell you that my heart is strongly engaged for your welfare, as you stand in your various classes. I feel much more for you than I can write, and would beseech you by the mercies of God, as well as by his judgments, that you would present the whole bodies of your affections unto him, which is no more than your reasonable service.

"Has he not dealt exceedingly bountifully to some of you of the things of this life? For what cause think you has he entrusted you with such abundance? Is it to gratify the lust of the eye, and the pride of life? Is it to make you haughty, and assume a superiority over such as, in this respect may be below yourselves, but who perhaps may some of them be higher in the Divine favour? Nay, surely; but in order that you may improve this gift to his honour, the good of others, and your own eternal advantage; and may be humbled in a sense of the disproportion of your deserts to his mercies. Has he not favoured some of you with superior natural abilities? And for what end, but that you might be in a superior degree serviceable in his hand? Has he not afforded to all a day of merciful visitation, wherein he has by various means endeavoured to bring you into that fold of immortal rest, wherein he causes his 'flocks to feed and lie down beside the clear streams of salvation?'

"O saith my soul! that you may consider his mercies, and make a suitable return for them; that the Most High may delight in the present generation, and dwell among the people as in days past. O! you of the rising generation, open the doors of your hearts to that Divine Visitant, who has long stood threat, and knocked for entrance. Let him prepare them, and he will assuredly spread his table, and admit you to be the happy communicants thereof. Think not that it is too early in life for you to look steadily towards a future state of existence; but consider, that the solemn message to summon you from works to rewards, may be sent to you at an early and unexpected hour; and that it therefore behoves you, to be prepared to meet the great Judge. My heart is particularly engaged for your welfare, and pained in the

consideration how widely some of you have deviated from that path of primitive simplicity, wherein your worthy predecessors trod. Let me therefore beseech you to seek for the 'good old way' of holiness, and walk therein; that you may experimentally know the 'God of your fathers, and serve him with a perfect heart and willing mind;' so will his blessing forever rest upon you, which maketh truly rich, and adds no sorrow therewith.

"Let the cloud of witnesses to the power and unutterable riches of pure religion, prevail with you to submit to its holy influence; that you may rightly understand, and diligently pursue the things that belong to your peace here and hereafter. Let the examples of the righteous in all generations, let their peaceful lives; let their happy conclusion, triumphing over death, hell, and the grave, in a lively and full assurance of faith; let the solemn importance of time and eternity, excite you while it is yet day, and light is upon your tabernacles, to improve it: that you may be numbered among the wise, who shall shine as the brightness of the firmament, and may be instrumental to turn many to righteousness, and be as stars forever and ever.

"The negligent and careless, the stout-hearted, and they that are far from righteousness, may receive instruction from the event of the like-minded in all generations. Such have not escaped the righteous judgments of the Almighty; who has sealed it as a certain truth: 'Verily there is a reward for the righteous; verily he is a God who judgeth the earth.'

"And now, dear Friends, as in plainness I have endeavoured to communicate what has freely opened to the several classes among you, I would warn all to beware of putting their proper portion far from them; but let each examine, 'Is it I; is it I?' And let not the iniquities of others, which some may observe to be struck at, tend to fix any in a state of self-security; for assuredly every one must suffer for his own transgression. Nor let those close hints which are pointed to some of the foremost rank, be made use of to invalidate the testimony of such whom the Lord has preserved as 'watchmen upon your walls.' I know and am thankful that he has a remnant amongst you, of all ranks, whom he has preserved near unto himself; unto whom my soul is united in the tribulations and rejoicings of the gospel; and unto whom a salutation reaches forth, and seems expressed in my heart thus,—Brethren and sisters, be of good cheer, 'be patient, and hope to the end;' for the hand of that God whom you serve, is stretched out for your help; and if you abide faithful to him, in his own time he will crown your sufferings with rejoicing.

"Finally, dearly beloved, farewell; and may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all, Amen.

"I am your friend and sister in the Truth,

"CATHERINE PAYTON.

"Dudley, 10th of Tenth month, 1758."

For "The Friend."

The following was found in the handwriting of a worthy elder, who deceased early in the present century, and is thought worthy of a place in "The Friend."

PREACHING.

He that doeth justly, loveth mercy, and walketh humbly with God, is a preacher of righteousness; he that doeth righteousness is righteous; his conduct and conversation being in the fear of the Lord, is governed by his righteous law, written on the table of the human heart; which law is a light unto his steps, which he therefore delights in, and meditates in day and night: nor doth it enlighten him alone, but is, through him, a light unto others, who, seeing his good works, are thereby brought to the acknowledgment of the Truth; the witness for God within them being reached to and stirred up by this witness for God without them, even as face answers to face in a glass. Thus the upright man, who walketh in his integrity, is made a blessing to his neighbour, the grace of God, which keepeth and preserveth him in the way of safety and peace, clothing him with a lustre which shineth, even unto those who walk in darkness. The gospel is still preached in every creature; the gracious invitation of the Redeemer of men is still continued, "Learn of me, for I am meek and low of heart." Follow me, and I will make you fishers of men." To be Christians, is to follow Christ; to follow Christ, is to be crucified to our own will, and in all things to be resigned to the will of God:—such, though they may not utter words in public assemblies, cannot fail but preach Christ, and become, in a gospel sense, fishers of men. So that however men may confine and limit this sacred office, every true Christian is a preacher; his life being a testimony for God, that he is good, that his ways are ways of pleasantness, and all his paths peace.

Translated for "The Friend."

ASPIRATIONS OF PRAISE.

[J. A. Cramer, born in Saxony 1723, a protestant clergyman, and a friend of Klopstock, was one of the best writers of religious poetry in Germany. He died in 1788, while chancellor and curator of the University of Kiel. The greater portion of his poetry was published in Leipzig, in 1782, in 3 volumes. The following is a translation of one of his hymns.]

Father! thy child appears before thee;
Thy breath did life within me raise;
Shall I not then declare thy glory,
Whose every word speaks forth thy praise!
In thine own image made, I prove
Thy matchless mercy, perfect love.

O beautiful spreads the sunny heaven,
Which thou in wisdom didst create;
Yet soulless in its glory given,
Unsentient and inanimate!
Whilst I the clay within thy hand,
Can see, can feel, can understand.

In number mocking man's discerning,
Bright orbs of glory round us roll,
Each in its varied pathway burning,—
I view them with delight of soul;
Grand, beautiful their shining lot,
They praise their Lord, yet know it not!

For angels and for souls partaking
Power over earthly things to raise,
Is this magnificence, awaking
High thoughts of wonder, Hymns of praise;

Yes, adoration deep we owe,
For that we see, admire and know.

I can retrace the past,—increasing
Instruction gain from flying hours;
In varied knowledge still increasing,
My soul expandeth all her powers;
And Father, blessed shall I be,
If all are consecrate to thee!

The way of peace my soul is tracing,
Intent true glory to receive;
And though sin-cheated out, embracing
The thorns of woe which make me grieve;
Yet Father, all the guilt is mine,
Love, grace and mercy still are thine!

For every sense which thou bestowest,
Free thought, and reason's firm control,
Love in my bosom brightly gloweth,
Love in my soul's ardent soul;
Bids every faculty awake,
Of living praises to partake.

To thee, my inner thoughts are turning
Perfection's fountain, spring of peace;
Thy love I feel within me burning,
Bids praise awaken, joy increase;
For when thy presence calmeth me,
I know that I have all in thee.

Father! thy child appears before thee;
Thy breath did life within me raise;
Shall I not then declare thy glory,
Whose every word speaks forth thy praise!
In thine own image made, I prove
Thy matchless mercy, perfect love.

The St. Louis Republican contains the following interesting notice of the attachment of a dog.

A faithful friend.—After dark, a gentleman in the vicinity of Fifth and Elm streets, found in the street a child, barely old enough to walk and talk a little, but not able to tell its own name, nor that of its parents. The little wanderer was nearly exhausted, but by its side stood its friend—a very fine dog. The noble animal seemed more conscious of the condition of his charge than the child; and when the gentleman approached the child, he viewed him with distrust, and prepared to resist injury if it had been offered. The gentleman took the child up, and in company with another person, brought it to our office. The little wanderer soon fell asleep in the man's arms, and as it was carried along, and in our office, where it was passed from one to another, no effort could induce the dog to desert or be separated from it. When any one took the child, he would spring upon him, examine his person, smell the child, and then, if satisfied that the child was safe, would crouch down by the feet of the person holding it. In a few minutes after reaching our office, persons in search of the child received it, and as soon as they set out in the direction of the child's residence, the faithful animal testified in every possible manner, his joy and consciousness that the child was safe; and then for the first time appeared willing to be separated from it.

Canal, connecting the Atlantic and Pacific.

—A Mexican paper of the 19th of Sixth mo. states that the commissioners for surveying the route of a canal, between the Atlantic and Pacific oceans, through Tehuantepec, had reported favourably for the grand enterprise.

THE FRIEND.

NINTH MONTH, 3, 1842.

It is not often that we advert to the political concerns of the day, but it will be in accordance with our known peaceable principles, to notice an event of deep interest to this country and to the British nation, to wit, the favourable termination of the long pending negotiation between the two governments. All litigated points, it is stated, have been satisfactorily adjusted, among which is the North Eastern Boundary question, and the treaty has been formally ratified by the Senate of the United States. It now only awaits its reception and ratification by the British Queen, who no doubt is entertained. The "Presbyterian," of this city, thus pertinently remarks on the subject:—

"As Christians we should rejoice in the amicable settlement of questions which have been so long sources of contention, and which it was justly feared, would sooner or later precipitate a war between the two countries. The treaty, we trust, will be a happy precedent for nations in future times. Let quarrels be entrusted to the arbitration of grave and wise men, and not to the hotspurs, who would rather jeopard the lives of thousands than sacrifice a useless punctilio in politics; and instead of bloody and impoverishing wars, we will find wise nations converting the sword into a ploughshare."

It appears also that the tariff, or revenue bill, recently passed by Congress, has been signed by the President, and has therefore become a law.

We acknowledge our indebtedness to an esteemed friend in England, for the possession of two small volumes of recent publication, viz., "Selections from the writings of Mary Jesup, late of Halstead, Essex,"—and "Memoirs of the Life and Gospel Labours and Religious Experience of John Wigham." From the former is taken the Epistle on Religious Retirement, inserted in the present number.

The semi-annual examination at Haverford School will commence on Fifth-day, 8th inst., and terminate on Third-day, 13th inst. The order of examination may be procured at the office of "The Friend," No. 50, north Fourth street.

Omnibuses will be provided to convey the students to the city on Third-day next, when the summer term will expire.

DEB. in Amesbury, on the 21st of the Seventh mo. EZRAEL JONES, a member of Scabrook Monthly Meeting, aged about 77 years. For nearly thirty years he occupied the station of an elder in our religious Society. He was a man of great soundness in judgment; and in all his intercourse with others, was remarkable for his integrity, and for his even and placid disposition, under all circumstances. He has left behind him the example of a blameless life, and a just man's memory.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH-DAY, NINTH MONTH, 10, 1842.

NO. 50.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

THE SHEEP.

In volume three of "The Menageries," a British publication, chapter ninth is on the subject of sheep. After treating of the numerous varieties of the sheep, both in a domestic and wild state, the writer thus proceeds in reference to the domestic race:—

Long subject to man, and dependent upon him for care and protection, the sheep has, in a great measure, degenerated into an artificial being, and as such, were it not the perpetual care of man, it would soon rank among the extinct races that have passed away, unless indeed its character and habits underwent a change,—in fact, unless it became again the wild denizen of the mountains; and that this, of the two, would be the case, is by far the most probable. The sheep, as we ordinarily contemplate it,—an animal destitute of weapons, enabling it effectually to resist even the weaker of the beasts of prey, deficient in address and cunning, incapable of long-continued speed, timid and irresolute,—necessarily requires the care of the shepherd and his dog. Naturally gregarious, the flock follows a leader: where one goes, all follow in succession, and thus they often rush headlong into the danger from which they would escape. They are easily alarmed, and seldom venture to resist the attack of even the smallest foe; and, in some countries, notwithstanding every effort on the part of the shepherd, they fall in multitudes before the wolf and other ferocious beasts. Their physical constitution is far from being robust, and they are subject to many and fatal diseases;—a rank pasturage, or a rainy season, thins the flock by wholesale. This is one side of the picture. On the other hand, abundant instances might be cited in which the sheep has discovered more address, more vigour, and more courage than could almost have been anticipated; in fact, the more the sheep is neglected, the more wild it is allowed to run, and the less circumscribed its range of pasturage, the more will it acquire habits of independence, and the more will its instincts become drawn forth, and put in exercise.

Under such circumstances, it soon begins to display its affinity to the mouflon,* and to show that although its instincts are dormant, they are not eradicated. Those who have seen the sheep in the wilder and mountainous districts of England, as we have, will agree with us in our opinion. In these districts they will unite in self-defence, and form a phalanx, in opposition to a strange dog, or a prowling fox; the males heading the array, and presenting a formidable front to the foe, while the females and young crowd together in the rear. Should the intruder venture within a certain distance, they rush on him, and commence a violent assault.

From this view of the case, it might be argued that the sheep is not so utterly destitute of intelligence as is usually imagined, and many facts on record seem to justify the conclusion. The habits of the sheep have seldom been sedulously attended to. That the sheep is capable of strong attachment, both to individuals of its own species, to other animals, and to man, is abundantly proved. "There are few animals," says Youatt, "who form so steady and permanent an affection for each other." There is scarcely a flock in which the same sheep are not always seen side by side, searching for food, or ruminating in the fold; hence the practice of including them all, if possible, in one fold at night, that the friends may not be parted. Some careless shepherds are inattentive to this. A writer in an agricultural periodical (Edinb. Farmer's Mag., Aug., p. 4) has given some very good advice on this point. "Here I shall observe—and the observation ought to have its due weight with the shepherd in the disposal of his flock during the night—that the sheep which have been together during the day, and have been making eager and joint exertions for a scanty subsistence, and have alternately sheltered each other from the biting blast, and the suffocating drift, and by their perseverance and mutual endeavours have stimulated and supported each other, should not be separated at night. Their being forcibly parted in the division of the flock has frequently been productive of a degree of alarm and distress that could scarcely be conceived possible—the whole fold has been in one state of continued disturbance; and they who have had observation or feeling enough to appreciate what may occasionally pass in the mind of a sheep, have traced to this, or to a similar cause, the after-declension of

strength, and the inability to endure the inclemency of the season."

A very interesting case in point is also narrated by Youatt, which we cannot forbear quoting:—"At the present moment (1837,) there is in the Regent's Park a poor sheep, with a very bad foot-rot, crawling along the pasture on its knees; it, with difficulty, contrives to procure for itself subsistence; and the pain which it suffers when compelled to get on its feet is evidently very great. The author had heard that in such a case, a companion will be seen at a little distance from the sufferer, and that, if that companion be closely regarded, it will always be found to be the same sheep. He found it to be literally the case here. As he pursued his regular morning's walk through the park, he regularly sought out the friends, and after two or three days, they seemed to be aware that no harm was intended to them, and they suffered him to approach sufficiently near to observe and to comprehend their intercommunication of signals, and fully to satisfy himself that it was always the same faithful adherent by whom the cripple was solaced and watched. When a sheep becomes blind, it is rarely abandoned to itself in this hapless and helpless state; some one of the flock attaches himself to it, and, by bleating, calls it back from the precipice, and the lake, and the pool, and every kind of danger.

The maternal affection of the sheep for her offspring is well known, and many touching instances are on record of the exercise of unexpected intelligence in defending it, or rescuing it from peril. "A gentleman of Inverness, on a recent journey in the Highlands, while passing through a lonely and unfrequented district, observed a sheep hurrying towards the road before him, as if to interrupt his progress, and at the same time bleating most piteously. On approaching nearer, the animal redoubled its cries, and, looking significantly in the face of the traveller, seemed to implore some favour or assistance at his hands. Touched with a sight so unusual, the gentleman alighted, and leaving his gig, followed the sheep to a field in the direction whence it came; then, in a solitary cairn, at a considerable distance from the road, the sheep halted, and the traveller found a lamb completely wedged in between two large stones of the cairn, and struggling feebly with its legs uppermost. The gentleman instantly extricated the little sufferer, and placed it safely on the neighbouring greensward, while its overjoyed mother poured forth her thanks in a long-continued and grateful, if not musical strain."—See *Brown's Sketches*, &c.

That the sheep can and often does form an

* The mouflon is the name of an animal of the sheep kind, a native of Corsica, Sardinia, some of the Greek Isles, and the mountain ranges of Asia Minor. By some authors, it is considered as the wild type of the domestic sheep.

intimacy or friendship with other animals, is also proved by many observations.

Jesse observes, that he has seen a sheep which had been brought up by hand, and which had only a solitary horse to bestow its affections upon, forsaking those of its own species, and grazing in preference by the side of its early friend.

The following narrative, from the "Illustrations of Nat. Hist." (p. 132.), is authentic:—"A drover being on his way to Smithfield market with a flock of sheep, one of them became so sore-footed and lame, that it could travel no further. The man, wishing to get rid of the impediment, took up the distressed animal, and dropped it over the pales of a paddock belonging to — O'Kelly, and where the celebrated race-horse Duncannon was then grazing, and pursued his journey, intending to call for the sheep on his return, believing that after a little rest it would quickly recover, and which was the case. A strong attachment, however, soon grew up between the two inhabitants of the paddock; the horse would playfully nibble the neck of the sheep, and, without hurting it, would lift it into the manger of a neighbouring shed belonging to the field, as much as to say, although you are not able to reach it, I will help you to the banquet; besides this, the horse would, on all occasions, protect his new friend, and would suffer no one to offer him the slightest molestation. — O'Kelly, having been made acquainted with these circumstances, bought the sheep, and left the two friends in peaceable possession of the paddock and its adjoining shelter."

In ancient times the intimacy, if we may so speak, between the shepherd and his sheep was more close than it is at present, at least in most parts of Europe,—and the necessity of the dog as an assistant was never felt. From this resulted a docility in these animals which is rarely seen in this island. It was a custom to give names to the sheep, which the animals learned, (as the dog does,) and to which they answered when the shepherd called them. Instead of driving them before him, he walked first, and they followed attentive to his voice; at least, such was the custom in some places; and hence the force of our Saviour's words, in reference to himself as the good Shepherd:—"The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out, and he goeth before them, and the sheep follow him, for they know his voice." The practice of teaching sheep to know their name and obey when called, is not extinct. J. Hartley, who has travelled as a missionary in Greece, records in his journal the following interesting fact, in illustration of the custom alluded to in the sentence above quoted: "Having had my attention directed to the words, (John x. 3.) 'The sheep hear his voice, and he calleth his own sheep by name,' &c., I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shep-

herd the same question which I put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure and obedience, which I had never before observed in any animal. It is also true of the sheep in this country, that a stranger they will not follow, but will flee from him; for they know not the voice of the strangers. The shepherd told me that many of his sheep were still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others, which knew their names, he called TAME."

When the flock, as was often the case in the earlier ages, was very numerous, it is not to be supposed that every sheep was, as the Greek shepherd said, rendered tame: it would suffice that a few of the leaders, the rams of the flock, should thus be instructed, for so remarkable is the principle of imitation in this animal, that where one goes the flock all follow; and thus one or two, obeying the shepherd's voice, will lead, and, as it were, overrule the actions of the rest. It is thus that the shepherds manage their flocks in some parts of France. "They select certain sheep from the flock; they give them particular names, and teach them to come when they are called. In order to accustom them to this, they make the sheep follow them by offering them a piece of bread. When the shepherd wishes to lead his flock through a defile, or to make them change the direction in which they are proceeding, he calls to him one of these selected sheep. Those that are nearest to him immediately follow, and the others are not far behind; and so, by degrees, the whole flock is disposed to obey the call of the shepherd, and to follow him."—*Instructions pour les Bergers*, p. 15.

In mountainous countries, or in wild districts, over which the flocks wander, dispersed asunder, the use of the pipe or horn has been known and practised from a very early period; the sheep obeying the signal-notes to which they have been taught obedience. In ancient times, shepherds were more musical than in these days; and are said to have ruled their flocks by their "pandean strains." As they played their simple airs, the sheep would follow, or they would collect at a signal-call. "In many parts of the Alps, and in certain provinces in France, the shepherd and his pipe continue with true antique simplicity. The flock is regularly penned every evening to preserve them from the wolf, and the shepherd returns homeward at sunset, with his sheep following him, and seemingly pleased with the sound of the pipe, which is blown with a reed, and resembles the chanter of a bagpipe." The horn, of rude make and shrill tone, resounding far, is a very common instrument for calling sheep or cattle, and admirably adapted for mountain ranges, and wild extensive pasture-lands. Its use in ancient times was well known. If we are to credit Polybius, the flocks in the island of Cymon, on the landing of any stranger, would flee into the interior of the country; but at the sound

of the shepherd's horn they would return, and congregate around him, forgetting all their fears.

For "The Friend."
NOTES ON INSECTS.—NO. 5.
ANTS.

In the mornings, after a shower of rain when I have visited the colony of ants described in the last number of the "Notes," I have several times found them busily engaged in removing the earth from the opening into their nest, which presented every appearance of having been closed during the night, for the openings they had made through the fresh earth, were only very large enough for one or two to pass at a time; but the evening previous, some of the holes were near an inch in diameter. Whether the ants had stopped the holes to prevent the rain from getting in, or whether the rain had filled them, I am unable to say; but the situation of the nest, on an elevated bank, surrounded by thick grass, would favour the former supposition.

There is something very interesting in viewing the operations going on at one of these ant-hills; how industriously and perseveringly the inhabitants remove and carry out the earth, and whatever obstacles they encounter in constructing the numerous subterranean avenues, necessary for their accommodations. While some are engaged in mining, others are busy in collecting a supply of food for the numerous family. Sometimes we may see one coming home, bearing a fly or a grub; while another, more courageous, will return laden with an unfortunate cricket, a caterpillar, or a spider, all of which are speedily conveyed into the nest, and, in some instances, before life is extinct. I observed one dragging a large worm, more than an inch in length, which seemed to be quite as much as it could manage; but, after using considerable exertions, it succeeded in bringing it to one of the openings in the nest, where it left it, and went into the nest, apparently to examine whether there was any obstruction in the way of bringing it in; but it soon returned, and seizing hold, dragged the worm in, and disappeared.

I have sometimes amused myself by putting small pieces of sticks, &c., into their nests, in order to witness their skill and dexterity in removing them; and I was surprised to find, that they possessed so much muscular strength. They would seize them at one end, and if they were not successful in moving it, they would go to the other, and change their position until they felt it move; and if one was not able to remove it, they would combine their strength, and by their united efforts they would remove objects of such dimensions as I should have supposed entirely beyond their ability.

In the latter part of the Sixth month, I noticed a number of large black ants, busily engaged in ascending and descending a white pine tree: upon examining it, I discovered that many of the branches were very thickly covered with a species of aphides, or plant lice, over which these ants were very care-

fully travelling, frequently stopping to notice them, and at the same time touching them lightly with their antennae. Thinking these ants must have some motive for being so familiar with such disagreeable looking insects, I was induced to watch them more narrowly. I found that the ants would frequently remove from the aphid a drop of limpid fluid, which they greedily consumed. They not only consumed that which was voluntarily ejected, but they appeared to know how to obtain it at pleasure; for they would stroke the sides of the aphid with their antennae; this would cause a small drop of the much-coveted food to exude, which they eagerly conveyed to their mouths, and then moved quickly to another, and, by treating it in a similar manner, obtained another supply. The number of ants thus employed was, and continues to be so great, that the tree seems to be almost alive with them and the aphides. There are two currents of the ants constantly moving, one up, the other down the trunk of the tree, which are continued without any intermission during the night, as well as the day; for I found, upon visiting them at different hours of the night, until near midnight, that they were still busily engaged in obtaining food from the aphides, as well as passing and re-passing upon the trunk of the tree. These visits were made during the absence of the moon.

When I first discovered the ants upon this tree, I did not observe any nest at the foot of it; but saw them coming and returning from a nest not far distant. Soon afterwards, however, I found that a large colony of them had located themselves so close to the foot of the tree, as to allow them, on descending it, to pass directly into the nest. Upon turning up the earth, I found that they had excavated a number of galleries, or subterranean passages, branching off from the tree in different directions. The selection of this situation, so convenient to their stock of aphides, manifests a remarkable degree of instinct.

This colony appears to depend principally upon these insects for sustenance.

About the same time that I met with the ants upon the pine tree, I observed that the same species, but from different colonies, were in the constant practice of visiting two pear trees that grew near the pine tree. Supposing their object was to partake of the fruit that grew thereon, I paid but little attention to them; but finding that they continued their visits after the fruit was removed, I examined and found at the base of the petiole of the leaf a very small species of the aphides, of a different kind from those on the pine tree, from which the ants were busily engaged in procuring their food. By the aid of a small magnifying glass, the examination of the ants feeding from these aphides, was rendered still more satisfactory.

The ants appear to be very careful of these aphides, and if a fly, or any vagrant insect seems disposed to share this treasure with them, they manifest strong symptoms of anger, and use considerable exertions to drive them away. I have seen them carrying them in their mouths.

These aphides, or plant lice, are a numer-

ous family, consisting of many species, and live upon the sap or juice of trees, shrubs and plants of different kinds. Those on the pine tree, insert their sucker into the bark of the young branches, and appear to be constantly employed in absorbing the sap, which, after passing through the digestive system, is converted into a substance which appears to be very congenial to the appetite of the ants.

Chester County, Ninth mo. 5th, 1842.

A Noble and truly Worthy Act.—John Abbott, of East Boston, was walking a few mornings since, between five and six o'clock, in the neighbourhood of Cunard wharf, when he discovered a small boat drifting some twenty rods from the wharf, and near it he discovered the head of a person just above water. With the quickness of thought he jumped into a boat, and immediately rowed to the spot, but before reaching it, the person had sunk beneath the waves. The water being tolerably clear, and but twelve or fifteen feet deep, he soon discovered the body on the bottom, and without waiting to relieve, or disencumber his limbs from their clothing, he plunged to the bottom, seized it, and in another moment it was placed in safety in his boat. It having been under water but a few minutes, life was soon fully restored, though had one minute more elapsed before John Abbott had discovered the body, the vital spark would have fled forever. It was a boy about eleven years old, (the son of — M-Cloud, of East Boston,) who had left the house without the knowledge of his parents, who supposed their child had not yet risen from its bed. The little fellow was at play in the boat when it drifted from the wharf, and in struggling to paddle it to the shore again, had fallen overboard. The wild and almost frantic joy of the parents, and their deep gratitude to J. A. for saving their child from a watery grave, can better be imagined than told. It was indeed a noble act.—*Boston Democrat*

A good story is going the rounds of the newspapers, about a man in New York, who had a singular passion for buying quantities of second-hand furniture, and any other articles, at auction, that were sold cheap, whether he had actual use for them or not, and therefore, dear at any price. Having filled his house with useless and antiquated articles, his wife, a prudent, careful woman, annoyed at his extravagance, very quietly, and without consulting him, "took the responsibility" of sending a quantity of the useless truck to an auction-room to be sold. Great was her dismay and astonishment, when on the evening of a sale, a large majority of the things came back to the house. Her husband had unfortunately stumbled into the auction-room, and not recognizing his own furniture, had repurchased it at better bargains than at first!

Vermont Sugar.—It is a singular fact, that next to Louisiana, the state of Vermont is the greatest sugar-producing state in the Union! The amount of *maple sugar* produced in 1840,

was over 2,559 tons, being over 17½ pounds to each inhabitant, allowing a population of 291,948—at five cents a pound, this is worth \$255,963 20. The Montpelier Watchman states that this quantity is very far below that produced the present year; and thinks it may be safely estimated, that the sugar produced this season will, at the low price of five cents, be worth *one million of dollars.*

Maxims of Bishop Middleton.—Persevere against discouragements. Keep your temper. Employ leisure in study; and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession; and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity, without the appearance of pride; manner is something with every body, and every thing with some. Be guarded in discourse; attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent. Rather set, than follow example. Practice strict temperance; and in all your transactions, *remember the final account.*

Curious Habit of a Caterpillar.—The principle of concealment is remarkably developed in a family of moths peculiar to New Holland, named by Lewin, who has investigated their economy, *Cryptophasia*. The egg is deposited on the bark, into which the young caterpillar immediately enters, boring downwards a cylindrical cell to the centre of the stems, where it finally takes up its abode. It secures the entrance by weaving a convex covering or door. This door is fastened securely on the upper end, while the lower is left in such a manner that the larva can pass and repass at pleasure. After sunset, the cautious inmate sallies forth to provide food. He cuts off the leaves, and conveys them, one by one, to the mouth of his cave, into which he then descends, and draws his provender after him; this laborious occupation is continued during the whole night; but on the approach of day, he retires with precipitation to his retreat, and begins quietly to regale upon the provisions he has collected. We were puzzled to conjecture in what manner these industrious caterpillars could open the door of their hut, when their mouth was employed in securing and carrying their food; but this Lewin explains. When the caterpillar arrives at the entrance of his retreat, he raises up the door with his hinder parts, and, sliding down into the cell backwards, drags the leaf after him; the extreme end of the stalk of which it held artfully in its jaws; nor does it quit its hold until the leaf is safely and almost wholly within its cell, where it fastens it down, together with the covering of the entrance, by a web.—*Suainson.*

For "The Friend."

JOHN WIGHAM.

In "The Friend," of last week, we noticed the reception from England of Memoirs of John Wigham. We now present to our readers his interesting account of the early part of his life, trusting it will be acceptable to those who retain a lively recollection of his valuable religious services in this country more than forty years past, and also prove instructive to others.

"As I have frequently had it on my mind, to leave behind me some record of the Lord's gracious dealings with me from my childhood, for the information and encouragement of my offspring; and being at this time renewedly impressed with the uncertainty of my time in this world, I feel afraid to delay it longer.

"To begin now, this fifth day of the Ninth month, 1808, in the sixtieth year of my age. I was born at Cornwood, near Haltwhistle, in the county of Northumberland, the 23d of the Third month, 1749, and was blessed with religious parents. My mother particularly, was deeply concerned, that her children might be carefully educated in the way of Truth, and preserved from the snares of the world; and with this view, she often exhorted us to be attentive to the guidance of the Holy Spirit secretly manifested in our own hearts; which was of great benefit to me in my childhood; for, as the Lord was graciously pleased sensibly to visit me when very young, I was made aware, sooner perhaps than many children who are not favoured with such instruction, what that Spirit was, which both reprov'd and comforted me.

"When I was about eight years of age, strong desires to be the Lord's servant were raised in my mind; and being made sensible that I could not serve Him acceptably, unless I were preserved from evil, I often begged in my childish way, that He would enable me to overcome all my evil propensities, which I saw were many; and although I frequently entered into covenant with my God to be watchful, especially when under His correction, yet I felt great weakness, and frequently committed errors. I was naturally lively and wild, and of a hasty passionate temper; which often hurried me into things for which I felt condemnation, and which, in my more serious moments I detested; knowing them to be evil, and sensibly feeling that they separated me from Him, whom my soul loved. For the Lord was sometimes graciously pleased so to fill my heart with his love, that my soul was quite enamoured; and under that influence, I thought I could cheerfully suffer even death for His sake. But when his face was veiled, and I was under his correction for evil, then the enemy of my happiness, by his insinuations, endeavoured to persuade me that I might as well give over striving, and live at ease; for I should never be able to overcome my evil propensities. For some time, I was in great horror of mind on these occasions, and night unto despair: when the Lord would again comfort my tossed mind, frequently by bringing to my remembrance some of his gracious promises, and enabling me to take fresh cour-

age, and renew my covenant. Thus were spent my childish days and years.

"I do not know that any one perceived that I was under any [religious] exercise whatever, for I took great pains to conceal it, being afraid that any of my companions should know it; for though the Lord was thus graciously dealing with me, and though, when my heart was filled with love; I thought I could suffer any thing for Him; yet I was far from having attained to a willingness to confess Him before men. When a boy, I was frequently employed in taking care of sheep, all alone; and when so situated, my mind was often drawn to seek the Lord; and to my exceeding joy, He was sometimes graciously pleased to be found of me; and my heart was melted within me;—love inexpressible flowed towards God and man. In these seasons He began to discover to me, that if I would be his servant, and retain his favour, I must tell to others what he had done for me; and I still believe, that had I happily kept close to Him and been faithful, I should have had a testimony to bear for His cause, when very young in years; but this, alas! was not the case; for as I grew older, my father, who was a very industrious man, put me to work with the servants, whose company proved very pernicious to me. My father, whose memory I revere, had a care for his children's preservation; but was not, I think, sufficiently aware of the danger to which we were exposed. From the time I was about sixteen years of age, I rapidly lost ground in religion; for I began to delight in company, which proved a snare to me; and I was led into many wrong thoughts, and gradually lost that sense and savour of Truth, with which I had before been favoured; so that my mind became darkened, and I even called in question all those feelings I had experienced at an earlier period: thus indeed was experienced the force of the remark,—"a little leaven leaveneth the whole lump." The reasoner too got entrance, and I grew wise to dispute against and strong to stifle conviction. Yet the Lord in mercy followed me long with his reproofs, and made me feel, even in the time of my rebellion, much bitterness of soul. O! I have often remembered the bitter wages of the cunning adversary; for though he could promise pleasure, he could not give peace. I was ensnared by evil company.

"I leave this as a warning to others to beware of evil company; and to those of my offspring, who are, or may be parents, let them never, if they can possibly avoid it, expose their children to this dangerous temptation. In my worst state, I was, through great mercy, preserved from what the world calls gross sins; but alas! I left my God, my guide,—and bitter suffering was the consequence; and had He left me, I had been undone forever. But He mercifully followed me with His judgments:—I had no peace;—merry nights were succeeded by sad mornings. I often bewailed my condition, and longed to be freed from my fetters; but I had no power or resolution to break off from my companions: though sometimes when the Lord's judgments were heavy upon me, I

resolved to do so; but having departed from Him, in whom alone is the power, He, in his justice, left me enslaved in bitter servitude. Thus I spent several years in a state of rebellion against my God; at length, in His mercy, He made a way for my deliverance.

"My father having suggested my entering into the married state, I went to see a young woman, to whom I became affectionately attached; and having obtained her consent, we were united in marriage before I was quite twenty-one years of age. This union proved a great blessing to me at the time, and my beloved partner has been a blessing and a helpmate to this day; for though, like myself, she had not then much religion,—yet by this step I became settled, and was rescued from those associates, who had so much injured me; and it was not long before the Lord was pleased to visit us both afresh. Weary of my servitude to sin, I was thankful to embrace liberty on any terms, and would gladly have returned to the right way; but many of the corrupt inclinations of my nature, which, through grace, had been somewhat subdued in my childhood, were now by my revolt and disobedience much strengthened, and a great conflict ensued. I was made sensible that I had no power of myself to obtain the victory,—that the power was in and of God alone, dispensed through his grace or good Spirit. Thus, I was exceedingly humbled by the sight I had obtained of my condition; I felt such a load of guilt upon me, and such propensities to add thereto, that I was often very near to despair. For though the Lord was graciously pleased to open to my view the fountain,—the blood of Christ, to cleanse from all pollution; yet I saw, at the same time, that that fountain was opened only to those who repent and forsake all those things that defile: and though I believed my repentance was sincere, as I did from my heart abhor myself and all my former sins, yet I felt so much weakness, and such strong desires and temptations to some things which I knew to be displeasing to the Almighty, that I was for some time almost without hope. All my grievous struggles were however in secret; none knew them but the Lord alone: for I was afraid to let it be seen that I was at all exercised about religion, lest I should fall, and dishonour the cause, and prove a stumbling-block in the way of others.

"Whilst I was thus labouring under these exercises of mind, the Lord showed me, that though man could not help himself, he could injure himself; and thus was brought to my remembrance this language,—"Thy destruction is of thyself; but thy help is in me." I was convinced that God was willing to save all men; and for that end He visited them by His grace, inviting them to accept and use the means He offered them, namely, a measure of His light and grace; in which he dispensed power sufficient to give them the victory over all their spiritual enemies, if they would embrace it, and become co-workers with it. But if, on the other hand, they neglected to lay hold of and use the means, the fault was their own, and their destruction of themselves. Thus I saw, I must maintain a warfare, and

resist and strive against temptations, in watchfulness and humble dependence on the Lord's strength. The way being thus clearly opened before me, I was made willing to enlist under the banner of Christ, and prayed that He would enable me to be a faithful soldier; but, alas! I was often surprised and wounded, when off my guard; and I should have fainted, had not my gracious Redeemer manifested himself to be a High Priest, touched with a feeling of my infirmities. I now began experimentally to know Him in his various offices;—passages of Scripture were often brought to my remembrance for my refreshment, and for the strengthening of my faith. I recollected the testimony of the apostle,—that we have an advocate with the Father, and that for his sake God was propitiated. I felt that he refreshed and strengthened me, as well as washed and healed my wounds, by his balsamic virtue. Oh! I often, to this day, remember his unutterable goodness to my exercised mind. He had won my heart;—He knew my sincerity: and though, through unwatchfulness and infirmity, I often failed on my part; yet in His mercy He did not leave me.

“Having, about this time, entered into close covenant with my God, I felt very desirous of having a sound faith; and began to be exercised about some points of Christian doctrine. The state of children dying in infancy, occasioned me considerable perplexity; for though I could clearly comprehend that Adam, our first parent, by transgressing the Divine command *fell*, so all his offspring were in a *fallen state*,—and though I was satisfied with respect to the means provided for their restoration through Christ the one offering, and by the operation of the Holy Spirit in the heart subduing the corrupt nature, and by the washing of regeneration, making new the creature,—yet I could not conceive how infants could experience this change; and to suppose that such were excluded from God's kingdom, appeared contrary to the declaration of Christ—‘of such is the kingdom of heaven.’ I knew there was an invention among men, as a kind of salvo for this difficulty, that of sprinkling, or what they call baptism; by which they profess to believe that the child is regenerated and initiated into the church of Christ; but this appeared a fiction, and not at all satisfactory to my mind. I tried to come at a right knowledge of the subject by an examination of other men's opinions, and by comparing these with Scripture testimony, but without attaining what I desired. At length, the Lord condescended so to enlighten my understanding, that I was left without doubt. I well remember the very time and place when the matter was opened to me, and in a way that satisfied me at once, and has done so ever since: it was thus,—that as Adam's sin was disobedience, and aspiring to the *knowledge of good and evil*, so his offspring are innocent, (or not held responsible,) till they arrive at a capacity to partake of *this knowledge*. This will apply to idiots also, as well as children.—Rom. iv. 15; v. 13.

“Another point of doctrine with which I was then much tried, was that of election and

reprobation, which opened to me thus:—Christ was the elect and chosen of God, for the salvation of mankind; He was offered to all men by a manifestation of his Spirit; and all those who joined in with this offer, and thereby became united to Him, became *in Him* the elect of God; and that God had predestined to a separation from himself, all those who rejected this offer, by refusing to receive him; and that this (the election as well as the reprobation) included all, even those who had never heard of Christ's appearance in the flesh. Thus was my mind satisfied in this respect also; and I now began to see clearly, that I never could comprehend the things of God, but by the Spirit of God: this induced me in every difficulty, to wait in humility and dependence on the fresh openings of Truth.

“About this time the Lord showed me that I must acknowledge Him more openly; that I must not only overcome that unwillingness to let it be seen that I was religiously exercised; but also testify to others of his goodness to me. Indeed, my mind was frequently so clothed with love to mankind, that I did not much resist this opening; only I felt myself very unfit for it, and prayed that He would better prepare me, and give me a clean heart and a right spirit; and then I covenanted with Him to do any thing which he saw meet to appoint. But, notwithstanding my professed willingness to be what the Lord would have me to be, I was exceedingly afraid of deception, and of mistaking something different for the Lord's requirements; and this fear prevailed so much, that I durst hardly go to meeting,—and when there, was fearful of turning my mind to a right exercise, lest something should be presented for me to say. The Lord was then displeased with me, and let me see that my heart was deceitful, and not right in his sight;—that this fear was caused by self-will; and in displeasure He seemed to leave me. Greatly did I now bewail my situation, and in deep sorrow and repentance, did I entreat Him to return and strengthen me, promising to strive against that fearfulness. In mercy He inclined his ear, and shortly afterwards in a meeting, impressed my mind with a few words, accompanied with such an impulse, as I had not before felt; which left me no doubt that the Lord required me to express them. After having done so, my heart was so filled with peace, that it seemed not only like a vessel full, but running over with praises to the Lord, who had thus strengthened me to do his will: for though it was a very little simple matter that was thus brought to my mind I scarce know how, yet, ‘as the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it comes, nor whither it goes;’ so appeared to me the influence of the Spirit, with respect to that little offering; and so it has been ever since with respect to communications in the line of gospel ministry.

“From this time my heart was dedicated to the Lord and his service, being desirous, above all things, to know and do his will; and though I often fell short through weakness, yet the Lord, in his unspeakable mercy,

did not leave me, but corrected and restored me again to favour; so that I have great cause to praise Him, for by his rod, as well as his staff, He hath comforted me.

“I continued to express a few words in meetings, when thus impressed, and was favoured with the answer of peace; and as I carefully attended to the impulse or motion of the Spirit, my gift gradually increased, and faith was given me to stand up, even when I felt only the impulse, and very few words were presented to my mind; but matter would sometimes flow to my admiration, and to the enlargement of my communications.

“My first appearance as a minister was, I believe, little expected by most Friends; yet, as far as I ever understood, they were generally satisfied. From the love I felt to flow to the people, I was sometimes desirous that something might be given me to say to them, but these desires were generally disappointed; it was shown to me they were wrong, and had their origin in self-will, and were to be rejected; and that gospel ministry should be exercised, and in great simplicity and resignation to the Divine will, without human labour or creaturely contrivance. Thus I was instructed to wait in humble dependence.

“In a short time, my faith was more particularly tried, for the Lord was pleased to withdraw the gift [of the ministry] for some time, I think about six months, so that I had nothing to communicate; in this time, did the enemy endeavour to mislead me, by presenting to my mind such specious openings and fields of doctrine, that I was sometimes nearly deceived; but the impulse was wanting, which I had been convinced was as the voice of my true guide, and without which I durst not move; but the enemy endeavoured to imitate that also; in this attempt, however, the counterfeit and the snare were more manifest. Though the Lord was pleased to permit me to be thus tried, in his great mercy, and by his own invisible power, he preserved me from yielding to any of the temptations with which I was assailed; and often at the close of meetings, when I had been thus tempted, He filled my heart with thankfulness: in His own time, however, he returned with that sweet simple evidence, which had been my unfeeling guide, and which continues to be so to the present day. I have been the more particular in my remarks on the ministry, knowing that many snares are laid by the enemy, even for such as have made a right beginning; and to those so tried, my experience may perhaps afford some instruction. If such an one should see this, I would say to him, ‘I entreat thee never to move, without that fresh feeling of the Divine impulse, which was thy guide in the beginning, whatever fields of doctrine may be spread before thee, or however clearly thou mayst see the states of the people.’ It is not always necessary to speak, when we see things; but we must sometimes conceal the vision, and always wait the Lord's command: if we do otherwise, we shall lose our guide, and be involved in confusion.

“My beloved wife had, before this time, come forth in public testimony as a minister;

which was a great comfort to me. Being now enlisted in earnest, in a while I conceived it my duty to leave home, and visit Friends in their meetings: this I performed in several counties in England; and was also frequently engaged in visiting Friends' families in different places: and though I felt myself a very poor, weak, insignificant servant, yet I had often to adore the goodness of God, in condescending so to enable me to serve him, as to obtain peace.

"About this time, (1783,) a very trying exercise came upon me, from an apprehension that the Lord called me to leave my native country and near connections, and go to reside in Scotland. The prospect really looked very discouraging. There were few Friends at Edinburgh, which was the first place pointed out to me;—I had a young family, and how to provide for them I could not tell. But, after some secret struggles, my mind was relieved through resignation to the Divine will; and I felt greatly encouraged by my dear wife's informing me, that she also had a similar prospect: she knew nothing of mine, as I had kept it to myself; but when we came to open our views to each other, and found them so much in unison, our faith was strengthened. But when we informed some of our near connections of our prospects, it was different: my valuable mother discouraged us much at first; setting before us the disadvantages of bringing up a family, where there were so few Friends, and how our children would be exposed to mix with the people in marriage, &c. In a short time, however, she acknowledged that what she had said, in the way of discouragement, had occasioned her much uneasiness, and that she saw it had originated in her unwillingness to part with us; that she could now say, 'Go; and I believe the Lord will go with you.' This was way gradually made for us in the minds of our relations and friends, and to Scotland we came with our seven children in the year 1784. In this country we have had many and various exercises, many removals from one place to another, under an apprehension of duty; but though we have been like pilgrims, the Lord has in his abundant goodness fully satisfied us, that our coming was in the way of our duty. He has been truly our Shepherd, and we have not lacked."

For "The Friend."

MARRIAGES AND BURIALS.

In one of the early volumes of Piety Promoted, there is a short notice of Margaret Berry, who died about 1690, the precise time not being narrated. The day she departed, says the account, "several Friends being there, she desired them to be called together, and said, 'I have something to say, if the Lord enable me. As touching my burial, my dear husband being from home, it must be left to you; and I desire there may be nothing of great preparation for the same. Though some may say 'tis covetousness, it matters not; we have enough: but I am against gratifying the world's spirit; for since I professed the Truth, I never had unity with superfluous

at burials or marriages, especially at burials; and have borne my testimony often against such things, as some of you are my witnesses. And my dear husband is one with me; and I know if such a thing should be at my burial, it would grieve him, who is gone upon Truth's account; and I have freely given him up. So if any Friends have any thing to object, they may freely speak.'" The notice adds, "All Friends present were one with her in that concern."

From the first rise of our Society, an earnest desire has rested with consistent Friends, to show forth a good example of moderation upon these public occasions, when they are conspicuously brought into the view of their neighbours. Within a few years past, the great display and ostentation exhibited at some marriages, have been cause of sorrow and humiliation, to those who would still have us to be a self-denying people. Some of our city meeting-houses on these occasions show forth a display of tawdry finery, calculated to call up to the recollection Bunyan's "vanity fair." When a dashing Quaker wedding is on the tapes, it becomes noised abroad, and attracts a large concourse of individuals to our meetings, often entirely unacquainted with silent waiting, and makes hard work for the honest labourers to overcome the airy spirits and active imaginations of the people. And though it may be thankfully acknowledged, that sometimes, on these occasions, the Master is pleased, (to use the language of a beloved Friend,) "to lay his cooling hand upon them, and stay the fever," while, under the covering of the wing of Ancient Goodness, immediately or instrumentally the gospel message goes forth, contriting the hearts of the assembly, so that even the strangers can say, "it is good for us to be here;"—yet when unsettlement prevails—when they that dig can find no water—when the clouds refuse their rain—while they that have in measure caused this feeling, wonder what there is in Quaker meetings to attract any thereto—then it is that the burden-bearers have in abaseness of spirit to "sit where the people sit."

There are few young persons but what would desire, upon so solemn an occasion as their marriage, that the blessed Redeemer should be their guest; but there are some who are not willing to come to him in humility; the only way in which he can availingly be sought after.

On the occasion of funerals, there has been an obvious improvement of late years; the preparations are generally such as become the solemn occasion; decent provision being made for those who come from a distance, while those of the locality are careful not to burthen the afflicted family, after the funeral, with their unnecessary presence;—yet, who has not been pained, while following the corpse to the place appointed for all living, to find some disposed to converse, even upon the passing events of the day: who has not wondered that individuals who would deem it very wrong indeed to open their lips for conversation in a meeting, will yet almost lightly converse as a solemn assembly move onward with their token and remembrancer of mortality to the

grave! Let such reflect upon it, and strive after a gathered mind, "as they walk by the way;" then if the gospel message should go forth at the sepulchre, they may be ready to receive it. "He that hath ears to hear, let him hear."

But if there is an improvement in the conduct of burials, in what follows, some seem disposed to return to a practice our forefathers were led out of. Forgetting that the spirit "is not here—but is risen," memorials are set up to mark where the poor folk for worms is deposited. It is in wisdom that our Discipline holds the following language: "It is the sense of this meeting, that no monuments, either of wood or stone, be affixed to graves in any of our burial-grounds; and if any yet remain therein, that these be forthwith removed—so that no cause of uneasiness on this account may exist, or partially be justly chargeable upon us."—Page 22.

In the face of this provision of the Discipline, in some of our grave-yards, stones rising above ground, seem to say, this spot is better than its fellow-clap. For a while, perishable wood was affixed by mistaken affection, to mark the spot, but as it crumbled beneath the hand of time, it showed the folly of its memorial, as it mingled with the dust it was meant to celebrate. Now enduring marble is introduced. Here and there family pride raises a mound and inscription higher than the surrounding ones, plainly indicating to the next aspirant, that, to attract notice, he must place one still more elevated. Oh, what absurdity is that, which brings pride into the graveyard, upon every mound of which is the handwriting already, "ye shall perish!"

A beloved and aged minister of the gospel was lately at a place where these marks of idolatry were to be seen in the grave-yard; and she remarked, "that she wished to get home, that she might be buried where there were no tombstones." Would that it might be added, in the language of the narrative of Margaret Berry, "that all Friends were one with her in that concern."

In the Advice, issued by Philadelphia Yearly Meeting in 1808, the following pertinent cautions are contained:—

"Advised, that Friends be careful themselves, and discourage their children from attending the worship of those not in communion with us, and particularly at burials: seeing that in so doing there is a danger either of balking their testimony for the truth, and wounding their own minds, or giving unnecessary offence to their sober neighbours.

"Friends are advised against imitating the vain custom of wearing or giving mourning habits; and against affixing any monuments of wood or stone to graves; and all extravagant expenses about the interment of the dead.

"And it is recommended that at all our interments, time be allowed for a solemn pause, both before and after the corpse is put into the ground."

For "The Friend."

LETTER OF S. FOTHERGILL.

The following letter of Samuel Fothergill, is offered for insertion in "The Friend." Ellen Evans, to whom it is addressed, was a worthy elder of Gwynedd Meeting. A memorial of her is extant.

PHILADELPHIA, Fourth mo. 18, 1755.

Dear Friend, Ellen Evans!—Had opportunity allowed, I should long e'er this have acknowledged the receipt of thy affectionate lines; a favour unmerited, and what I durst not hope for; but, indeed, inexpressible is that uniting virtue, which cements the family together, and brings them into instant acquaintance and nearness of spirit, that requires not the ceremonies of the world's friendships to introduce, or its arts to maintain. I have often been comforted in my low drooping hours, with this mark of passing from death to life, that I have an unfeigned love for the brotherhood. I feel its prevalence at this instant, and in it salute thee, thy dear husband and children, with fervent desires that He who hath been thy morning light and help hitherto, may be known your staff, beloved ancients in Israel, in this your decline of natural strength, to lean upon day by day, to fill your duty in the church of Christ. Few, alas! very few, are the ancients now left, for the middle aged and rising youth to look to with advantage. The Lord of heaven and earth hath gathered many to himself; the world in its various appearance hath slain many others; and some not yet dead have their garments so spotted with dust and defiling things, they are not fit to be looked at, or their footsteps inquired after; but happy is the state of those advanced to old age, whose conduct proclaims, they have not followed cunningly devised fables, but have been made living witnesses of the power and coming of Christ. These have been the most powerful inducements to bow my heart in holy awe from my childhood to this day, I mean with respect to any outward means. And I am thankful to the great preserver of men, such there are here and there to be found. And although painful baptisms for Zion's sake may attend in the view of the backslidings of many, yet ability is vouchsafed at times to appeal with reverent confidence to the All-seeing One, thou knows how I have walked before thee! I hope this will be your crown of rejoicing, in an approaching hour, which, when I view the state of the church, I could wish very remote from you, but when I consider the laws of nature, cannot be very distant.

The same love and hearty well-wishing attends your offspring. May they so acquaint themselves with the God of their parents, as to stand in their lots, and be found worthy to have their names enrolled in the register of the Lamb's army.

And beloved young Friends, suffer the advice of one who loves you, though outwardly a stranger, to have some place in your minds.

A course of not a few years' experience hath taught me, that godliness is profitable

to all things, and that all real happiness is known in proportion to the progress thereof in our hearts. If you look around amongst your contemporaries, you will find it a sealed truth, and unspeakably comfortable to that wise number of them, who have sought with true fervent diligence the kingdom of God, and his righteousness, first in time, as first in value; how beautiful upon the mountain have been the feet of these, and how strong that voice with which their conduct hath proclaimed good tidings; inward and outward salvation have been their portion, and holy peace their refuge; they have been qualified to maintain their testimony with strength, and earnestly to contend for the faith once delivered to the saints. Where began these happy souls! In the immediate operations of the leaving virtue of Truth, in their own hearts, in a humble waiting, and resignation to the Divine hand, not making haste from the refining hand, but devoutly waiting in and upon the invisible living virtue; whereby resurrection from death is known to every obedient soul in its own order. All who have ever known an advancement in true godliness have begun upon this foundation. Your worthy parents began, and have built with success, and now know the preciousness thereof in advanced life, as the light of their eyes, and their enduring substance. The dew of the everlasting hills, and a sufficient share of the fatness of the earth is the portion of every soul, who, above all other considerations, seeks the Lord in truth and sincerity. Oh, therefore, saith my soul, that there may be such a heart in you as to fear the Lord Almighty, and keep his commandments always, that it may be well with you and your children forever. Thus my spirit salutes you, dear youth, in the unexpected spreadings of holy engagement for your good, that you may, through the alone means of heavenly help and sufficiency, be made truly happy in yourselves, comfortable to your aged parents, and useful to your brethren in the church of Christ. That when your worthy parents are removed to their rest among the generations of the just, instead of the parents there may be children, to perpetuate his work to the end of time here.

I have travelled with diligence, I think, both of body and mind, according, in rejoicing and suffering, (that last often my lot,) but I dare not repine; to be what I ought is my utmost aim, and best Wisdom well knows the method to make me, and more, so; and in his will I humbly acquiesce.

I propose to leave this place to-morrow, and to bend my course towards Long Island, and thence to New England, if life and health be allowed me; and hope to return in the fall of the year. It would have given me great pleasure to have seen thee, thy husband, and family; but see no way for it, and therefore must submit; any mark of your remembrance of, and care for me, will be very acceptable to me. I salute you both, and your's, in the strong sense of best love, and am your affectionate friend,

S. F.

For "The Friend."

ALLOTMENTS OF PROVIDENCE.

At the suggestion of one of our Baltimore Friends, the following excellent observations of John Thorp are republished. The time is opportune for their revival. Containing truths suited for all periods, in the present epoch of commercial embarrassment, which has brought many to the test, whether or not they were founding their hopes of happiness upon outward prosperity, they will be read with an appreciation of their worth. The excellent letters of John Thorp and Isaac Pennington should be in every Friend's family, in sight, and within reach.

"Reflections on the Allotments of Providence in the varied conditions of Mankind."

"The Lord is the All-wise Disposer of events; He maketh rich, and maketh poor; (it is God, saith Moses, that giveth men power to get wealth.) He exalteth and abaseth at His pleasure; and though I do most firmly believe, that God 'doth not afflict willingly, nor grieve the children of men;' that he is a God of mercy, and knoweth all our wants, as well as our weaknesses, and will add all that His wisdom sees best, to those who first seek His kingdom, and the righteousness thereof; yet am I forced to confess, with regard to His respective outward, as well as inward administrations of prosperity and adversity, His judgments are unsearchable, and his ways past finding out."

"It is obvious, I own, that trouble is often the result of our own perverseness, and arises from the determination of an un sanctified will, the imprudence of our undertakings, and folly of our choice; but then, I think, it is equally evident, that they sometimes arise from a different source, and must necessarily be resolved into the unerringly wise and inscrutable providence of God. What shall we say of Job, that perfect man's condition? What of the hunger, thirst, and nakedness of the apostles? What of those who wandered about 'in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy?' And what of the holy, lowly Jesus, who had not where to lay his head?

"The like hath been the situation of many true disciples and Christians of the purest ages; and since, of many of the first reformers, who have lived in valleys and desolate places, and who have been the true successors of the apostles in nakedness and want, treated as the obscuring of all things, and to whom, indeed, the earth has been as iron, though the heavens have not been as brass. Far, very far, be it from my heart to conclude these unhappy, or to think they had cause to complain. Surely they were supremely blessed, and received in this life recompence a thousand-fold for all their sufferings; but I instance them, to evince that even the favourites of Heaven, as well those who, through disobedience, frustrate the designs of Divine mercy, may be, and sometimes are, tried with a scarcity of the outward accommodations of this life.

"Riches, surely, are not certain marks of Divine favour, nor prosperity an evidence that our ways please God. Doth he not sometimes give men their heart's desire, and withhold send leanness into their souls? We are apt to call providences by wrong names. Afflictions 'more precious than gold that perisheth,' we call curses; and riches we call blessings; when, for once they are so, it is to be feared they are sent of God a thousand times for judgments.

"The distresses and troubles of Israel of old were often administered in mercy, when the people had, in fulness and prosperity, revolted from God, to bring them back again to Him, to trust and depend upon Him, and have their expectation from Him; and if this be the gracious design of the Almighty now, in the administration of distress and adversity, as I fully believe it often is, I am sure that such trials deserve to be considered as evidences of His merciful regard, who in this, though severe, yet more intelligible language to earthly hearts, is seeking to convince us of our dependence on Him, relation to Him, and that it is He who can bless or blast all our endeavours.

"I have often thought, and it hath been confirmed in my mind, that if we were but more attentive, and disposed to obey the secret intimations of the 'wonderful Counsellor,' who speaks from Heaven in our hearts, we should happily make it less necessary for the Lord to speak to us so frequently in the language of affliction. Oh! if this were but enough our case, (and I am sure it is above all things to be desired,) we should thereby avoid every snare, and be enabled happily, in the line of duty, to go forward in the lot of our appointment; and then, though our dwellings might be with the lowly, and we should have to labour for daily bread; yet, divested of anxious care, we should rest secure in His providence, who numbereth the hairs of our heads, clothes the lilies with transcendent beauty, and hears the young lions when they cry.

"If thus we were concerned to worship the Lord our God, to bless Him in the lot He hath appointed us, He would bless our bread and our water; and if consistent with his will, and the designs of his wisdom, He can increase our corn and oil, and multiply our gold and silver. Indeed, cross occurrences, adverse providences, or afflictions, however administered, have not always their desired or intended effects: so the Lord complained formerly—'I have smitten you with blasting and mildew,' yet have ye not returned unto me.' There is an aptness in the human mind (which sees not beyond things that are natural) to rest in second causes; and blind to the discriminating providence of the Most High, to fix the blame on secondary agents; but surely, 'affliction cometh not forth from the dust, neither doth trouble spring out of the ground.'

"Oh that, through the medium of Divine light, we might look up to God! therein we should discover the secret turnings of His holy hand in all these things; for I am fully persuaded, that, whatever is permitted to try us, whatever dispensations inwardly or outwardly,

we may be under, it is the dispensation of unerring Wisdom and Goodness; and the very best for us, the greatest blessing we are capable of receiving in our present state of mind, consistent with our chiefest good. Oh! what cause have we, therefore, to commit ourselves wholly to Him, to bless his name in every dispensation, who is the sole Arbitrer of heaven and earth, who superintends the universe, whose goodness and power are equal; who knows all situations, and is ever graciously administering to every one of us, in uniform mercy and goodness, what is most convenient for us; and all for this most desirable, most glorious purpose, to redeem, to gather us to himself, who is the fulness of blessing and of life!

JOHN THORP.

Translated for "The Friend."

DEDICATION.

From the German of Cramer.

Oh Lord, my soul with all its powers,
Free to thy service I resign;
Before thee may my flying hours
In purity and virtue shine.

'Thou surely hast a claim on me,
For my creation was of thee,
And by redemption I am thine!

Though from thy light beguiled away
Purchas'd amid thy gloom's 'crossroad,
Yet, holy One, how'er I stray,

Thy mercy on my path is shed;
Thy pity pours its softest streams,
When, out of darkness, to thy beams,
Thou hast the weary wanderer led!

Far reaches thy restoring love,
Poor, sorrowing sinners to embrace;
Its purifying power I prove,

Baptised by Christ, the inward flood,
Shall wash his all-tainting blood,
The stain, the taint of sin efface.

When as a man Emanuel died,
His offering upon Calvary,
The claim of justice satisfied,
And made sin's weeping bondman free!

Thus did he purchase me and mine—
'Thine am I Lord, and only thine,
Whose Son salvation wrought for me!

Through Him brought even to thy throne,
Purchas'd amid thy flock to be,
I am, O God of life, thine own—

Oh, keep me ever near to thee!
The world to me is crucified,
Its vanities, its pomps, its pride,
Thou art the sum of life to me!

No strength have I; yet in my soul
Thy spirit worketh day by day,
Each sinful feeling to control,
Each erring wish and thought to stay.

Here is my heart! oh, take and fill
With new-born love, a new-born will,
Thy every mandate to obey!

Then in gloom no more shall stand,
But in thy glorious radiance move,
Bearing amid the blessed band
Of ransomed spirits, bright in love,
Rejoicing with high praise to thee,
Whose grace and mercy build for me
A mansion with the saints above!

THE FRIEND.

NINTH MONTH, 10, 1842.

We give room with pleasure to the subjoined. The benevolent and disinterested

project of our friend, as set forth in the communication will, we trust, be received with the respect and consideration which it unquestionably merits.

Philadelphia, Ninth month 5th, 1842.

To the Editor of "The Friend."—Having for a long time viewed with feelings of sadness and commiseration, the many trials to which our colour'd fellow-citizens are subjected, by an unjust and cruel prejudice; and especially, having witnessed the difficulty they experience in the proper training of their children, and giving them opportunities of learning some suitable trade or business; I have for some time past felt desirous, that something might be done to assist them in this particular.

Believing that there are in country neighbourhoods, many respectable families in our own religious Society, as well as among others, who want assistance on their farms, and in their business, and who would find an advantage in taking into their employ one or more children to bring up; and knowing that there are in this city many respectable coloured parents, solicitous to find good situations in the country for their children,—many such applications having at different times been made to the writer,—it has occurred to me, that if a communication could be opened between these two classes, in such way as to insure their confidence, and enable them to make known to each other their respective wants, much good might be done; and many poor children, who are now roving about our streets, hastening to destruction, might be snatched from ruin, and placed in situations where they would become good and useful citizens.

With such impressions, I have felt willing to throw out these views for the consideration of the readers of "The Friend"; and if some plan of this kind shall be deemed feasible, I shall be glad of the co-operation and encouragement of all those who have felt their sympathies awakened for the destitute condition of the children of this neglected and abused class of our brethren. As a practical experimental commencement, on a small scale, of a plan as above alluded to, the writer is willing to devote an hour every morning, from 7 to 8 o'clock, at his office, to receiving applications from such as want children, as well as for those who wish situations. A registry of all applicants will be kept, and all applications carefully attended to; reference of qualification and character will be required of all parties applying.

Applications may be made at No. 184 Arch street.

The semi-annual examination at Haverford School commenced on Fifth-day, 8th inst., and terminates on Third-day, 13th inst. The order of examination may be procured at the office of "The Friend," No. 50, north Fourth street.

Omnibuses will be provided to convey the students to the city on Third-day next, when the summer term will expire.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH-DAY, NINTH MONTH, 17, 1842.

NO. 51.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

OREGON TERRITORY.

This fine country, bounded by the Rocky Mountains on the East, by the Pacific ocean on the West, and penetrated in its whole extent, by the Columbia River and its branches, is becoming increasingly an object of importance as a portion of the United States domain. The following, extracted from an article on the subject in the Standard of the 8th instant, is interesting for the information which it contains.

"Dr. Linn brought before Congress a proposition to occupy the territory about Columbia river. As a preparatory step, government had recently sent out an expedition to explore the country between the navigable waters of the Missouri and Oregon rivers. The company consists of surveyors and engineers, and scientific men, well supplied with all the instruments and appliances necessary to effect a correct topographical survey. At present the journey across the Rocky Mountains, is attended with innumerable dangers, enough to deter any but the hardest adventurers from encountering the risk. No single individual dare make the attempt. Even large caravans, well guarded and protected by strong military escorts, are in constant jeopardy from the attacks of the Indians, whose hunting grounds are traversed by the company of travellers.

"If the intentions of the United States government are carried into execution, it is believed that the tide of emigration will set in strong and wide for the shores of the Pacific. The New Orleans Bulletin says:

"Notwithstanding existing obstacles, extensive settlements are formed on the Columbia; and before many years, it may be expected that the colonists will be strong enough to organize a government of their own, and establish another republic west of the Rocky Mountains.

"We are pleased to learn that the proper authorities at Washington, evince a disposition to do something towards encouraging the early occupation of Oregon, by permanent American settlers. It is known that many of the islands in the Pacific have already been settled by Americans, and trading houses es-

ablished, by which a large and profitable business is carried on with the Indian tribes on the northwestern coast of America, and with the East Indies and China. There is nothing to prevent trading establishments in Oregon from ultimately securing a large share of the trade, and adding much to the wealth and prosperity of the whole."

"The position of Oregon is eminently favourable to commercial purposes, as may be seen by any one who will take the trouble to glance at the map. To the south of it, at the distance of eight days' sail, is California, a country which abounds in cattle and wheat, and in the vicinity are other countries which are filled with the precious metals, and whose shores furnish the pearl-producing oyster. The coasts of Peru and Chili are within thirty days' sail. The Sandwich Islands at about the same distance; and China and the East Indies within seventy or eighty days' sail. The Pacific ocean, which is the highway of communication with these regions, is hardly ever ruffled by a storm. Should steam navigation be resorted to, as on this and other accounts it undoubtedly will be, the distances which we have estimated will be much shortened, and Oregon brought within a few days' travel of the richest countries on the globe."

"The coasts of Peru and Chili are indented with fine bays and harbours; and these countries stretching in a long, narrow line along the ocean, would necessarily become commercial, were they only supplied with ship-timber. They must be dependent on any country which can furnish it. Oregon abounds in timber of the most valuable kinds, situated along, and at short distances from the coast, and easily accessible, and will therefore command their market. The Sandwich Islands produce sandal wood, sugar cane, tropical fruits, and may easily be made to grow cotton and coffee. For those products, they want in exchange timber and flour, with which they are already supplied, to a considerable extent, by the British establishments in Oregon, and might be to any amount, were there only hands to cultivate the soil. Then there is the vast fur trade with China and the East Indies, to which we need only allude."

"Were Oregon a barren rock like St. Helena, it would still be valuable as a depot for our extensive commerce in the Pacific. But it has great resources within itself. It abounds in the raw materials of commerce, and is adapted to almost every variety of productive labour. The farmer, the grazier, and the manufacturer, may alike thrive within its limits; and while they are enriching themselves, be constantly developing the capabilities of the country. We say the manufacturer, and this reminds us that we have

forgotten to mention the numerous mill-sites which are scattered up and down the rivers, and which greatly enhance the value of the territory. The British, it is true, have shown their sagacity in occupying the best of these; but we trust they are improving them only for the ultimate benefit of their rightful owners and future possessors. These combined advantages of production, situation and neighbourhood, must one day make Oregon a sort of depot for the commerce of the world."

"T. A. Howard, late member of Congress, from Indiana, thus describes the climate:—

"It is rendered certain, by the concurrent testimony of all who have visited the Oregon valley, that it possesses a mild climate, not subject to those changes which distinguish the same latitudes in the Mississippi valley, and on the Atlantic coast. The same latitudes are several degrees warmer, as is manifest from the fact that as high as 45 degrees of north latitude, 'figs, citrons, oranges, lemons, pomegranates, and cotton plants flourish,' besides all the common fruits of the United States. As high as 46 degrees of latitude, the mercury rarely sinks below the freezing point; the season is generally in that region rainy, from November till in March, when a benign spring succeeds, followed by a summer of less intensity of heat than our summers."

"The following is a part of the list of fruits which are spontaneously produced in the valley of the river Oregon:

"Solar Berry.—A sweet and pleasant fruit, of a dark, purple colour, about the size of a grape.

"Service Berry.—The fruit is of the size of a thorn-apple; is black when fully ripe, and pleasantly sweet, like the whortleberry.

"Pambina.—A species of bush cranberry.

"Raspberries.—Besides the common kinds, there is a species of three times the size, and of a very delicate and rich yellow colour.

"Sweet Elder.—A variety of that shrub, peculiar to the Oregon region.

"Strawberries.—S. Parker considered the strawberries of the Columbia of a more delicate flavour than any he has ever tasted.

"Gooseberries.—There are four kinds.

"Common Purple.—Bush low, and very thorny.

"White.—Fruit small, smooth, and very sweet.

"Yellow.—An excellent kind, and flavour pleasant; it grows on a shrub, free from thorns.

"Deep Purple.—Of the taste and size of our winter grape, with a thorny stalk: fine flavour.

"Besides these, there are three kinds of currants: the purple, the yellow, and the

scarlet; the latter a very beautiful fruit, resembling the strawberry in sweetness.

"Of nutritive roots, there is a bulbous-rooted plant, called taro, belonging to the genus *arum*, which is planted in hills, partially flooded with water, like rice-ground. The root is roasted, and used as a substitute for bread, or made into *poi*, by pulverizing it into a paste. Two kinds of onion grow in the same region; of which one has a beautiful red flower. There is also the bitter root—a carrot-shaped root, growing in dry land, not particularly pleasant to the taste, but esteemed wholesome by the Indians and hunters. Besides these, there are the following:—

"*Wappatoe*, is a bulbous root, the common *sagittifolia*, or arrow-head, and is found only in the valley of the Columbia river, below the Castles. It becomes soft by roasting, and is a palatable and nourishing food. It is much used by the Indians, and is an article of trade. It grows in shallow lakes and marshes, which are covered with water. The Indians search for it with their feet, and extricating the roots from the mud with their toes, they rise to the surface of the water.

"*Cummas* is a truncated root, and is of great importance to the Indian. It grows in moist, rich land, in the form of an onion. It is roasted, pounded, and made into loaves, like bread, and has a liquorice taste.

"*Cowdish* or *Biscuit-root*, grows in dry land, and is generally of the size of a walnut, but often larger. It tastes like the sweet-potato, and is prepared for food in the same manner as the *cummas*; is a tolerable substitute for bread.

"Of herbaceous plants, there is the red clover, a different species from ours; a kind of wild broom-corn; a wild grain resembling barley; a wild flax resembling ours, but a perennial plant, the roots of which are long and strong; the Indians use them for their fishing-nets. There is also the vining honey-suckle, which — Parker calls one of the finest ornaments of nature—a flowing creeper, of extraordinary beauty and vast growth, interlacing the groves, like the rigging of a ship, with its long and flexible stems. From its fibres the Indians manufacture baskets, which hold water.

"The average product of wheat is about twenty bushels per acre. The quality is equal to the best wheat of the United States. Oats thrive well; corn and potatoes but indifferently. Beans and peas produce a fair crop.

"Oregon is superior as a stock-raising country, owing to the mildness of the climate."

IDLATROUS REGARD TO RELICS.

An idolatrous regard to relics, protestants justly reckon among the corruptions of the catholic religion. To what extent, and ridiculous extremes this is carried, is well known to those who have given attention to the subject. This idolatrous corruption began as early as the fourth century to disgrace the church. The relics of saints were esteemed

as "mighty ramparts, which are capable of protecting towns from the military assaults of their enemies; as champions by which all disasters are turned away from us; as strong rocks which dissipate and nullify the snares of unseen demons, and all the craftiness of satan; as possessing such astonishing virtues, that the very touch even of the shrine which contains them will bring down a blessing, and that the touch of the relics themselves will accomplish all the desires of those who are admitted to so great a favour."—See Faber's *Difficulties of Romanism*, chap. xvi., and the authorities there cited. That the Romanists avowedly worship what they pretend to be the wood of the cross on which Christ suffered, abundance of authorities and proofs may be given.

It is said that Helena, the mother of Constantine the Great, a woman eighty years old, died at Jerusalem, in the fourth century, by digging in the earth, the cross on which Christ died. This, to say the least, may reasonably be doubted. Helena, we doubt not, may have believed that she had found what she sought for; but that wood should remain for so many ages buried in the ground without perishing, and that after so long an interval, it should be identified, are things highly improbable. If any should resort, as do the Romanists, to miracles, we have good reason for saying in reply, that Divine wisdom would be more likely to destroy, than to preserve it by miracle.

And supposing that the Empress Helena did, after three hundred years had elapsed, and after much searching, find the true cross, this fact alone shows us how very little the Christians of the first three centuries regarded relics. The first disciples must have known well, had they thought the matter worth regarding, how the cross was disposed of. And if it was not soon after the crucifixion destroyed, (which is the most probable,) there could have been no difficulty in ascertaining where it was; and had they felt any particular veneration for it, there could have been no occasion in the fourth century to search for it as something long disregarded and lost. It is remarkable that we do not find, in all the New Testament, that Christians of the first century had any religious regard for relics of any sort. The *doctrines* of the cross—of Jesus Christ, and *Him crucified*, and the duties of Christian life—what we must believe and do to be saved—repentance towards God, and faith towards the Lord Jesus Christ, were the things which the first preachers of the gospel desired to know; and these they were faithful to teach. But even then, while the apostles lived, there was operating in the minds of some Christians, the same carnal propensity to depart from the spirit of religion, as we learn from Revelations, and from what Paul wrote to the Corinthians. Many, like the Galatians, "having begun in the Spirit," endeavoured to be "made perfect by the flesh," superstitiously "observing days, and months, and times and years." While the apostles lived, these evils were almost wholly suppressed; but soon after their decease, they, as Christ predicted, were sown among the

wheat in the field of his kingdom;—errors gradually crept into the church. Upon the foundation of Christ, Christians soon began to "build wood, hay, stubble." Among other corruptions which continued to increase till the reformation, this idolatrous regard for relics is among the most pernicious. Few things can be named which have produced so much gross deception and imposture as the traffic in this trumpery, and its exhibition to the credulous. These relics are viewed, and as managed, they prove to be, the most productive riches of the churches which contain them; for "they bring no small gain to the craftsmen." Their genuineness is proved by pretended miracles.

We have reason to believe, and occasion to be thankful that, in regard to such relics, the wise providence of God, as in older times, has so interfered, that very few if any things of this sort were by the Christians of the first century preserved, or have since been found. If any relic of the Saviour had been discovered; the clothes that he wore, or things that he wrought with his own hands; the spear which pierced his side; the nails which pierced his hands and feet, or the cross on which he died, we cannot doubt but thousands and millions of deluded souls would have worshipped them. We may so judge from the well-known propensity of mankind to idolatry and image-worship; and we may so judge from the homage which is and long has been paid to things of this sort, which, at best, are doubtful, and many of them known to be false. It is remarkable that no traditional knowledge of the person of Christ, or of Mary his mother, or *her grave*, was preserved by the primitive Christians. St. Paul says, "Though we have known Christ after the flesh, yet now henceforth know we him no more." They were then occupied in things infinitely more important; what he had done, and what he had taught to save mankind. How vain, then, as well as idolatrous must it be in men to make pictures or images of Christ after the flesh, and to "bow down to them and to worship them?" Protestants, like Sautre, the first English martyr to the reformation, "worship him who suffered on the cross; but not the cross on which he suffered." We have no proof that the apostles of Christ regarded that cross as more precious than any other wood.

That these relics may be truly called "lying wonders," (2 Thess. ii. 9, 10, 11,) will appear but too evidently to those who consider what things they pretend to exhibit; such as "the instruments of our Lord's crucifixion; the clothes wherein he was wrapped in infancy; the manger in which he was laid; the vessels in which he converted water into wine at the marriage feast; the bread which he brake at the last supper, and the vesture for which the soldiers cast lots." They pretended to produce "portions of the burning bush; of the manna which fell in the wilderness; of Moses's rod; of Samson's liony-comb; of Tobit's fish; of the blessed Virgin's milk, and of our Saviour's blood. Also, the blood of St. Jannarius; the picture of the blessed Virgin, drawn by St. Luke; one of her combs; some

relics of Abraham, Isaac and Jacob; a part of the bodies of Lazarus, and of St. Mark; a finger and an arm of St. Ann, the mother of Mary; a piece of the Virgin's veil; the staff delivered by our Lord to St. Patrick, and some of Joseph's breath, which an angel enclosed in a phial, and which was long adored in France, and was afterwards carried to Venice, and from Venice to Rome." In Loretto, they pretend to show the house in which Mary lived at Nazareth, "as having been carried there by four angels, and set down twice on the way." This legend "received the sanction of successive popes. Indulgences were promised to those who visit it in devotion." See the Protestant, chapter lii., and Southey's *Book of the Church*, chapter x.—*Episcopal Recorder*.

SAREPTA.

From a Correspondent to the Penny Magazine.

There are towns which the gazetteers dismiss in three or four lines, and the names of which are printed in small letters in the map, if they find a place there at all. Yet some of them are, from peculiar circumstances, invested with such interest, that their images are distinctly pictured on the traveller's mind, and their remembrance more frequently recurs than many of much loftier pretensions. Sarepta is one of these places; and though seldom described in books of reference, it occupies a place of considerable prominence among our own recollections of a journey performed, in the year 1829, from St. Petersburg to the southern limit of the Russian empire.

Sarepta is a small town in that empire, situated about twenty-four miles below the town of Tzaritzin, on the river Sarpa, near the point of its junction with the great river Wolga. It is therefore situated so near the line which separates Europe from Asia, that it seems not at all agreed which division of the globe it is in. The circumstances that invest Sarepta with the interest to which we have alluded, are those which render it an oasis, both moral and physical, in the wilderness and solitary place where it stands. Let the reader imagine a spot marked out in the midst of the naked desert, and planted aod made fruitful by the hand of man; in this spot stands a town, from which the traveller may proceed in any given direction for thousands of miles without finding another in the least resembling it. Instead of cottages built with the trunks of trees, and arranged in one long street, as is customary in the small towns and large villages of Russia, the town is laid out in several short and wide streets, all of which meet in a fine large square, in the midst of which there is a fountain; and the houses, some of which are large, and all commodious, are built of brick and stone; the front too is usually covered with plaster washed with lime or yellow ochre, while before each house, as is common in England, but rare in Russia, there is a little railed garden for choice flowers. The streets are also lined, and the square ornamented with fine tall poplars; and every thing concurs to give to the traveller

such a *feeling* of the moral beauty of neatness and order, as it is scarcely possible he can ever again realize, because so strong and beautiful a contrast to all that a most extensive region exhibits can hardly elsewhere be found. This is Sarepta. It seemed to us, when we first saw it, as if the little town, with its gardens, vineyards, and cultivated lands, had been suddenly uprooted from the very thick of European civilization in England or Germany, and planted, unaltered, far away in the "waste howling wilderness."

The primitive and quiet people (Moravians) of German parentage who inhabit the town, perfectly harmonize, in appearance and character, with the circumstances of the place, and the impression they convey. In the daytime, so few people appear abroad that the town seems to be almost deserted; but those who do appear then, and towards evening, when they walk abroad, or sit at their doors, are uniformly clean and neat, though homely in their appearance. Fashion is never heard of there, and probably many long years have passed away since the cut of their clothes received the slightest modification. Intoxication is not known among them, and the outbreaks of improper passions are seldom witnessed; and in their traffics they are the only people for thousands of miles around them who do not name, as a first price, a sum beyond that which affords a reasonable profit. We were not at first aware of this; and as common and costly experience had taught us the necessity of bating the first prices named, we were about to do so in purchasing some cutlery at Sarepta, when we were quietly, but decidedly, informed that prices were always fixed with a full consideration of what was due both to the seller and the buyer, and that no alteration was then ever made.

We were informed that the population of the place amounted to 400, and had never exceeded 500. From the comparative solitude of the streets, the traveller would hesitate to think the number of people nearly so large as even this, unless the first-day of the week afforded him an opportunity of observing almost the entire population proceeding towards their neat and spacious chapel, the women in their plain linen dresses, with whimsical but not unbecoming little white caps; and the men in their holiday clothes, with red-edged books under their arms. Until an opportunity is thus afforded of counting the number of the hands subject to the operation of a principle which regards idleness as a crime, and perhaps until their operations are well inspected, no idea can be formed of the activity which reigns in this little colony. In this remote and quiet place there is a great deal of business going on, without any bustle or stir to denote its presence. The manufactures of this little town are held in high esteem throughout the Russian empire for solid and superior fabric, and may be found as "strongly recommended" articles in the shops of Moscow and St. Petersburg. There are mills, distilleries, tanneries, &c.; and while all the handicraft trades are practised, there are important manufactures carried on of silk, cotton, and linen hose, candles, soap, &c.;

and they manufacture a peculiar cap of coloured cotton, which is much in demand among the wives of the Don Cossacks. The spot inhabited by these industrious and worthy Herhutlers is little favoured by nature; nevertheless, the care and skill of man, and the force of industry, have invested the stubborn soil with cultivated fields, rich meadows, vineyards, orchards, and beautiful gardens. These furnish, besides grain, most species of fruits and legumes; tobacco also is cultivated, which, together with the little wine and more brandy, made from the produce of their vineyards, furnish objects of advantageous traffic. From their raisins they also extract a syrup which is employed for the same uses as sugar. Besides their own manufactures and produce, articles from remote countries may be found in their warehouses. But no other than genuine articles—none pretending to be what they are not—could be seen there. Thus, English cutlery of the best sort could be obtained at a price which, considering the distance, strikes one as remarkably low; but none of the common hardware made in Russia after English patterns, and stamped with English names, could be seen in the town, either as used by the inhabitants themselves, or sold by them to others.

Such is Sarepta,—beautiful and dignified in all the simple beauties and dignities of civilization; and with little of the crime and evil within its walls which too frequently disgrace the dwellings of civilized men. But a walk of ten minutes from the centre of Sarepta conducts the traveller into the desert, where the soil crackles beneath his feet, and from the well-built and comfortable houses of European civilization to the dark tents of the Kalmucks and strange features of a different and barbarous race of men. It is not in language to express the effect produced on the mind of a stranger, by the close approximation of human beings and forms of society so completely different; and this effect is the stronger from the fact, that a person travelling towards Astrakhan, encounters the encampments of the Kalmucks for the first time in the neighbourhood of Sarepta; the force of the contrast is therefore not weakened by any previous familiarity with this remarkable people, and their modes of life. One of the three great hordes into which they are divided frequent the neighbourhood of Sarepta during the summer months, and had not all removed when we arrived at the town.

American Aphorisms on Education.

"Good instruction is better than riches," was the motto that William Penn, the illustrious founder of Pennsylvania, placed on the seal of a literary incorporation, granted by him 150 years ago.

"In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened," said Washington.

"A well-instructed people alone can be a permanently free people," said Madison.—*Penny Magazine*.

For "The Friend."

Obstructions to the Prevalence of Good.

We meet with so little interruption from the "powers that be," in the enjoyment of liberty of conscience, that the idea of persecution rarely occurs to us. The spirit of intolerance may, however, discover itself in other ways, and from other quarters; it may arise among members of the same religious body, cloaked under a very specious garb. In reading an ancient writer, I lately met with some general remarks on the subject which may convey instruction at this day. "The persecuted," he says, "in all ages, is that which is born after God's Spirit." He that is new created in Christ Jesus, and who follows Christ in the leadings of his Spirit, is the man that is persecuted in all ages. He is of another spirit and principle than the world, and cannot walk as the world, nor worship as the world worships; this is the man who is afflicted, reproached, hated, hunted, persecuted. The apostle lays it down as a thing not only in his age, but in after ages. 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' Men may talk of Christ, profess and worship Christ according to the way set up in nations, and avoid persecution; but come into his life, live godly in him, become really subject to the power of his Spirit, then there is no longer avoiding persecution. That which comes into the life of Christ, comes presently into a proportion of suffering from that which is contrary to his life."

The unfaithful and worldly-minded inflict much suffering upon the upright and true-hearted followers of Christ; with power in their hands, oppression may be carried to no small extent. "He that is born after the flesh, persecuted him that was born after the Spirit." There are several sorts or ranks of these; some who are in the way of wickedness; some of more gentle, noble and considerate spirit and temper, and some who are religious and devout in worship, though not rightly principled and guided, but turned aside in some inventions of the earthly spirit; all these, though different from one another, agree in a willingness to have that subjected which is contrary to them all.

"As the spirit of love delights in love, and in doing good even to those who persecute, so the spirit of enmity delights in hatred and doing evil; even in vexing and oppressing those who seek their good, because they are not, nor can be one with them in their principles or practice. Some are jealous of the influence which Truth gives to the devoted follower of Christ, and insidiously seek to destroy that influence, lest it might detract from their importance. The disciple of Christ who is persecuted for his obedience to him, is precious in his eye, and hath his blessing; yea, the more men hate and disesteem him on account of his strict faithfulness to his Divine Master, the greater is his blessedness. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake; and rejoice and be exceeding glad, for great is your reward

in Heaven; for so persecuted they the prophets that were before you."

This man is blessed in several respects. He is in that spirit and that way, which God hath chosen. He is in the path of life, and the way of peace, under the leadings of God's spirit. It is a happy thing in the eye of unsubjected man to be at unity with the world, with the multitude, and to have their countenance and friendship; to have many to speak well of them, and sound their praise; but in the eye of God, it is happy to be in unity with that which is contrary to the world, and procureth its ill-will. The recompense which God will give to them in the world to come, who cleave to him and his truth, for all the persecutions they endure for his cause sake, is exceeding great. The reward is great in this world also. The peace of God in the conscience; the presence, life and glory of his Spirit, which resteth upon, and abideth in the heart that is faithful to him, may well be valued at above an hundred fold recompense for all the hardships and tribulations which are undergone for his name's sake. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

While the suffering band of Christ's followers in the regeneration partake of the streams of Divine consolation and refreshment which he conveys into the tribulated soul, their enemies and persecutors are assailed with secret misgivings, and often great distress. The Lord's hand will one day turn against those who are worrying his flock, and turning judgment into gall, and righteousness into henlock, and they cannot escape the reward of their doings. It is a fatal thing to be deceived about that which is good; to call good evil, and to put darkness for light. It is a dreadful thing for the creature to set himself in battle against his Creator, and to engage the power and wrath of the Omnipotent One against him; though while the eye is shut, it doth not appear to such men, either that they are against God, or that their danger is so great thereby, as indeed it is. The children of God are as the apple of his eye. Who can touch them and he not be deeply sensible! yea, and they are most dear to God, in that for which the worldly-wise most persecute them.

Jerusalem is a burdensome stone which lies in the way of every earthly spirit and power, which they know not how to build with; neither can they rear up their own building because of it; and therefore they strive to remove it out of the way. But they know not the weight of it; nor who it is that hath squared it; nor how firm it is fixed upon the rock. O, ye sons of men, be wise; do not contend with the Lord; do not strive to hold any back from him whom he is drawing after him; do not intrude upon his dominions, and prevent his servants from performing his will; and do not provoke him against you, who can more easily take you from you, than ye can take his from him.

If no one would make another man's conscience how by force, who would not have his own bowed, persecution would soon cease.

But this is one of the weaknesses of man. If his spiritual vision is clouded, when he is uppermost, he often assumes the right to bend all under him, and regards those as offenders, whose consciences do not permit them to yield to him. He that lately complained of the load laid on his conscience by others, if he can get ease, and power in his hand, is presently laying a load upon others. Here is a wrong frame of spirit, and how can it but bring forth injury to others!

Persecution produceth these fruits many times. It hinders the growth of the present good in every age and generation, though the Lord can overbear the malignity of it, and further the growth of his seed thereby. It tends towards hindering the shooting up of any further seeds of good, which God hath to sow in the earth. For these seeds at first are looked upon as evil, until by God's blessing upon them, and opening men's eyes, through the much suffering of those vessels, in whom God causeth the most excellent seeds of his virtue and goodness first to appear, their innocence and beauty begin at length to shine in men's eyes, and be discerned. Persecution occasions the growth of evil. For good chases away evil, even as light doth darkness; and the preventing of the springing up of good, is cherishing and strengthening evil; for the spirit or government which keepeth down good under a pretence that it is evil, cannot but cherish the evil under pretence of its being good. When evil is cherished, and good suppressed, it draws down the displeasure of God, and his disposal of things, then surely what is truly good in persons or nations is of him, and what is of him, his eye is upon. He beholds the plants which he hath planted, and those which the envious one hath planted; and he cannot bless that people, where his plants are crushed under a pretence of their not being his, and where the evil nature and plants are cherished as if they were the good. Therefore, he that would not be an enemy to God, to goodness, and to himself, a friend and promoter of evil, let him wait on the Lord, for the fear of his name and power to be written on his heart, and for a meek, righteous frame of spirit, that he may consider his steps, the reasonings of his mind, and not mistake evil for good, and good for evil, and so persecute men for being and doing that which (might it have its course) would make the world happy."

Strict self-examination is necessary to discover whether we are placing obstructions in the way of good. Some from indolence to do good themselves, cast discouragement before others, who feel a lively zeal for the honour and cause of God. The unfaithful, who have made little or no progress in the work of religion, often despise the devotion of others, and throw obstacles in their path, that they may be hindered, and fall back like themselves, and desert their Master's service. Sinning and repenting, and sinning-again Christians, regard the advocates of gospel perfection, as actuated with excess of zeal, and to counteract their fervour, expatiate on the weaknesses and failings of men; plead for charity, and

thereby endeavour to relieve their own consciences, and settle down others, like themselves, in the persuasion that they need not be so particular and scrupulous about religious duties. Some of whom Paul wrote weeping, are enemies to the cross of Christ, who glory in their shame, minding earthly things. The sentiments and example of such turn the children aside from the right way of the Lord, and add greatly to the afflictions of the faithful labourer in the cause of Christ. Party spirit, and a self-seeking spirit, obstruct the progress of Truth. Those who seek to draw men to support them and their views, infringe the prerogative of the Head of the church, and interfere with the allegiance due to him, and the independence which every man should scrupulously maintain, in order to act in obedience to the will of the Lord made known to him. One is your Master even Christ, and all ye are brethren. To him let every eye be directed, that he may take the government of every heart; then there will be no breaking in and out, but every soldier keeping rank, and obeying his command, harmony and order will prevail, and he will lead his church to victory. "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder; yea, all of you, be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

L. M.

For "The Friend."

Incident in the Life of Mary Dudley.

An interesting matter, mentioned in the life of that dedicated minister of the gospel Mary Dudley, has been extracted, as likely to prove instructive to the readers of "The Friend" exhibiting, as it does, the deep sympathy, and pure gospel love, felt by this eminently gifted servant of the Most High, towards her erring and suffering fellow-creatures; and also, the amazing extent of Divine mercy, offered for the acceptance and redemption of the returning, repentant sinner.

It is related, that "she travelled a good deal during the summer of 1799, in the counties of Somerset, Gloucester, Wilts, and Hereford, visiting the families of Friends in some places, and holding above thirty public meetings, among which were three at Bath, and one in the Town-hall at Wells. At the latter place, she had been accustomed to enjoy much worldly pleasure in early life, and was still remembered by some of the inhabitants. Many of these manifested an affectionate recollection and esteem for her character, when thus among them as a minister of the gospel; several, about her own age, acknowledging, that there was more solid satisfaction in the path she had wisely chosen than could ever result from self-gratification, though the pur-

suit of this still occupied and was allowed to engross their minds."

"While in Bristol she visited three men who were under sentence of death in Newgate, and continuing much exercised on their account, wrote the following letter, which was conveyed to them a few days before their execution, and appeared to be both seasonable and comforting. One of the men requested a religious person who attended them to the last, to express his sense of the kindness, and tell the Friend who had manifested such concern for them, that her words were fulfilled in his experience, for his prison had indeed become as a palace, and in the immediate prospect of death, he would not change situations with the king on his throne."

"My dear brethren,—For so I can call you in that love and deep solicitude which allows no distinction of names to religion. I feel with and for you in the flowings of gospel love, and under this influence, could spend hours with you in your solitary and awful situation; but I fear your even beholding the persons of any, unless those who are of necessity about you, lest your minds should be drawn to any thing inferior to the great object which you ought every moment to have in view. I therefore adopt this method of beseeching you, to endeavour to draw near to the spring of living help, which is mercifully with and in you, as an infallible means of opening to you, not only all your wants, but the glorious remedy provided for their supply. This, my friends, is 'Christ in you,' the promised reprove for transgression, and comforter of the contrite penitent soul which leans upon him. Oh! let your attention be inward and deep, your eye singly turned to His all-convinced saving light. He is the good Samaritan, the searcher and builder up of those wounds that sin has made, and can, by His own power, so apply the oil and the wine, as to restore the distressed, mournful traveller to soundness and peace. Oh! that this may be your individual experience; then will your prison be as a palace, and your dismissal out of this world a door of entrance into a state of liberty and endless rest. Let nothing divert your minds from the essentially necessary state of inward retirement, and waiting upon the Lord: and may He who can only preach spiritual deliverance to the captive, graciously do His own work, even cleanse from sin, finish transgression, and make you, by His redeeming sanctifying power, meet for His pure and holy kingdom; thus, in a manner not to be fully described, prays your concerned and deeply sympathizing friend,

M. D.

"Bristol, Fourth mo. 29th, 1799."

For "The Friend."

LETTER OF S. FOTHERGILL.

In "The Friend" of last week, was a letter from Samuel Fothergill to Ellen Evans; the following is to the same individual, written on hearing of the death of her husband, John Evans of Gwynedd, a minister of our Society, of whom a memorial has been printed.

Dear Friend:

That affectionate regard, which Truth itself raised mutually in our hearts, is by no means impaired. Often, very often, since I left your land, has it been strongly revived; and more especially so, upon my receiving the sorrowful tidings of the removal of thy dear husband: a circumstance in which the affliction is, like the loss, very extensively felt. Thou mournest the loss of a tender husband; his children, that of an affectionate father; the church laments a pillar removed from a place it filled, at a time when they are greatly wanted. A sorrow allowable; for the perfect example of every virtue, even Jesus, wept for Lazarus! This nature demands, when its connections are broken, and the endearing social ties dissolved.

But thou well knowest, and I hope it now stands thee in stead, that we are all pilgrims and strangers, as our fathers were, and journeying on through this region of distress, toward that city which hath foundations. Why should we grieve too much, if a companion, with whom we have traversed many dubious, anxious steps, have his entrance into the holy city a few moments before us; and enjoy consummate felicity, whilst we stand at the door, and wait also for the same fruition, of which, at times, we receive the earnest? Upon all the glory of the earth, and all its enjoyments, upon every visible thing, one inscription is written, as the immutable determination of him whose name is the Most High, "They shall perish." Throughout all nature, and natural connections, however endearing, it has been, and must be, verified. Equally fixed is the subsequent truth, the joy and song of many generations, "But thou remainest!" On this everlasting Father, friend, and succour, do thou, and thine, now lean; and know this dispensation sanctified and blessed, to all your help, in renewing diligent care so to live, and move, that when the great Shepherd shall appear, and all his faithful servants with him, your portion may be among them forever.

And here, methinks, I cannot avoid addressing myself to you, the descendants of my honoured, because honourable, friend. I am convinced the gracious hand which was his comfort, has been near to some of you, for the like glorious purpose; even to establish you before him forever. But I am jealous the want of religious depth and simplicity, Godwards, hath been the cause of halting; and rather a choice to embrace this present world, and have a name of eminence in it, than to have a new name, the name of God, and the city of God. Thus will the heavenly tenders of immortal treasures be disregarded, and the vain shadow of things be preferred to those riches, none ever sought with too great diligence; or, if they sold them, got their value in exchange.

A heart concerned for your help, cannot contain or dictate flattery. I love you nearly, and therefore thus I write. I am also persuaded, there is a seed and heritage that mourns in secret, because of its leanness, and honestly seeks relief, whence it has ever sprung. May stability and patience be the

girdle of their loins; and in the Lord's time, this poor suppliant, distressed seed, will delight itself in fattery.

One general hint, from my own experience, and the parity of our states, would I suggest to you, young people. Let your conduct demonstrate you remember the worthy deceased with due affection. And though he, being, with respect to the body, dead, yet let him speak. I have thought it my duty and greatest advantage, to place in my view my worthy father, and in cases of importance, or dubious cases, consult what would have pleased him, who was ripe in experience and judgment. I believe this reverence to the memory of a worthy parent, is an oblation of sweet incense, before the everlasting Father.

Farewell, dear Ellen. May Israel's rock be thy safe abode, and keep thee fresh in spirit, green and fruitful in old age, and unite thee to Him, and the many generations of the just who are steep within the pearl gates. Farewell, ye descendants of the great and good! imitate their example: as they have followed Christ, follow ye them: be wise, for it is true happiness; in wisdom you will fear to offend, and this fear is an excellent defence.

SAMUEL FOTHERGILL.

Warrington, 4th of Second month, 1757.

Selected for "The Friend."

MINISTERS OF THE GOSPEL.

Without conceding, in the slightest degree, the safe and true position that those in this character must be expressly ordained, raised up, put forth, and furnished for the awfully-humbling work committed to them; there is great occasion for us prominently to bear in mind, that these, thus selected for a particular service, are but vessels,—as indeed are all other members of the church,—mere instruments, *made use of in just such manner, and so long* as the chief Shepherd, "the Lord hath need of" them. When Peter, accompanied by John, wrought a special miracle on the lame man, (Acts, 3d chapter,) he said, "Such as I have, give I unto thee;" and afterwards to the Jews, "Why look ye so earnestly on us, as though by our own power or holiness, we had made this man to walk?" And certainly, "His name," (which comprehends his power,) "through faith in his name,"—yea, "the faith which is by him," when rightly received and applied,—is that which the followers of a crucified Redeemer, in every age, as well ministers as hearers, have alone to look to for sufficiency unto every good word and work. Various are the dispensations of what are termed the ordinary spiritual gifts conveyed to the members of that mystical body, of which Christ is the Head; and, if we have been baptized by one Spirit into this one body, we have, each of us, "severally," received a share in these, which it becomes our duty to occupy with and to improve. While then we are bound to "esteem" those "very highly in love, for their work's sake," who labour in word and doctrine, let us also deeply sympathise with them. These messengers have no exclusive claim or prerogative on Divine bounty. Like

the beautiful cloud in the heaven, they may be laden with a blessing, like the trumpet, they may be filled with "a certain" and a thrilling sound; but we have no proof, they are privileged beyond what may be the attainment of those who have no such peculiar vocation. God hath pre-eminently chosen, in every age, the weak things, the foolish things, and things that are not, to be his instruments in this line, lest we should unduly look to or lean upon them, and that "no flesh should glory in his presence." And those that "will be chiefest," that *seem to be somewhat*, that are even "worthy of double honour," commonly have laid upon them the heavier burdens, have to pass under more humiliating baptisms, and are placed obvious to greater temptations. Not only have they nothing but what they receive, but they have the more to account for, and in a more full sense than any others, are made *servants of all*. "They point to the Giver of every good and perfect gift,—which is also the case with all who let their "light shine;" they testify of that grace and truth, which is at once sufficient for others, as for themselves, and which can come by Him alone, who is given to be, "Head over all things to the church."—*History of Friends in Scotland.*

Beautiful Reply.—Not many months since, while a number of young people were discoursing upon the easiest mode of leaving the world, whether drowning, freezing, &c., were the least painful, a young woman, of fifteen, was asked how she would choose to die, who replied, "I wish to die the death of the righteous."

For "The Friend."

MEETINGS FOR DISCIPLINE.

In a little volume of "Christian Advices," published by direction of Philadelphia Yearly Meeting, in the early part of the present century, the annexed counsel is contained; the republication of which at the present time, it is believed, would be advantageous. If the editor of "The Friend" coincides in this opinion, he will please to publish the extracts, and oblige

A SUBSCRIBER.

"As it consisted with the will of our heavenly Father, after he had called our primitive Friends from the various forms of religion to worship him in spirit, to lead them into the establishing and support of a Christian discipline, for the help and preservation of the body in a consistency of conduct, we exhort all who are concerned in the management of the discipline, that they fervently seek to be clothed with a right mind therein, that nothing may be done through rashness, strife, or vain glory, but all with a single eye to the honour of Truth, and the good of individuals.

"The more we experience a preparation of heart for the exercise of our respective gifts, the more amply shall we evince the expression of the tongue to be seasoned with that living virtue and Divine power, which proceeds from our Holy Head; and thus, in conducting the important concerns of Society, we

shall be enabled to example the beloved youth in a manner which will evidence to them, that neither tradition nor a mere outward education can fitly prepare them for successors in the church. Upon this subject we are the more solicitous, as we believe many who were evidently under the forming hand, have been suddenly laid hold of, and introduced into service before that preparation of heart hath been sufficiently experienced, which leads to a reliance upon Divine direction, and redeems from a confidence on the natural understanding; on the other hand, we believe, there has in many places been a want of care in those who are acceptably active in the discipline, rightly to distinguish, and seasonably to bring into action, the talents bestowed upon some in the early stage of life; it being truly desirable, that by a just discrimination of times and seasons, and of the qualifications bestowed, every gift may be rightly exercised, and a succession of useful members preserved in every rank in the church.

"Let an inquiry be raised in the minds of all the members of the church, who have had any part of the Lord's work upon them, how they have acquitted themselves in his sight; forasmuch as a day comes on apace, in which an account of our stewardship will be required at our hands.

"If this awful sense of rendering an account of our trust, and the importance of being clear from the blood of each other were enough impressed upon all minds, the right exercise of our Christian discipline would be a means of our edification in righteousness and preservation from many evils of the world.

"We are concerned that the management of our Christian discipline be not committed to hands unclean; particularly of such who allow or connive at undue liberties in their own children or families. "If a man, said the apostle, know not how to rule his own house, how shall he take care of the church of God?"

"Dear Friends, be patient in the exercise of your gifts and services, and take no offence at any time, because what seems to be clear to you is not presently received by others; let all things in the church be propounded with an awful reverence of Him that is the head and life of it; who said, 'where two or three are gathered together in my name, there am I in the midst of them;' therefore let all be aware of their own spirits, and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are if we keep upon the foundation that God hath laid; and such he will build up, and teach how to build up one another in him; and as every member must feel life in himself, and all from one head, this life will not hurt itself in any, but be tender of itself in all; for by this one life of the word, ye were begotten, and by it ye are nourished, and made to grow into your several services in the church of God; it is no man's learning, nor artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence and natural wisdom, that makes him fit for government in the church of Christ: all his endowments must be seasoned with the hea-

venly salt, and his gifts pass through the fire of God's altar a sacrifice to his praise and honour, that so self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

For "The Friend."

MEETINGS FOR WORSHIP.

As a counterpart to the foregoing observations on "Meetings for Discipline," from the same source are offered to the readers of "The Friend" the subjoined counsel, respecting meetings for public worship.

"When gathered in our religious assemblies, let us be truly concerned to watch against every thought and imagination which have the least tendency to divert the mind from simplicity of desire after the Father of Spirits, and Fountain of all good; thus returning to the Divine and heavenly gift, it will minister to every state and condition, though you may have no outward teaching; and will preserve in humble waiting, till it be a proper time to break up your meetings with that decency and solemnity which should attend our minds in such service. O that the weightiness of our spirits, and the gravity of our deportment in religious meetings, may be such as to excite an awful sensation in observers! and that at the conclusion, we may avoid trivial or unnecessary conversation: our conduct as well as countenances bespeaking that we had been with Jesus.

"They who are obedient to the universal injunction of our Saviour, 'Watch,' are prepared for the due fulfilling of every duty; and eminently so for that most essential one of worship.

"How many feel themselves languid, when assembled for this solemn purpose, for want of a previous preparation of heart! The mind crowded with thoughts on outward things, or freely conversing on them when we approach the place for public worship, and resuming them with avidity on our return, we are not likely to fill up the interval to profit; and to such, their meeting together may prove a form, as empty as any of those, out of which, we believe, Truth called our forefathers, and still calls us."

For "The Friend."

THE UNIVERSAL LANGUAGE.

The honest-hearted believers in the Lord Jesus, however they may be separated by national limits, and languages, have, in their allegiance to him, a common bond of union. When such meet, although outwardly their speech may be in an unknown tongue, yet in the secret fellowship of the gospel, they are at times permitted to experience, that there is indeed an universal language, in which all the children of the new creation can salute one another. Those who are best instructed in this spiritual medium of communion, this language of the heavenly Canaan, are least liable to be deceived by those who are more in show than in substance. Yet children in religious experience,—those who knowing little, are conscious of their ignorance, and are daily

looking to their divine Teacher for supplies of necessary knowledge,—are often made painfully sensible of a want of spirituality and inward discerning in those about them. The professors of Christianity, whose religion is not a state of continual submission to the teachings of the Holy Spirit, but who have studied it as a science; who have stored their minds with rules and regulations, by which to walk and act, converse and judge, being thus outward in their own principles of action, are apt to judge by no higher standard, the conduct and profession of those they meet with. Such, therefore, are prone to be deceived. I do believe that the ignorant and unlearned in spiritual things, who are really anxious to be taught aright, are more frequently furnished by the great Head of the Church, with true discernment, both as to the source of ministry, and the inward condition of others, than the highly-professing, knowing scribes, who, taken up with dry forms, and restricted to systematic religious acts, have left little room for any inward instruction which might arise in the fresh springing of life.

It is not eloquent language which constitutes gospel ministry; neither is it the utterance of sound truths, nor the defence thereof in clear and forcible argument. A few broken words, attended with the baptizing influence of the Holy Spirit, may reach—effectually reach—the hearts of those who hear. Meetings have often been solemnly affected through the utterance of a single sentence. An excellent judge of the ministry, has left upon record his testimony to the fulness of gospel power and authority, which in his presence once attended the utterance of the language, "In my Father's house are many mansions." Nay, it is not always essential that words should be understood. When John Woolman prayed without an interpreter, amongst Indians who knew not the English language, Divine love, the true gospel power, touched the hearts of the hearers, and one of them, instructed in spiritual things, could say, "I love to feel where words come from." Have we not known the spirit of supplication sensibly spread over a meeting, when no words were uttered,—and sometimes when the accents of a weak and trembling minister, who was mouth for the assembly, could not be distinctly gathered?

Gharret Van Hassen, was born in Holland about the year 1690; and continued until about his fortieth year, unmindful, in great measure, of those things which conduce to the eternal interest of the soul. Through the mercy and long-forebearance of God, a fresh visitation was afforded him; and by submission to the baptisms of the Holy Spirit, he was cleansed from his inward impurity, and witnessed "repentance towards God, and faith in our Lord Jesus Christ." The manner of his conviction, and the instructive particulars connected therewith, may be best set forth in an extract from his own homely yet expressive language.

"It came to pass, that, in the fortieth year of my age, I left Holland, and came to England, in order to take shipping for Philadelphia, there to settle. The week I intended to set out, I was taken with the gout, which I

never had before; and before I was recovered, the ship went out, and left me behind. Within two weeks after, it was in the newspapers that this same ship was lost, and all that were in it! Oh! that such a deliverance may be as seal upon my mind. From London I removed to Colchester, and there settled, working at my trade, which was wool-combing. I joined with a Dutch society, which was in this place, where the minister preached in my own language. And it came to pass, one day, after our society broke up, in the way towards my lodging, I came near the meeting-house of the people called Quakers; and their seats people standing in the yard, with their hats off, I went in and stood amongst them, as near to the door as I well could, and heard the voice of a woman in prayer; which so affected me, that I wept bitterly; and in that frame went to my lodging. The next morning, I went to the minister of our society, and said to him: 'Sir, something is the cause of my coming to you.' He asked me what it was? Then I said: 'Sir, I never remember to have shed a tear under all your doctrine; and yesterday I heard a woman, not understanding a word she said, yet it made such an alarm in the book of my conscience, that if I was to die this night, I fear I am not fit for God nor his kingdom. What, Sir, (said I), can be the meaning of this?' To which he replied: 'The woman is a witch, and has bewitched you.' Upon this I asked what this people were? Then he asked me if I had a mind to be a Quaker? I answered: 'Nay; God forbid; but before I go to heaven, I must be a good Christian.' To which he replied: 'Then you must not go among them; for they are not Christians.' Then, immediately, that text of Scripture came before me, 'That darkness hateth the light, because your deeds are evil.' He parted from me in great anger; and the succeeding week, I went to the Quakers' meeting, when a public Friend, called Sarah Lay,* stood up and spoke a few words. But I could not understand one word, being a stranger to the language; neither did what she said affect me. And so I came back out of the meeting, concluding in my mind to go the next week, but if the woman was not then there, whose voice affected me the week before, I resolved never to go again. The next week, according to intention, I went again; and, in a short time, Mary Wyatt (then unknown to me) came in, and soon after kneeled down to prayer. Then, being greatly affected, I cried, in secret, 'What a pity it is that all the world is not of one language! If so, I should know what this woman saith.' From henceforward I have continued amongst Friends, and am now, at the time of writing this, in the fifty-eighth year of my age; about eighteen years from the time of my conviction."

Having been reached through that language which is common to the children of God the world over, he became enamoured therewith, and in faithfulness and dedication of heart,

* This must have been about 1730. Sarah Lay, with her husband the noted Benjamin Lay, removed from Colchester to Philadelphia, in 1731.

sought to become well instructed therein. The principles of Truth were one by one unfolded to his mind, and he joined in membership with the religious Society of Friends. He was enabled through a close abiding with the Holy Spirit, to set forth in life and conversation the practical operation of those testimonies in which he surely believed. He came forth in the ministry, and although never thoroughly acquainted with the English tongue, he was enabled, in the prevalence of gospel power, to speak to his hearers in the baptizing language of the Spirit. A citizen of the New Jerusalem, he was zealous in his testimony against the inordinate love of this present world, and of every thing which was leading aside the steps of the unwary from that haven of everlasting rest.

In the year 1737 he removed to Ireland, and resided in Dublin, during the greater portion of the residue of his life. He was in very limited circumstances, yet, being industrious and frugal, he was entirely independent. He lived alone, and was remarkable for his great neatness. His manners were peculiarly simple and unassuming, and he was generally respected and beloved.

Whilst travelling alone on a religious visit in Scotland in 1745, during the time of the commotions incident to the endeavour of "The Pretender" to take possession of the throne of England, he was stopped by a party of military men. They proposed the question to him: "What king are you for?" As he knew not who, or what they were who questioned him, the expressing a partiality for either, might be hazardous to his life. With honest-hearted zeal for the cause he was promulgating, he replied, "I am for the King of Heaven!" He was suffered, unmolested, to proceed on his way, with his heart filled with thankfulness, that he could in truth say, that he was a subject of Him, "whose dominion is an everlasting dominion, and his kingdom from generation to generation."

In 1747 he visited the families of Friends throughout Ireland, and also such as from various causes had been separated from the Society. His labour amongst them was well received; for his heart overflowed with gospel love and concern for their everlasting good.

As he drew near the close of his earthly pilgrimage, he was, through bodily infirmities, prevented from the public exercise of the gift conferred upon him. He could no longer speak to the church militant; but he was more and more learning the language of the church triumphant. "I am going to your Father and my Father; to your God and my God." "I die daily, nevertheless I live, and not I, but Christ liveth in me." Thus spake he on his dying bed; and in this persuasion he passed quietly away, on the 20th day of Sixth month, 1765.

Dangers from Chimneys on Fire.—may, it is said, be expeditiously obviated, by throwing a pitcher full of water on the fire. This will of course generate a quantity of steam. If a sheet be then fastened up in front of the

fire-place, so as to prevent a current of air from ascending the chimney, the fire will soon go out.

Translated for "The Friend."

MORNING IN SPRING.

From the German.

Father, how fair thy world to me!
A thankful heart to thee I raise,
That I exist thy works to see!
That I have power thy works to praise!

Amid these wonders, joy is prayer!
He who can gaze on nature's face,
And mutely stand unfeeling there,—
O, Father! is no child of grace!

The whole creation speaks of thee:
The brightening sun,—the darkening storm,—
Life-fermenting earth,—and air,—and sea,—
The bounding fawn,—the creeping worm,—

The feathered ones who float above,—
The varied tenants of the flood,
Thy wondrous workmanship of love,
Unceasingly proclaim thee good.

The sun, thy glory spreads afar;—
And full of pure and joyous light,
The mild beams of the morning star,
Speak of thee to departing night!

Now radiant valley, plain and height,
Before me have their charms unfurled;
All seen new born to taste delight;
Father, how glorious is thy world!

Thy sun sheds brightness over all;
Its life-sustaining beams we see
Upon the good and evil fall.—
A glorious image, Lord, of thee!

Dewotion's inmost depth is stirred,—
Its spring unsealed, its streams set free;
Creation is thy temple, Lord!
My heart thy living altar be!

THE FRIEND.

NINTH MONTH, 17, 1842.

"A Kiss for a Blow!"—is the title of a little book just published by its author, Henry C. Wright. The object it has in view, is to cherish the gentle and generous affections in youth, and to inculcate the forgiving and pacific spirit and principles of the gospel of Jesus Christ. For this end the work appears to be well calculated, the lessons being drawn from a variety of real and touching incidents, mostly occurring under the benevolent author's own observation. He is not a member of our religious Society, as the style of the work evidently indicates; but this circumstance is, perhaps, an additional reason for wishing for it an extensive circulation, of which it appears to us worthy.

The book may be obtained at the Anti-slavery office, Fifth street, above Arch.

The book of Cage Birds—Philadelphia—Bernard Duke, 117 Chesnut street—1842.

We love the whole tribe of little birds, but we love them most in their native fields and meadows and umbrageous groves, free and unrestrained as the air they breathe. Nevertheless, to those who delight to have them for their gratification in a state of imprisonment, this volume, we should think, will be a very desirable acquisition, on account of the ample instructions contained in it relative to

the appropriate food, and kind of treatment, both in sickness and in health, of the darling pets, in this their unnatural, and we fear, sometimes cruel state of durance.

Our friends, Thomas and Elizabeth Robson, who have been engaged nearly four years in a religious visit to Friends on this continent, embarked on the 24th ult. on board the ship Monongahela, bound from this port to Liverpool. During their sojourn among us, they travelled upwards of twenty thousand miles, visiting most of our meetings.

A Friend, who has had a number of years' experience in teaching, wishes to obtain a situation as private tutor, or would be willing to give lessons in the higher departments of Science and Literature, in schools or private families. Inquire of

GEORGE W. TAYLOR,

No. 50 north Fourth street.

Ninth mo. 9th, 1842.

FRIENDS' ASYLUM.

Committee on Admissions.—John G. Hoskins, No. 60 Franklin street, and No. 50 North Fourth street, up stairs; E. B. Garrigue, No. 185 North Seventh street, and No. 153 Market street, up stairs; Isaiah Hacker, No. 112 south Third street, and No. 32 Chestnut street; Samuel Bettle, Jr., No. 73 North Tenth street, and 26 South Front street; Charles Ellis, No. 95 South Eighth street, and No. 56 Chestnut street.

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Attending Physician.—Dr. Charles Evans, No. 201 Arch street.

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WANTED—An apprentice to the retail Drug and Apothecary business. Inquire at this office.

MARRIED, on Fifth-day, 8th instant, at Friends' Meeting-house, Middletown, Pa., JONAS REWLAND HOWELL, of Edgemont, Delaware county, in FREE, daughter of James and Sarah Emlyn, of West Town, Chester county.

—, at Friends' Meeting in Burlington, N. J., on the eighth instant, MATTHEW HOWLAND, of New Bedford, to RACHEL SMITH, Westhill, near Burlington.

DIED, at Moorestown, N. J., on the 2d of Ninth mo., HANNAH PARRY, wife of David Parry, after a lingering illness, which she bore with Christian resignation. Her zeal for the cause of religion increased with her years; and her family and friends are consoled with the belief that she is now enjoying the recompense of reward reserved for the righteous.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XV.

SEVENTH-DAY, NINTH MONTH, 24, 1842.

NO. 52.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

Price two dollars per annum, payable in advance.

Subscriptions and Payments received by

GEORGE W. TAYLOR,
NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Old Humphrey.

WHO IS OLD HUMPHREY?

This question has been asked again and again, and as the old gentleman is rather backward in giving an account of himself, a few observations may prevent a great many mistakes.

If you meet a man with a proud look, who appears to disdain those whom he elbows in the crowd; who, absorbed in his own importance, passes by persons and things without observation; that man is *not* Old Humphrey.

If you observe a man speaking harshly and impudently to another, visiting a trifling offence with unreasonableness severity; muttering bad words to the cab-driver who has splashed the mud over his clean stockings; or kicking the porter who has accidentally knocked off his hat with his burden; you may conclude to a certainty, that whoever he may be, he is *not* Old Humphrey.

If you notice a fat, comely-looking man, with a red face; dressed in a black coat and white waistcoat, sitting at a city feast, either at the Guildhall, or the Mansion House, though he may be a good sort of a man in the main, you will be wrong, if you imagine him to be Old Humphrey.

If you see a testy old gentleman striding away from a poor woman who has fallen down in a fit; or showing a poor country-looking lad from the causeway for walking on the wrong side; or kicking a blind beggar's dog from under his feet, you must have strange notions of human character if you suspect him to be Old Humphrey.

If you find a man over-reaching another in a bargain; pinching and screwing an extra shilling from the wages of a poor workman; circulating an evil report of his neighbour; propagating a slander with industrious ill-nature; or ridiculing the afflicted, that man *cannot* be Old Humphrey.

No! no! The old gentleman has oddities, whimsicalities, and infirmities enough about him, but he is neither inclined to indulge much in luxury, nor to give pain to those around him. If he ever runs the point of his umbrella into the face of the passer-by, or

treads on the heel or the toe of a fellow-pilgrim in this world of sorrows, depend upon it, it must be by accident. A man may be as like the old gentleman in appearance, as one pea is like another, but if he carry a cheerful and unkind heart in his bosom, the *man* and the *body* are not more different in their natures, than he and Old Humphrey.

But if you see an elderly, sober-looking man, parting two passionate lads who are fighting; giving two-pence to a poor girl who has by accident broken her jug, to make all right again; picking up a fallen child out of the dirt; guiding a blind man carefully across the street; or hesitating for a moment whether an importunate beggar is an impostor or not, and then deciding in his favour: if you see such an one, so occupied, he is not unlikely to be Old Humphrey.

If in the meeting-house, either in a retired pew, or standing up among the poor people in the middle aisle, you see a stranger, a man of years, regarding the minister as a friend, listening to the words of eternal life with thankfulness; and gazing with a fixed eye on the preacher, while he describes the sufferings of the Saviour of sinners, many things in this world are more improbable than that he should be Old Humphrey.

If you ever observe a thoughtful person, somewhat stricken in years, after talking with, and putting something into the hands of a weary and meanly dressed traveller, or turning out of the turpiket road, and leaning over a gate to admire the glory of the setting sun; or gazing on the tall elm trees with an expression of admiration; or following with his eyes the green-bodied dragon-fly, as he lightly skims over the surface of the rippling brook; or sitting by the side of a ditch, poring, with interest, over a foxglove, a thistle, a daisy, a sere-leaf, a lady-bird, "toad, frog, newt, nettle-top, or dandelion;" if, ever and anon, he looks up, amid his speculations, to the clear bright sky with an expression of reverence and thankfulness, you have very good grounds for supposing him to be Old Humphrey.

If, in any village church-yard, not more than twelve miles from London, you observe an old gentleman poring over a time-worn grave-stone, stocking up the grass with the end of his walking-stick, to get at the date; if he muses over some lowly green hillock in the unfrequented part of the burial-ground, longer than at the beautiful sarcophagus, or the costly mausoleum, with the hatchment sculptured on its side; keep your eyes on him, he is not half so likely to be the lord mayor of London, as he is to be Old Humphrey.

If you meet an ancient man, with a kind-

hearted countenance, who, as he passes a throng of playful boys, softly speaks, "Bless ye all, my little merry hearts! may you be as free from sin as you are from sorrow!" or ejaculates, as a pale-faced woman, habited in black, with a crape bonnet on her head, moves on with a dejected air, "May thy Maker be thy husband, and thy mourning be turned into joy! or who comforts a little orphan boy, patting him on the head, and speaking to him of a heavenly Father, and quoting to him, "When my father and my mother forsake me, then the Lord will take me up," Psa. xxvii. 10—follow him up closely, for it is ten to one but he will turn out to be Old Humphrey.

And, lastly, if, in your rambles, you notice a man with a walking-stick under his arm, on whose brow threescore years and ten sit smiling; whose eye lets nothing pass, and passes nothing without observation; if he be neither tall nor short, wearing a decent black coat on his back, and black gaiters half-way up his legs; if he stoops a little in the shoulder, with a lock or two of grey hair straggling from under his hat, rather broad in the brim: if he takes a passing glance at every publisher's window, print-shop, and book-stall; if he looks round occasionally, like one longing for an opportunity of doing a kind action; if he pulls out an old pocket-book, and smiles while he notes down a sudden thought, or makes a record of something that has engaged his attention; and if, as you pass by, your eye catches on the corner of his paper, an oval flourish round the words, "For the Visitor," turn round, go up to him at once, hold out your hand, and while you give him a hearty shake, look him up in the face, and tell him, though you never set eyes on him before, that you are quite positive he can be no other person in the world than Old Humphrey.

From the same.

A few closing remarks of Old Humphrey.

To me the thought is pleasant, that my homely observations may, possibly, be received in a kindly spirit, and be instrumental, not only in calling forth some of the best affections of the heart, but also in directing many a worn and weary spirit where true joys are alone to be found. Alas! we are poor punbling mortals, and oftentimes fill up our minds with vain desires never to be realized. I must leave the matter to unfold itself. It becomes me now, however, to take a glance at the course I have pursued, and honestly to confess some of my manifold infirmities.

* A periodical in which, as we suppose, these essays first appeared.

It would be a strange thing if any one could express his opinions, as freely as I am accustomed to express mine, without, now and then, offending the prepossessions or prejudices of his friends: how far my trespasses extend in this particular it might be hard to say; but if I knew that any remark of mine had ever called forth an angry feeling, or ruffled the temper of any one of my readers recklessly, thoughtlessly, or without having their good in view, it would be to me a source of very bitter regret.

It would hardly become an old man, who, in his experience with the world, has seen so much of the blessedness of a virtuous course, and the misery of evil ways, to be backward in reproving evil even in the thing in which he himself is faulty. Often have I, with unsparring hand, drawn a bow at a venture, to strike another's faults, when the shaft might, with equal justice, have been directed against my own; indeed, a sense of my own failings has often dictated my advice to others.

But not content with waging warfare against actual sin, I have often taken an arrow from my quiver to urge it home against bad habits, churlish dispositions, and thoughtless behaviour; in doing this, I may, at times, have been a little severe, but we have all something to forgive, and you must forgive me.

With shame, also, I acknowledge a disposition to prate about myself, which I fear is too common among old folks. I have said more of myself than I ought to have said, and thought more highly of myself than I ought to think. This is pitiful pride in an old man who ought to know, and, indeed, does know, the worthlessness of all his productions, and that in his best estate he is altogether vanity.

There is yet another failing that all must have observed in me, a bad habit of passing too suddenly from the grave to the gay, from the lively to the severe. The natural buoyancy of my thoughts renders me continually liable to this infirmity: let my friends lay hold on what is solid in my remarks, and forgive any thing like levity.

These are failings in Old Humphrey, but the worst of all his faults is yet to be named, and that is, that he has not, in a straightforward, right-on course, more constantly dwelt on spiritual subjects; he has beat about the bush, too often contenting himself with an occasional allusion to godliness. Few and far between have been his earnest appeals to your consciences in spiritual affairs: he has followed the will-o'-the-wisps of his own imagination; and has been too much like the thermometer, that accommodates itself to the temperature of the atmosphere that surrounds it. Oh, for a godly sincerity, an uncompromising integrity in all things!

Now I am about to take my leave, a sense of my deficiencies oppresses me. I could blush to think of the little that I have done, where I ought to have done much: of the lightness of my language, where it ought to have been weighty! I feel at this moment that an old man has no business to amuse himself in blowing bubbles, and balancing straws, when all the best energies of his heart and

soul are not enough to enable him to discharge his duty. Pass by, then, all that you have found in me undeserving of regard, my censurable pride, and my foolish levity, and if my pen has ever been that of a ready writer in Divine things; if ever a single sentence has escaped me, adapted to make you wiser and better, let it not be forgotten.

In the midst of all my errors and light-heartedness, I have that abiding conviction of the goodness of God, and that love for the Redeemer in my heart, which I would not be deprived of for all that this world has to bestow. Come, then, let us strive together, running the race that is set before us with increased alacrity, in the service of our common Master. Let us cling more closely to the cross of Christ, and seek more earnestly for the sanctifying influences of the Holy Spirit, that, purged from worldly dross, we may be made meet to be partakers of the glorious inheritance prepared for God's people, through Him who has loved us, and given himself for us, and died for us, that we might live forever. "Finally, brethren, farewell! be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

TURKISH SCHOOL.

Extract from a letter from Bujukdere.

"I was walking with two friends along the main-street of one of the adjacent villages, when a confused murmur of voices drew my attention. I found that it proceeded from a mosque immediately at our elbow, and upon inquiring whether we might venture to go in,—for no stranger is allowed to enter a Turkish mosque without express permission, I was answered in the affirmative. Following the direction from which the noise proceeded, we mounted a flight of steps, and instead of finding ourselves launched into a place of worship, we discovered that we had made our way into a roomy apartment, containing tables near the walls, at which a number of Turkish boys of all ages were posted with book in hand. It proved to be the village school; and scarcely a better one, as I afterwards learnt, is to be met with in Constantinople itself. In one corner of the apartment we observed the master reclining upon a decent carpet; he was an old mullah, or ecclesiastic with an enormous turban on his head, a long grey beard, yellow kaftan, and legs crossed in the true Turkish fashion. His left hand held a long pipe, which he was smoking; and his right lay quietly in his lap, except that it was now and then agitated by a fidgetty motion, as if something particular affected its owner. On his left, we remarked a bag of tobacco, and in front of him a ponderous tome, probably the Koran; while an enormously long bamboo cane, which reached from the floor to the ceiling, stood against the wall on his right hand. He saluted us on our entrance with a nod of the head, but did not rise from his seat, or suffer his mouth to part for an instant from his pipe. The score and a half of urchins who were standing or kneeling, as their size required them, behind the tables, with carpets for their feet, were

momentarily drawn off from their tasks by our appearance; but an involuntary glance at their master's brow, or perhaps some warning from the fingers of his right hand, which had not moved from his lap, set them all to work again. They appeared to be learning to read, and had certainly made considerable progress, as there was no spelling going on. All were reading rapidly, and as each of them was reading aloud, and none the same matter, I leave you to conceive the noise and confusion of tongues that filled the room. The bigger boys, or rather the wiser ones, (for there were several little fellows among them,) seemed to act as under-masters: for they were not reading, like the rest of their comrades, but were hearing and correcting them, and this not merely by word of mouth, but with the assistance of certain very unceremonious boxes on the ear. One diminutive urchin, in particular, who was quick as lightning, in correcting a *lapsus linguae*, made no scruple of doubling his Lilliputian fists, and directing them, night and main, at the face of a huge and seemingly incorrigible dunce, with whom he was playing the part of monitor; reckless, by the way, on what his blows fell, whether the giant's nose or his neighbour's. Throughout the whole scene, the pedagogue in the corner lay quietly smoking his pipe on his carpet, as if he had not a limb to move. One of my companions, who had a quantity of burnt almonds in his pocket, in a fit of mischief, suddenly let them loose in the middle of the room. It was diverting to see the rout which ensued: monitors and scholars with one accord dropped their books out of their fingers, and gave chase to the prey; and the whole lot had have been devoured in a trice, had not the old mullah's fingers found their way nimbly to the bamboo-cane, and without costing him the pains of uncrossing his legs, or even displacing his darling pipe, he belaboured the poor boys' backs with it in every direction; for there was not a corner of the room which could escape its cruel length. All ran back to their posts as if Jack Keefe had been at their heels, and we ourselves took to our heels and made a rapid exit into the street." You have here the model of a Turkish school before you.—*From the Journal of Education*, No. xviii.

For "The Friend."

NOTES ON INSECTS.—NO. 6.

ANTS.

About the middle of the Seventh month, I met with a colony of ants of a different species from any that have been described in the previous numbers of the "Notes": they were of a medium size, of a red or brown colour, and, in some respects, their habits were different from any that I had previously noticed. They did not travel at random in search of food as some others do; but had constructed regular walks or tunnels, partly excavated, or arched over with small pieces of sticks, bark, or leaves, &c., along which they were passing in considerable numbers. In tracing the main route, I found that there were several lateral branches extending in different directions, leading to the trees or bushes, where the ants

resorted, to obtain food from the aphides, of which they had no less than five different kinds, feeding upon different sorts of trees.

I was much interested in observing the care and concern the ants manifested for these insects, and the expedients they resorted to, in order to preserve them from rival ants, as well as their natural enemies. I noticed they were very industriously engaged in collecting small pieces of sticks, bark and leaves together, and placing them around the foot of the trees and bushes containing these aphides, thus forming a kind of tube or enclosure several inches in height; they had also constructed arches over the roots of one of the trees, which were nearly on a level with the surface of the ground, with the same materials. Upon examining these enclosures and arches, I found that they contained aphides, which were surrounded by ants; whether the ants had placed them there, or whether they had selected this situation of their own accord, I am unable to say; but I have observed the ants carrying them from one part of the tree to another, and when I have removed them from the tree, and placed them among the ants at work at the foot, they have assisted them in regaining their situation on the tree.

One of the trees (a beech) had a cavity on one side of the trunk, extending about two feet from the ground, which the ants had arched over in a very ingenious manner with small pieces of bark, and leaves, &c., in which they had secured a portion of their stock of aphides. These enclosures communicated with the excavated roads which led to the nest, which was located in a log that was partly decayed.

The nest was constructed by removing portions of the decayed substance, and leaving that which was of a firmer texture, thus forming numerous cells and cavities, in which they had a large quantity of larva.

This species of ants appears to be of a migratory character. Having disturbed them to ascertain whether the colony was numerous, I found them on the following day busily engaged in carrying away the larva, &c.; and, in some instances, ants, which appeared to be as large and as able to travel, as those that carried them. In following the train, I found that they were migrating to a new settlement, which was situated about ten yards distant among some large stones. They were three or four days employed in removing to their new abode; since which time they have been very industriously engaged in removing the earth from under some of the large stones, where they have deposited their larva, &c., also in collecting small pieces of leaves, &c., and placing them around the edges of the stones.

About the same time that I witnessed this colony migrating, I met with another of the same species in the act of removing to a new settlement; and upon tracing them, I found that the place which they were leaving, was about one hundred yards distant from that where they were about to take up their abode.

Being informed that there were some ant-hills a few miles distant, I went to see them.

They were situated on the top, and south side of an elevated piece of woodland. These ant-hills were the largest I have ever seen; some of them were two feet six inches in height, and from ten to fifteen feet in circumference at the base. Upon opening one of these hills, I found it contained a great number of galleries, or avenues, along which ants were moving in great numbers. These mounds seemed to have been formed, by removing the earth from below, and placing it on the outside. There were about forty of these ant-hills on a space of ground not exceeding two acres, and some of them were within a few yards of each other. They were inhabited by a species of ants of a medium size, of a red or brown colour, very similar to those last described. They were very busy feeding from the aphides, on the oaks, of which there were a large number. I never before witnessed such a collection of ants, the ground and trees were almost alive with them; and on going under one of the small oaks, and looking up, the branches and leaves appeared nearly covered with ants. Taking out my watch, and counting the number that passed up the tree in a minute, I found that the number was seventy-five, making four thousand and five hundred in an hour.

Chester County, Ninth mo., 1842.

VARIETIES OF THE WHALE.

From "*Incidents of a Whaling Voyage.*" By FRANCIS ALLYN OLMSTED.

We will now endeavour to give a slight sketch of the distinguishing characteristics of the sperm whale, which show clearly that he belongs to a variety of cetacea entirely homogeneous. There are five different varieties of whales, commonly known to whalers, prominent among which, is the cachalot or sperm whale, whose value, upon a fair comparison, is about treble that of any other variety.

The sperm whale, (*Physeter macrocephalus*.) is a deep sea whale, that is, he is rarely found in green water, and in his migrations, he never wanders off into the Frigid Zones, where innumerable herds of cetacea congregate. His favourite haunts lie within the tropics, or not far from their borders, where the "squid" (*sepia octopus*) upon which he feeds, seem to be most abundant, and grow to the largest size. The sperm whale, as I have before remarked, upon a former page, is armed with teeth in the lower jaw, slightly curved inwards for the holding of his prey. His spiracle, or "spout-hole," is in the upper angle of his head, and the air when ejected from the lungs, is blown forwards, condensing in a large white jet, resembling a puff of steam, instead of the thin perpendicular jet thrown up by the other varieties of whales. The regularity and number of his spouts are distinguishing characteristics, and it is remarkable how exact in point of time are the intervals elapsing between each spout. When he descends again to the depths of the ocean, the time that passes before his re-appearance, is carefully noted by the whaler, which enables him to calculate with accuracy his

return to the surface, whenever he disappears. The other varieties of whales, seldom or never remain beneath the surface of the water as long as the sperm whale. The habit of "breaching," or throwing himself out of water, and of "turning flukes," or vibrating his tail in the air as he descends, are other peculiarities found more frequent in this variety than in any other. From these characteristics, as well as from others that might be mentioned, the experienced whaler can readily distinguish the sperm whale, even when at the distance of many miles, which was astonishing to me, when I could scarcely see any thing at all.

The sperm whale is a much more valuable prize to his captors than any other variety. All the oil tried out from his blubber, contains a certain proportion of spermaceti, while the "head matter" is almost pure spermaceti. At the completion of the voyage, the oil is drawn from the casks, and after a process of boiling and cooling, it is put into vats, which detain the spermaceti mixed with oil, a yellowish viscous substance. This is put into strong canvass bags, and subjected to a screw press, and afterwards to the tremendous pressure of the hydraulic engine, when the oily matter is expelled, and leaves the spermaceti in hard concrete masses, which after boiling with potash and purifying, is moulded into those beautiful candles, which vie with our gas lights in brilliancy.

The origin of ambergris, once pronounced to be the "occultum nature," which for many years puzzled the speculations of philosophers, was at length satisfactorily determined by some Nantucket whalers, "who, in cutting up a spermaceti bull whale, found accidentally in him about 20 pounds weight, more or less, of that drug, after which, they and other such fishermen became very curious in searching all such whales they killed." Ambergris is nothing more than the indurated feces of the sperm whale, caused by disease in the organs of digestion in which the substance takes its origin, enlarging and hardening gradually, causing great distress to the poor animal, whose sickly appearance indicates that this valuable drug or perfume is lodged in his intestines. "The use of ambergris in Europe," says Brande, "is now nearly confined to perfumery, though it was formerly used in medicine by many eminent physicians. In Asia, and part of Africa, ambergris is not only used as a medicine and perfume, but considerable use is also made of it in cooking, by adding it to several dishes as a spice. A great quantity of it also is constantly bought by the pilgrims who travel to Mecca, probably to offer it there, and to make use of it in fumigations in the same manner as frankincense is used in catholic countries."

Masses of ambergris are often thrown up by the diseased sperm whale in his convulsive agonies, when struck with the harpoon, and are found floating upon the surface of the ocean. One of the sailors told me that he once picked up a floating piece, which he sold for twenty dollars, after reaching home. It is of a yellowish brown colour, with numerous dark spots in it, which are the bills or beaks

of the squid upon which the animal feeds; when heated, a fragrant odor is exhaled, which, like the perfume of musk, is highly grateful to some persons, but exceedingly disagreeable to others.

The right whale, (*Balaena mysticetus*), is found most abundantly in the Arctic seas, upon the banks of Brazil down as far as Cape Horn, and in that latitude all over the world, particularly in the neighbourhood of islands. Though of such an enormous size as to yield in some instances of individuals found in the Northern seas, over two hundred barrels of oil, he feeds upon the most minute animalcule, some varieties of which are almost microscopic. Adapted to this mode of procuring subsistence, he has a peculiar construction of the mouth, which is an immense cavity, containing a tongue yielding, in many instances, over six barrels of oil. The whalebone, such as we see in the construction of umbrellas, and which the ladies make use of for various purposes, better known to themselves than to me, is set in thick slabs upon the upper jaw, having long and slender fibrous fringes upon the edges, by means of which, when the jaws are closed, the water engulfed by the animal while feeding, is strained through, leaving the animalcule behind. All whalers are agreed, that if Jonah was swallowed by any of the cetaceous family, the right whale, par excellence, was selected for the honour of "receiving a prophet." To satisfy the wants of this immense animal, what myriads upon myriads of animalcule must swarm in those arctic regions! Captain Scoresby made some attempt to estimate their numbers in a given space, but finding the calculations burdensome from the size of the arithmetical numbers, he indicates their inconvertible extent, by observing, that "eighty thousand men would be employed during the period elapsed since the creation of the world in counting two square miles of them." The right whales frequenting the coasts of Brazil, and the Southern oceans, feed upon "shrimp" animalcule of a blood red colour, which sometimes make their appearance in such vast numbers as to give to the waters a crimson hue. The shape of the right whale differs much from that of the cachalot. He is larger round in proportion, having no hump upon his back, but is provided with longer and wider side fins. His spiracle is situated some distance from the extremity of the snout upon the top of his head, and his spout issues in a thin forked stream to a greater height, and at less regular intervals, than is the case with the cachalot.

Ships fitted out for a voyage after right whale oil, are regarded as inferior to sperm whalers; they return home much sooner, however, full of oil, which is applied to various purposes of the arts, but is a poor substitute for sperm oil in our lamps.

The fin back whale is found all over the ocean. As his name implies, he has a large thin fin upon his back; he has also a long projecting snout, from the back part of which his spout issues in a broad white jet, like that of the sperm whale, a source often of considerable perplexity to the sperm whaler. As a distinguished characteristic, however, he

never "breaches" or throws himself out of water, and by the attentive listener, when this whale blows, a sound is heard, like a heavy sigh succeeding it, called by whalers the "draw back." This variety yields but little oil, and this circumstance, together with the extreme hazard of attacking him, give him *carte blanche* to rove wherever he chooses. An instance of an attack upon a fin back whale has been narrated to me by an eye witness. The moment the iron was hurled into the whale, he darted off with the velocity of lightning, taking the line instantly out of the boat, which the men were afraid to turn round the loggerhead to oppose his impetuous course, and with the foaming waves parted on each side of his furious track, he disappeared beyond the horizon before two minutes had elapsed!

The hump back whale resembles the fin back variety, but in place of the fin upon his back, he has a hump like that of the cachalot. His spout issues in two perpendicular shafts like that of the right whale, and with considerable regularity, which circumstances together with his habit of "breaching" frequently, *a la cachalot*, are sometimes perplexing to the sperm whaler. The hump back is not so often hunted as the other varieties by the whaler. He has two long side fins which he throws around with great fury as he rolls over and over in his dying agonies. His favourite haunt appears to be in the green water upon the western coast of South America, where he feeds upon the animalcule that crowd those seas, for which in common with the fin back, he is provided with an apparatus like that of the right whale; the slabs of baleen, (whale-bone,) in the two varieties mentioned, are said however to be shorter than in the *Balaena mysticetus*. "One evening, while we were on the coast of Peru," (said a friend of mine as he was giving me the particulars of a voyage he had once taken), "we lay becalmed in a fog, near sunset, when our little schooner was suddenly surrounded by a large school of hump back whales, that commenced "breaching" close along side of us, raising as it seemed directly under our little craft, and throwing their immense bodies out of the water; not reflecting that what was sport to them might be death to us. In a half an hour we lost sight of our unwelcome visitors, during which time we were in a state of terror and alarm, lest they should dash us to pieces in their boisterous gambols."

There are many other varieties of cetacea which are hunted for their oil, but a consideration of them would be tedious, if what I have already advanced has not proved to be so, and I pass by them in silence.

To form any definite idea of objects we have not seen, whose dimensions are given, we must do so by comparison with the size of objects familiar to us. It appears, as far as I have been able to gather from various sources, that the sperm whale is unrivalled in magnitude in animated nature, and that the dimensions of the antediluvian monsters, ascertained with sufficient definiteness from their organic remains, are transcended by the vastness of their

successors. The fin back sometimes attains to an enormous size, but is usually inferior to the other varieties in magnitude. The right whale holds the second place; "of three hundred and twenty-two individuals of this species," (says Scoresby,) "the largest we ever measured was fifty-eight feet in length." Right whales are sometimes found of dimensions so vast as to yield over two hundred barrels of oil. Accounts have lately been received of their having made their appearance in the north Pacific, north of latitude 40°, in great numbers, and of enormous dimensions, so that some sperm whalers have given up the pursuit of their peculiar game upon the "Japan cruising grounds," and have commenced hunting the right whale. A few captures of whales, each making two hundred barrels of oil, would soon fill up a ship carrying twenty six hundred barrels, the average capacity of whalers, and the successful voyager would be making his way home before the year has expired, instead of being doomed to cruise about all over the ocean for three or four years after a more valuable, but less certain cargo.

But the sperm whale is the mightiest of the monsters of the deep. Beale, in his highly interesting account of the Sperm Whale Fishery, mentions an instance of the capture of a male cachalot that measured about eighty-four feet in length. The dimensions of the largest elephants seldom exceed sixteen feet in length, fourteen feet in height, and eight feet in diameter; what an enormous bulk must this whale have, to be more than *free times* as large as the elephant, the "ingens bellua," with whose unexpected presence and vastness, Pyrrhus endeavoured to terrify the intrepid Fabricius!

Though ordinarily of a peaceful and sluggish disposition, yet the sperm whale may be roused to fury, and the conflicts of two large bulls is described as terrific in the extreme. They rush together with a tremendous shock, lashing the sea into foam in the fury of the onset, and grasp each his adversary in his formidable jaws, while with their bodies thrown high out of water, and writhing with convulsive efforts, and their broad flukes vibrating with rage, they present a sublime spectacle to the beholder. The marks of their teeth upon the head of their opponent are indelible, and have the appearance of ulcerous sores.

The loss of the whaler *Essex*, of Nantucket, is one of the most remarkable in the history of the Sperm Whale Fishery. A narrative of that event by Owen Chase, mate of the ship, gives a vivid description of that terrific catastrophe. "I observed," (says he,) "a very large sperm whale, as well as I could judge, about eighty-five feet in length. He broke water about twenty rods off our weather bow, and was lying quietly with his head in a direction for the ship. He spouted two or three times, and then disappeared. In less than three seconds, he came up again, about the length of the ship off, and made

* It is a singular fact, that the male cachalot greatly exceeds the female in magnitude, while in the right whale variety the case is reversed.

directly for us, at the rate of about three knots. The ship was then going with about the same velocity. His appearance and attitude gave us at first no alarm; but while I stood watching his movements, and observing him but a ship's length off, coming down for us with great celerity, I involuntarily ordered the boy at the helm to put it hard up, intending to sheer off and avoid him. The words were scarcely out of my mouth before he came down upon us at full speed, and struck the ship with his head just forward of the forechains. He gave us such an appalling and tremendous jar, as nearly threw us all on our faces. The ship brought up as suddenly and violently as if she had struck a rock, and trembled for a few minutes like a leaf. We looked at each other in perfect amazement, deprived almost of the power of speech. Many minutes elapsed before we were able to realize the dreadful accident, during which time he passed under the ship, grazing her keel as he went along, came up alongside her to leeward, and lay on the top of the water, apparently stunned with the violence of the blow, for the space of a minute. He then suddenly started off in a direction to leeward. After a few moments reflection, and recovering in some measure from the consternation that had seized us, I of course concluded that he had stove a hole in the ship, and that it would be necessary to set the pumps agoing. Accordingly they were rigged, but had not been in operation more than one minute, before I perceived the head of the ship to be gradually settling down in the water. I then ordered the signal to be set for the other boats—at that time in pursuit of whales—which I had scarcely despatched, before I again discovered the whale apparently in convulsions, on the top of the water, about one hundred rods to leeward. He was enveloped in the foam, that his continued and violent threshing about in the water had created around him, and I could distinctly see him smite his jaws together as if distracted with rage and fury. He remained a short time in this situation, and then started off with great velocity across the bows of the ship to windward. By this time, the ship had settled down a considerable distance in the water, and I gave her up as lost. I, however, ordered the pumps to be kept constantly going, and endeavoured to collect my thoughts for the occasion. I turned to the boats, two of which we then had with the ship, with an intention of clearing them away, and getting all things ready to embark in them, if there should be no other resource left. While my attention was thus engaged for a moment, I was roused by the cry of the man at the hatchway, 'Here he is—he is making for us again!' I turned round, and saw the whale about one hundred rods directly ahead of us, coming down with apparently twice his ordinary speed, and to me it appeared with tenfold fury and vengeance in his aspect. The surf flew in all directions, and his course towards us was marked by a white foam of a rod in width, which he made with a continual violent threshing of his tail. His head was about half out of water, and in that way he came upon, and again struck the ship. I was

in hopes, when I descried him making for us, that by putting the ship away immediately, I should be able to cross the line of his approach before he could get up to us, and thus avoid, what I knew, if he should strike us again, would be our inevitable destruction. I called out to the helmsman, 'hard up,' but she had not fallen off more than a point before we took the second shock. I should judge the speed of the ship at this time, to have been about three knots, and that of the whale about six. He struck her to windward, directly under the cat-head, and completely stove in her bows. He passed under the ship again, went off to leeward, and we saw no more of him."

This dreadful disaster occurred near the equator, at the distance of a thousand miles from land. With the scanty provisions and equipments they could save from the foundering wreck, twenty men embarked in three slender whale-boats upon the mighty ocean to buffet its surging billows, with the desperate chance of being picked up by some cruiser before reaching land, which lay at such a distance, as almost to forbid a rational hope of success. One boat was never heard of afterwards, and was probably lost; with a fate scarcely more enviable, the crews of the others, experiencing the extremest misery that human nature can endure, were picked up at sea by different ships, nearly two thousand miles from the scene of the disaster. So horrible was their situation, that they were forced to draw lots to decide which of their number should be killed to appease the corroding pangs of hunger.

"There have been other instances of shipwreck, caused by the shock of these Leviathans. In 1807, the ship 'Union,' of Nantucket, Captain Gardner, was totally lost between Nantucket and the Azores, by a similar concussion. But no other instance is known, in which the mischief is supposed to have been malignantly designed by the assailant, and the most experienced whalers believe that even in this case, the attack was not intentional. Mr. Chase, however, could not be persuaded to think so. He says, that all he saw produced on his mind the impression of decided and calculating mischief on the part of this maddened Leviathan."—(*North American Review*.)

Butter.—The great point in making good butter, and that which will keep, is the freeing it from all buttermilk; and if every thing else is well done, if this point is overlooked, good butter is impossible for any length of time. The mixture of milk in any degree with the butter, is sure to produce an unpleasant taste to the butter; and the entire freedom from this constitutes the grand secret of making good butter. There are many who think washing butter with water incompatible with retaining the rich flavour; but if the water is cold and pure, it is scarcely possible any thing should be washed away, the buttermilk which destroys the flavour of all butter excepted. Besides, the best butter in the world, and that which in all markets commands the best price, viz. Dutch butter, is

invariably made in this way; and where the example has been followed by others, it has rarely failed of success. If any, however, doubt the propriety of washing butter, they may use any method they choose, provided the milk is separated perfectly. Perfectly free from the substance that causes it to assume the putrid taste of bad butter, it may be kept with almost as much ease as tallow. Solidity in packing, clean, sweet vessels, and a low temperature, will insure its keeping for any reasonable time. Let no one expect good butter, however, so long as coarse impure salt is used, or a particle of the buttermilk is allowed to remain in it.—(*Domestic Annals of Butter*.)

THE COLOUR OF TRUTH.

From the German of Sophia Brentano.
I know of a colour of beauty untold;—
I value it higher than silver or gold;—
I long for its hue on my inner attire;—
'Tis the colour of Truth that I so much admire.

The rose blooms in loveliness, fragrant and bright;
Yet its tintsige soon wither, and fade from the sight;
Though loved by all gazers, though dear to all hearts,
Its race inexpressible early departs.

Bright blue beaming soft from the arch of the sky,
A fair type of constancy seems to the eye;
Yet dimming the ether rolls many a cloud,
And Sorrow, the fair hues of faithfulness shroud.

Snow, pure as the sun-beams which on it are cast,
The colour of Innocence, long cannot last;
For earth-spots that sully its beauty it gains,
And Envy the white robe of Innocence stains.

When spring airs breathe warmly, when nature spreads
round

Her new suit of beauty, Hope's colour is found:
As withers the green leaves, soon touched by decay,
So dieth Hope's verdure, and passeth away.

But Truth is eternal, unaltered and bright,
She burns as the sun with unapproachable light;
Her glory, her beauty, how holy the rays!
Ye dazzled beholders still wonder and gaze!

'Tis a colour, a radiance which all may admire;
Yes, Truth's holy image is pure as the fire,
It glitters in glory, it fades not away,
Eternity never one tint shall decay.

The sun turns upon it his glances of flame;
The storm pours in torrents, yet leaves it the same;
With ardent anuring, I seek for it now,
To colour each thought, and to brighten my brow.

An Example for Others.—The editor of the Newburyport Herald says, he saw a handsome building in Rowley, Mass., the other day, and knowing the masons, happened to ask who it was for. He was informed that it was for two factory girls, sisters, who worked in the factories at that place, and were building this house out of their earnings. Thus, while the idle, the careless, and the dissipated have been wasting their substance, and the cry of hard times and poverty has been resounding in half the habitations of the land, these girls have illustrated the truth, that "the hand of the diligent maketh rich."

Love labour: for if thou dost not want it for food, thou mayest for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

For "The Friend."

Mary Dudley to the French Prisoners.

In the year 1794, Mary Dudley performed some religious service in the county of Cork, Ireland, in the course of which she held several public meetings; mostly in places where none of the Society of Friends resided, and their principles were but little known. Kinsale was of this description; and a number of French prisoners being confined there, she felt her mind brought under concern on their account, and wrote the following letter, which was translated into their language, and conveyed to them. It can scarcely fail being read to advantage by any one:—

"An address to the French Prisoners at Kinsale.

"The love of the gospel having lately engaged me to pay a religious visit to Kinsale, where, by the sorrowful effects of that spirit which causeth wars in the earth, you have been cast into prison, I found my mind drawn towards you, my dear brethren.

"Your situation claims the sympathy and attention of those who, as they feel the influence of Divine love, are enabled to administer spiritual encouragement to others. Your circumstances are extremely affecting; you are detained from your friends, and your native land; amongst strangers, and exposed to many difficulties.

"Yet when we consider the kindness of that good Providence, without whose sacred permission not a hair of our head falleth to the ground; when we recollect that He is omnipresent, watching continually over His creature man in every situation in life, there is surely encouragement for each of us to trust in Him, as a very present help in every time of need, as well as a refuge and strength in the day of trouble.

"My dear brethren, you may find Him in the prison as readily as if you were at liberty. He is with the poor as well as the rich; for His abode is with the children of men. His temple is the human heart, and it is therein that the only altar is placed on which acceptable sacrifice is offered to Him.

"No outward obstruction need hinder us from finding Him an unfailling helper; and as we turn the attention of our minds immediately to Him, He proves Himself all-sufficient for us. Oh! how do I wish that every one of you may happily experience this to be the case. A few years since, I paid a religious visit to some parts of France, and I have comfort in believing, that there are many in that country who are in search of that which alone is permanently good; and being convinced that all the teachings and doctrines of men fall short of procuring it for them, they have inquired, as some formerly did of the Messiah, 'Where dwellest thou?' May all such wait for and accept the gracious answer, 'Come and see.'

"Be assured, dear prisoners, that as this invitation is followed, it will lead into liberty and enlargement from that state of thralldom wherein the human mind is bound with oppressive chains. By submitting to the Lord's

call, we are converted from darkness to light, and from the power of Satan unto God. He causes us to feel that it is sin and corruption which separates us from Him; and, if we faithfully attend to the guidance of His Holy Spirit, we come to experience the bonds thereof to be broken in us, and know an introduction into the glorious liberty of His children.

"Here is a privilege attainable even in your outward prison, where you may sing to the Lord a new song, because He doth marvellous things in and for you. The great enemy uses every means to hinder this work, and to chain the mind in the dungeon of transgression, and plunge it deeper into sin and sorrow. He tempts the unwary (especially in situations like yours) to seek a temporary relief in things which divert from inward reflection: the tossed mind flies to one safe refuge after another, which do not afford the rest it seeks; but lead gradually into a captivity that is, at length, lamentably confirmed, and the enemy gets full possession of the fortress of the heart. Whereas, had there been attention given to the captain of the soul's salvation, and obedience yielded to His commands, the subtle adversary would have been repelled in all his attacks, and prevented from obtaining the dominion. Ah! my dear friends, I want you to be enlisted under the glorious banner of CHRIST JESUS. I want you to be well disciplined in the use of those weapons which are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

"Under the impressions of Divine love, a current of which I feel to flow towards you, I invite you to Him who reveals Himself in the secret of the heart—to His light—by which, alone, you can discover the need you have of Him, as the Saviour and Redeemer of your souls. What a mercy it is, that, in this glorious gospel day, none need say, 'who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep to bring Christ again from the dead; for the word is nigh thee,' the eternal Word of life and power, inwardly manifested as a reproof for sin, and a teacher in the way of righteousness. He knows what instruction our several states require, and dispenses it accordingly; affording sufficient strength to obey Him, and follow His sure direction. Now, how superior is this to all that man can do! How ineffectual are those remedies which human wisdom proposes, for the relief of the truly awakened mind! How inadequate to the radical cure of that disease, which a departure from the Divine law has occasioned: thereby sin entered into the world, and death by sin. The Divine life in Adam was lost by transgression—and his posterity brought under the dominion of an evil seed, or enemy, from which we all have need of redemption as well as he had, 'for as in Adam all die, so in Christ shall all be made alive,' all, who through faith in His holy power, experience the blessed effects of His coming, by suffering

Him to accomplish in their minds the great work of transformation. His name was called JESUS, because He should save His people from their sins, not in them; so that, notwithstanding all that CHRIST JESUS has done and suffered for us, and that His love is offered to us universally, we really know Him not, as a Saviour and Redeemer, but in proportion as we are saved by Him from that evil which leads into transgression. As we submit to the operation of that power which effects the one spiritual baptism of the Holy Ghost and fire, the floor of the heart is thoroughly cleansed, our lives and conversation become such as bring glory to Him who created man for this very purpose. May the convincing voice of truth speak intelligibly to, and engrave these most important subjects upon your hearts: for surely the LORD is at work by His judgments, as well as mercies; and it is high time for the people to learn His righteous law, that so His glorious promises may be accomplished, and the 'earth be filled with the knowledge of the Lord, as the waters cover the sea.'

"May the peaceable spirit of CHRIST JESUS and His pure government increase and spread, and the day hasten when, all being gathered to His holy standard, 'nation shall not lift up sword against nation, neither shall they learn war any more.' Oh! let none of us obstruct this gracious design by hardening our hearts against Him; but let us submit to His holy government, that we may experience an end put to sin, and righteousness established in the place thereof. Thus we shall, individually, know that CHRIST JESUS is indeed come, not only as a Saviour universally, but as a Saviour and Redeemer in our hearts, and that He may proclaim everlasting victory over death, hell and the grave.

"I am, in the love and sympathy of the gospel, your friend,

"MARY DUDLEY."

For "The Friend."

SAMUEL FOTHERGILL'S LETTERS.

The various letters of this eminent minister of the gospel which we have read, have all possessed evident tokens of life. Whether long or short, the elaborate effort to relieve his mind in the quiet and leisure of his own chamber, or the hasty production of a scant portion of time taken from the period allotted to rest and refreshment in arduous travels, they carry the savour of Divine virtue with them, and have a tendency to quicken the seed of life in others. It is with great pleasure we have received the intelligence that a Friend in England is about publishing a volume of them, with a biographical sketch of his life.

The original manuscript of a letter, written by Samuel Fothergill whilst in this country, is now lying before me, which contains matter well calculated to awaken serious and solemn reflection in the minds of those, who have long sat as princes among the people, and gone forward as leaders of the flock, and captains in the armies of our Israel. Who that reads, but must feel with him in his

For "The Friend."

SECT OF DUHABERTZKY.

A friend has placed in our hands the following, which we esteem an interesting supplementary account to that inserted in No. 40 and 41 of the present volume of "The Friend," relative to the same remarkable people. The name is there given Duhobortzi.

Extract of a letter from — Patterson, dated Petersburg, Russia, Sept. 28th, 1816.

"In a short tour from Petersburg, we fell in with a colony of Cossacks, consisting of about ninety persons, who are in these quarters for the word of God, and the testimony of Jesus Christ. They belong originally to the Don, and are of the sect of Duhabertzky, of whom you will find some particulars in Pinkerton's Greek church. Since they came to Finland they have had no books among them, not even a single copy of the Scriptures. We had a long conversation with one of them, who could not read, and yet he answered all our questions in the language of Scripture. We asked if they had any priests among them? He answered, 'Yes, we have a Great High Priest who is holy, harmless,' &c. Have you baptism? 'We are baptized with the Holy Ghost, and fire.' Have you communion? 'We have communion with the Lord Jesus Christ daily.' Have you churches? 'I hope you do not think that churches are built of wood and stone;—wherever two or three are met together in Christ's name, there He has promised to be with them, and there is a church of Christ;—we have conversed about God more than an hour, and are of one heart and one soul; we are a church when you will;—with the so called churches we can have nothing to do, as they admit drunkards, &c., &c.; a church of Christ is holy, and all its members must be so too; you will find no such people among us.' What is your opinion of the new birth? Reading to him the passage in John 3d,—'We are born the first time when we are born of our mother; but the second time, when our hearts are changed by the Word and Spirit of God;—we are led to hate what we loved, and love what we hated formerly, when we give over living in sin;—not that we are perfect in this world; but we have no pleasure in sin as before.' What do you think is meant by being born of water and of the Spirit? 'By water is not meant baptism, but the Word of God; for we are born of the incorruptible seed of the Word which liveth and abideth forever; and as it is the Spirit by whose operation this is effected, so we are said to be born of the Spirit; that which is born of the flesh is flesh;—so you see we are not Christians, or born again, as we come into the world; we do not inherit it from our parents.' But seeing you cannot read, how came you to know all this? 'I wonder you ask such questions; has not Jesus promised to be with His people always, unto the end of the world; and has He not promised to give them His Spirit to teach them all things? He has said, when you are brought before governors and kings, for my sake, take no thought how or what ye shall speak; for it shall be given you in the same hour what

mournful exercises on account of the church; who but must sympathize in the difficulties and distresses which faithfulness to his Master brought upon him. It will hurt none of us to inquire whether the influence we possess is exerted for the true gathering of the Israel of God, and for the increase and dominion of the pure principle of life; or whether, through our want of faithfulness, it may not be a barrier in the way of the exaltation of Truth, and to the consistent and dignified support of its doctrines and testimonies.

Flushing, 26th Fifth mo., 1755.

My dear Friend, Israel of Employment;—Although a constant series of employment had prevented my testifying my affectionate remembrance of thee, and thy dear spouse, and children; yet I can with great truth assure thee, you have been very frequently the companions of my thoughts. And though unfitted at present by deep poverty and leanness, from any beneficial correspondence, I can't dismiss my dear and worthy companion, thy brother, without some token of affectionate regard, which I flatter myself is from the dictates of pure friendship, which I often feel is reciprocal.

I have been led since we parted into frequent and deep suffering, in the view and feeling sense of the church all along, which sits in the dust, and has on her mourning weeds,—although there are a few who have kept their garments clean. But the lamentable defection of those who would be thought the head, but are the tail,—I mean the more advanced in years, profession and station amongst the people,—gives a painful prospect; and as it is hard to lift up a hand against grey-hairs, my progress has been more difficult and afflictive than I can express. However, I have to acknowledge, with reverence, heavenly assistance has been at times helpfully near, to my full discharge and ease in my painful labour; though, I believe, I must traverse a second time some steps I have already trod.

I intend a fuller account of myself from Rhode Island. My time is interrupted; my pen is miserably bad; but my heart sensible of the strong sense of love unfeigned, in which I salute thee and thine, and remain thy affectionate friend,

SAMUEL FOTHERGILL.

P. S.—Should be glad to hear often from thee.

For "The Friend."

BURIAL OF A YOUNG INDIAN.

The following extract from a letter dated Eighth month 23d, 1842, from a friend residing among the Shawnee Indians, who are under the care of Baltimore Yearly Meeting, to a member of that meeting, it was thought would be interesting to the readers of "The Friend," as illustrative of some of the peculiar customs and ceremonies of that poor, despised, and down-trodden people.

"On the 10th of last month, several of our family attended the funeral of a young Indian, the son of a chief, who lives about three miles

from our establishment. We started about ten o'clock in the morning, and on our arrival at the house of mourning, found a pretty large collection of men, women and children, seated in groups round the house and yard; with their long black hair hanging loosely down their backs, (a badge of mourning,) and a kettle of bean soup before each group. The corpse was laid on a board in the yard, near the house, under a muslin canopy, dressed in his grave-clothes, viz. the usual dress he wore, with one or more pieces of calico, a shawl, good new warm blanket, and muslin winding-sheet; all of which were wrapped so closely round the body that no part was to be seen, save the shroud. Previous to its being conveyed to the grave, the head was uncovered, and the face washed and painted in Indian style, and the body sprinkled with tobacco powder. On the right side of the corpse lay a gun, and sundry articles belonging to the deceased; and on his left sat his sister with a fly-brush in her hand; and round the head lay a variety of articles, such as remnants of calico and ribbon, handkerchiefs, tobacco boxes, &c., presents from his friends; also, not less than a bushel basket of corn and wheat bread, and about the same quantity of meat, and several large kettles of soup. About two o'clock P. M., six rough hewed boards, two inches thick, were brought and laid softly by the side of the corpse; and the men who brought them repaired to the spot of interment, which had been previously selected, a few rods from the house, and the sod removed by his sister and another female relation with the hoe. After the men had dug about three feet deep, the boards were brought and laid in the grave, and after they were fitted together, formed quite a snug coffin. The body, suspended on three saddle girths, was conveyed to the grave by six men; and the undertakers had a ribbon of red, blue and green round their necks. (It is the business of the undertakers to prepare the coffin, grave, &c.) After the corpse was laid in the grave, an old chief walked round it, sprinkling the body with tobacco, as he uttered over a few words. One of the undertakers cut a corner of every covering that was wrapped round the body, and handed it to the deceased's sister, as a memento of her departed brother. The mourners walked in procession; the men first, and only one abreast; and as soon as they reached the grave, each one received at the hands of the old chief, a little of the tobacco, and as they walked silently round the grave, sprinkled it over the body; and in this manner they took their last farewell of their departed friend, continuing their walk until they reached the house again. The coffin was then closed, and the grave filled up. The whole was performed in a solemn manner, and many tears were shed.

"After the interment the company partakes of the provisions. The remnants of calico, &c. are given to the undertakers for their labour; and the property of the deceased is divided among the relations."

you shall speak; now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to His word; and here now, when called to come before you, I prayed to God to fulfil this promise to me, and He has done it. You see I speak freely, and you seem satisfied with me; you are the first we have ever met with in this place, who understood us. We must be taught by the same Spirit.' Can any among you read? 'There are some among us who can read; but you seem to lay much stress on reading and being learned. Jesus Christ had no other learning than his parents taught Him, and the apostles were unlearned men; 'it is enough if we are taught of the Spirit.' We asked him if he crossed himself before those pictures? He replied, 'That we cannot do; you know the commandment; and here he repeated the first and second. Are you obedient to the laws? 'As far as they do not interfere with our religion or our faith; we have sworn allegiance to our Emperor, and we serve in the army.' You are called Duhabertz? 'Our gracious Emperor has been pleased to call us so, and we submit. We call ourselves true Christians; we are the same as from the beginning.' Are there many on the Don of your way of thinking? 'Oh, yes! many thousands, but they are afraid to show themselves, or to avow their opinions.' Have you been persecuted? 'If any will live godly in Christ Jesus, he must suffer persecution.' We then related to him what was going on in the religious world, and made him acquainted with the Bible Society—he seemed to awaken as out of a dream; a heavenly joy beamed from his countenance, which melted our hearts. At last, he exclaimed, 'Now He is near; we have been long expecting Him to come, and long been convinced it could not be far distant; but never believed that such preparations were making for His coming; no person has ever told us of these things. I will go home to my church and relate to them all these glorious things; how will my brethren rejoice when they hear them.' We gave him a Russian Testament, and some of our Society's publications, to carry home to his brethren, as he always called them. It seems they have all things common, or nearly so; their conduct is most exemplary; they have a good report of all men, even of their enemies.'—*Extracted from the New York Courier of Nov. 21, 1816.*

THE FRIEND.

NINTH MONTH, 24, 1842.

BILLS.

Subscribers will receive their bills in this concluding number of the volume. It is hoped that they will forward their respective amounts without delay; and those who may find it convenient to add the pay for Vol. 16 in advance, will confer a favour on the concern, by so doing.

Who is Old Humphrey?—has been frequently asked, during the period that many of

his quaint but very pleasant and instructive articles have appeared in "The Friend." In answer to the question, it may be well to mention, that our selections have been made from two small volumes, of nearly equal size, published by the Religious Tract Society, London, 1839, one titled Old Humphrey's Addresses, the other his Observations. But in closing these selections to-day, we have thought it would gratify our readers by inserting the last chapter in each volume, in which the writer, with his wonted vivacity and agreeableness, himself answers the question of "Who is Old Humphrey?"

NOTICE.

The committee to superintend the Boarding School at West Town, will meet *there* on Sixth-day, the seventh of next month, at ten o'clock, a. m.

The committee on instruction to meet on the preceding evening, at 7½ o'clock.

The semi-annual examination is to commence on Third-day morning, the 4th of Tenth month, and continue till Fifth-day afternoon.

THOMAS KIMBER, Clerk.

Philadelphia, Ninth mo. 24th, 1842.

A meeting of the Institute for Coloured Youth will be held in the Committee room, on Mulberry street, on Second-day, the 3d of the Tenth month, at 10 o'clock a. m., for the purpose of considering the propriety of accepting the charter granted by the Legislature at its late session.

Thomas Wistar,
Charles Roberts,
M. L. Dawson,
Philip Garrett,
John G. Hoskins,
Thomas Evans,
John Elliott,
Joseph Scattergood,
George Williams,
John Paul,
William Biddle,
Blakey Sharpless,
Samuel Mason, Jr.
Casper Wistar,
Thomas P. Cope,
Thomas Wistar, Jr.
Ninth mo. 20th, 1842.

TEACHER WANTED.

A well qualified female teacher, who is a member of the Society of Friends, is wanted to take charge of the senior department in Friends' Select School, in New York. Apply to Mahlon Day, 374 Pearl street, New York. Ninth mo. 14, 1842.

AGENCY.

Micajah Bailly, Wilmington, Clinton county, Ohio, is released from acting as agent for "The Friend." Subscribers in that vicinity are requested to confer together on the subject of a successor, and forward the name of a suitable Friend, who may be willing to attend to the interests of the paper in that quarter.

MARRIED, at Friends' meeting-house, Gilead, Marion county, Ohio, on the 27th of Fourth month last, JOSEPH HOBSON to ANNY F. STANLEY.

—, at Friends' meeting-house, Salem, New Jersey, on Fourth-day, the seventh instant, RICHARD WATSON, son of Clejation Wistar, deceased, to CHARLOTTE, daughter of Benjamin Acton.

—, at Friends' meeting-house, Mulberry street, Philadelphia, on Fifth-day the 15th instant, JOHN FARNUM, to ELIZABETH H., daughter of Isaac Davis.

DIED, at the residence of her father, near Richmond, Jefferson county, Ohio, on the morning of the sixth of Sixth month last, of congestive typhus fever, MARY, daughter of John and Belinda Holson, in the 28th year of her age. Her health had been rather delicate for sometime, during which she manifested much thoughtfulness and composure. She appeared to be fully sensible of her situation in her last illness, and much resigned to the Divine will. The quietude of her spirit near the close, evinced to those around her the support of the everlasting Arm; and left the consoling hope, that she is added to the number of those robes have been washed and made white in the blood of the Lamb.

—, at her residence near Richmond, Jefferson co., Ohio, on the 10th of Sixth month, last, MARY, wife of Joseph Plummer, aged about forty years. This dear Friend had been suffering for several years with a painful disease, which she bore with Christian patience and resignation to the Divine will.

—, at her father's residence, near Richmond, Jefferson county, Ohio, on the 12th of Sixth month last, of congestive fever, DEBORAH, daughter of Kinsey and Deborah Talbot, in the twenty-third year of her age.

—, at his residence, Stoney Brook, on the 20th of Sixth month last, DAVID CLARK, in the sixty-second year of his age, a member and elder of Chesterfield monthly meeting, New Jersey.

—, on the 16th of Seventh month last, at his residence, Blockley, Pa. JOHN WEBSTER, in the forty-sixth year of his age; a member of Radnor monthly meeting.

—, on the 1st of Eighth mo., 1842, of pulmonary disease, at her residence near Richmond, Ohio, MARY, wife of William Watson, in the forty-seventh year of her age—a member and elder of Smithfield Monthly Meeting. Being appointed to this service in the church, she became increasingly concerned for her growth in the Truth; and was therein enabled, by her consistent walking and exemplary deportment, to administer reproof to the vain and lukewarm, or counsel and encouragement to the honest hearted; to whom, in every circle, her modest and unassuming manners much endeared her. During the course of her illness, she evinced her usual placid serenity, and, under the prospect of a speedy dissolution, feelingly expressing the continuance of the concern that had often been the burden of her exercised spirit, i. e. the need there was of a deeper travail of soul by the living members of our Society. In her suffering, she frequently supplicated the Father of Mercies to favour her with patience, which was mercifully granted; and a short time before her close, said, "Sue felt nothing in her way?" and affectionately bid her family and friends farewell; retaining her mental faculties to the last.

—, in this city, on the twenty-fourth ult. MARYA P., wife of Daniel Fletcher, a member of the monthly meeting for the Western District, Philadelphia.

—, in a fit of apoplexy, on the twenty-sixth ultimo, at her residence near Bloomfield meeting-house in Furke county, Indiana, LEZANNE SWAN, (wife of Jeremiah H. Swan) and daughter of John Long, deceased, late of Orange county, N. C.) aged forty-five years, four months and eighteen days.—This dear Friend had been quite sick for about ten days; but had so far recovered, that she was able to walk about the house; and on the morning of her decease she ate her breakfast, and her close was in her room, when she sunk down on a chair, and in five minutes was removed from works to rewards. In her last moments she was surrounded by weeping relatives and friends, who feel a hope and trust that their loss is her eternal gain.

—, in Lynn, Mass. on the 11th instant, ISAAC BARNETT, Jr., aged thirty years. A short time before his death, he expressed to his friends a belief, that his peace was made, and that he should be received by the Saviour.

PRINTED BY JOSEPH & WILLIAM KITE,
Seventh and Carpenter Streets.

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